

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.

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, OCTOBER 8, 1885.

NUMBER 38.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

SHALL HE FIND ME WATCHING?

"Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42.

SHALL He come and find me watching
As the watchers wait for morn,
As the hour of midnight passes,
And the coming day is born?

Shall He come and find me waiting,
With my loins well girt about,
Staff in hand, the Lord to welcome,
Waiting without fear or doubt?

Shall He come and find me standing
From the worldling's joy apart,
Outside its mirth and folly,
With a true and loyal heart?

Shall He come and find me faithful
To his parting words to me:
"If I go, a place preparing,
I will come again for thee"?

Shall He come and find me working
In the vineyard, full of love;
Only watching till the glory
Breaks upon me from above?

Jesus, let me thus be waiting,
Full of hope, and love, and zeal;
Let thy coming to me ever
Be a hope divine and real.

—Sel.

General Articles.

Workers with Christ.

BY MRS. E. G. WHITE.

MANY profess to be followers of Christ and to be working for the upbuilding of his cause, when the whole weight of their influence is cast on the side of the great adversary. For this reason it becomes very important to inquire, By what means shall we determine whose side we are on? This question may be easily settled if we will consider the character of our thoughts and of the subjects upon which we love to converse, also who it is that has our best energies and the warmest affections of our hearts. If we are on the Lord's side, our sweetest thoughts will be of him. We shall have no friendship with the world. All that we have and are will be consecrated to our God; we shall long to bear his image, breathe his Spirit, and do his will and please him in all things.

A great work has been committed to the church of God. Oh that we could each realize how much is depending upon our earnestness and fidelity! All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and women, that they

may more faithfully perform the work which he has committed to their hands.

Every one may do something to strengthen and build up the church, and to enlighten those who are in the darkness of sin and error. There must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise.

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things. The members of the church listen to the words of God spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance.

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this, are they not following in the steps of church-members who are older in experience, and who should have set them a better example?

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becomes candidates for eternity, or shall we fail to fulfill the great end of our creation?

Jesus died that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and in view of the great sacrifice which has been made for us, we are exhorted to work out our own salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their thoughts, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died.

We are free to obey or to disregard the will of God; free to live without prayer or to pray. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward,

but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity.

We may be assailed by strong temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their mental and physical powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure.

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible.

How can man be just with God? This is the one great question that most concerns us. Can human reasoning find an answer? No; revelation only can solve the all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of Righteousness, to follow the feeble and uncertain light of human wisdom.

We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching a scrutiny as though there were not another being on the earth. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when, with Daniel, every individual must stand in his lot at the end of the days.

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain—he it is who weighs character in the balance of eternal justice.

Oh that Christ's followers might realize that it is not houses and lands, bank stock or wheat-fields, or even life itself, that is now at stake, but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

Walking with God.

To WALK with God is the highest spiritual attainment of the Christian. It means fellowship, intimacy, and communion, as we have before pointed out. Enoch walked with God, and had this testimony, that "he pleased God." No doubt there are many of us who would like to walk with God, or, at least, we think we would. If our Lord Jesus Christ should come down to the city or town in which we live, and select any one of us for his companion while on such a visit to the earth, to walk with him over the mountains, or through the streets of the city, what an honor we would esteem it. How people would talk about it! How many people would say: "I do wish the Lord had chosen me for his companion." It would be known among all our friends and neighbors. It would be known throughout all the church; nay, we might say, throughout all the world. And yet this is the privilege of each one of us, not for an occasion, but for every day and for all time.

One of the favorite hymns of the church is:

"Oh! for a closer walk with God;"

And one of the chief complaints of the average Christian is, that it is difficult to maintain a close walk with God. There are many of us who want the spiritual delight of walking with God, who fancy that such a walk would fill the soul with heavenly joy; and no doubt it does, albeit the men who have walked the closest with God have had to walk with him in the fire and through the flood, through the lion's den, and many afflictions. In walking with God, Abel met his death; Noah had to contend with the unbelieving antediluvians; Abraham had to forsake country and kindred; Moses suffered afflictions with the people of God, choosing them rather than the pleasures of sin for a season; the prophets were despised and rejected of men. The most conspicuous example of all was that of our Lord Jesus Christ, who never for even one small moment lost communion with God, or parted company with him. In one sense, he was the most lonely man who ever walked with this world, because of that unbroken walk with God.

Yet we would not for a moment leave the impression that a walk with God is of necessity one of sorrow and affliction only; for the highest expressions of joy of which we know anything are from those whose walks with God have been the closest. It is, indeed, only the Christian who walks with God who can *sing* in his sorrow and afflictions.

But to come back to the question, Why is it so difficult to find and maintain a close walk with God? We think the answer to this is found in the fact that it is not so much that we want to walk with God as it is that we want God to walk with us. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which, at the same time, is not God's way, is to lose his company. But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk

with us when our way is not his way. If, therefore, we would resume our walk with God, we must abandon our way and go over to his way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. This is to fear the Lord, to walk in his way. It is not that God ever parts company with us, but that we part company with him. It is not said that God walked with Enoch, but that "Enoch walked with God." God has his walk in this world; it is open and plain to any one who chooses to walk in it. He is "not far from every one of us."

Whosoever will may come and walk with him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was: "Come and see." When he was on earth, he was always easily found. In the highway; in the temple; by the well; in the house of the Pharisees; eating with publicans and sinners; by the seashore; everywhere where the need of man called him. If we have never found him, he is within hearing of our call. If we already know him, and are walking with him in the way of his commandments, he is with us; for to such he says: "Lo, I am with you always;" "If any man will be my disciple, let him take up his cross, and come after me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would all be glad to have God walk with us in our way, and so indorse and sanctify it, but are not anxious to walk in his way, even for the sake of walking with him.

It must not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians who fled to the desert and the mountains, thinking that, in this way only, could they maintain a walk with God. But his delights are with the sons of men, not apart from them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him, that he prayed that, if God went not up with him into the promised land, he might not be sent. And again, we find him praying: "Show me thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge him, he will direct our paths, and thus we shall "walk with God."—*Independent*.

Christ's Coming a Certainty.

ONCE more the advent cry is heard, "The night is far spent; the day is at hand." The faith expressed in this cry was the life of the early church—the secret of her fearlessness, of her purity, and of her miraculous patience. To some that faith seems now a superstition. The secular, and, in certain instances, the religious world, have discarded that first principle of the primitive belief. With many the second coming of Christ is regarded as an illusion, which the early Christians were permitted to cherish, but which was intended, as time rolled on, to be replaced by a more rational and sensible view of things.

But the Lord's advent to judgment, it should be remembered, is more than a doctrine. It stands as a fact in the revelation of the divine purpose. All the descriptions which the New Testament gives of it are historical, only they are history written beforehand. And with Him, from whom this revelation comes, there is no difference whatever between the past and the future. What has been and what shall be are equally matters of certainty.

The belief of Christians in this fact rests, we admit, upon testimony; but so does their belief in more than nine-tenths of the things which they accept as true. How many of the people now living ever saw with their own

eyes the city of Jerusalem? Yet men believe that the Son of man was crucified there, and that he was buried, and that he rose again on the third day. The evidence in favor of the historic reality of these events in the life of Jesus Christ is, they are forced to confess, overwhelming. But the evidence of Christ's second coming is, when one stops to think over the matter, just as strong. It rests upon the testimony of the same witnesses, nay, upon the testimony of him who is greater than they, even Christ himself. And in both cases the thing attested belongs to the realm of the supernatural. It is no more irrational to believe that he will come "in power and great glory" than it is to believe that he did come 1900 years ago in great humility.

Those who saw him go away said also that the last message received by them from him was that he would come again. What the risen Son of God promised to do is just as sure, and should be believed as readily and implicitly, as the scriptural record of what he has done. His first and his second advents are, therefore, equally matters of fact, and each of them appeals to the reasonable faith of men.

Moreover, his coming will be not that of an influence merely, nor that of an era or of an event, but that of a person. It will be the return of One who has gone away, and who is now absent. If the predictions relating to Christ's second advent are figurative, why should not the history of his first advent be regarded in the same light? Those who resolve the four Gospels into a myth, accepting, as they say, the spirit, but denying the literal accuracy of what is there recorded, and those who make Christ's future coming anything less than his personal and local reappearing—his bodily returning—have adopted precisely the same method of Biblical interpretation. Both classes explain away what the gospel represents as moral certainties and as matters of fact.

Compare this certainty of Christ's advent with some others in reference to which men hold a very strong belief. "The sun will rise to-morrow," is one of the articles of nature's creed. But if one should stop to reason on this matter, he might doubt the certainty of such an event. The sun's rising had a beginning. There was, far back, one day that had no yesterday behind it. All science is driven logically to an acceptance of this fact. Furthermore, whatsoever had a beginning may have an end. Therefore it is in accordance with science to believe that there will be some day that will have no to-morrow before it. Certain as it is that this present year will be followed by another, it is more certain that Christ will come. The first may be; the second must be.

Again, how frequent is the saying—more frequent, it is to be feared, than is the realization of what is said—"We must all die." There is, men are wont to confess, no escape from that certainty. But it is more certain that Christ will come. "We shall not all sleep," was the declaration of Paul, speaking by the command of the Lord and the inspiration of the Holy Ghost; and by the same word we are told, "He that shall come will come, and will not tarry."

There is no "perhaps" in the purpose and plan, or in the preparations which are leading on to the final consummation. Let the church hope to the end, looking for the salvation that is to be revealed. "The night is far spent," and "there shall be no night there."—*The Churchman*.

It is impossible to please every one. What pleases one, displeases another. A man who seeks to be governed by the opinions of others, will soon find that he pleases no one, and is despised by all. If a man can succeed in pleasing God and himself, he is a happy man, it matters not what others may think of him. "Seek first the kingdom of God and his righteousness,"

The Modern Pulpit.

SINCE primitive times, preaching has, by gradual and almost insensible stages, changed even its type. It was informal, conversational, in the best sense popular; so simple in matter and manner, so public and free to all, so rid of the stiffness and stateliness of polite culture, as to adapt itself with equal facility to the smallest or largest assembly, to private house or temple courts, market-place or street corner, riverside or synagogue. Even Paul's more logical and systematic discourses were not seriously interrupted or run out of the ruts of a punctilious propriety by the asking of a question, the suggestion of a doubt, or the falling of a sleepy hearer out of the window. Modern sermons are largely literary essays, lectures, orations, sometimes lacking even the flavor or savor of the gospel. Framed on rhetorical models, they are more powerful to win admiration than to arouse conscience or compel action. With the abandonment of the sacerdotal idea of the ministry, we have swung to the other extreme, and a divine vocation sinks to the level of a learned profession, a lawful, laudable livelihood, to be estimated by the genius or talent displayed and to be compensated on a money basis.

The effect of such prevailing notions is to turn our churches into religious clubs, with exclusive membership and expensive privileges. Educated, cultivated people are attracted by sacred orations, and people of means can afford to pay for pulpit eloquence. But the ignorant and uncultivated, the vicious and degraded, only stare indifferently when they hear about the "agnosticism that permeates modern theological thought," about "spiritual biogenesis," or about the "inexorable necessity of differentiating certain elements," etc. They care nothing for this pretentious pulpit dilettanteism, which gently swings the hearer in a silken hammock of faultless oratory, and sprinkles him with the rose-water of fashionable fine art. Stately orations never yet drew and held the lower classes. And the poor instinctively know that superb church buildings, with costly choirs and preachers whose salaries run up into the tens of thousands, must have money for their support; and in such circumstances human nature feels that to be thoroughly welcome one must wear the insignia of wealth, or at least competency to bear his fair share of the pecuniary burden which such a system lays on somebody. We are often told that this is only the "pride of poverty," this instinctive shrinking of the poor man from our splendid church edifices; but it must be confessed that the feeling is not only natural, but by no means ignoble.

It is our solemn conviction that between Dives and Lazarus there was scarce a more impassable gulf than exists to-day, practically, between a workingman who gets his dollar and a half a day, and the minister of a metropolitan church with his \$40 a day, serving a church with pews rating at from \$50 to \$500 a year. We have no desire to attack the existing order of things; it may be true that "the rich need churches," and that "pulpit talent has a right to all it can command;" yet it is certain that such ministers and such churches cannot, as a class, reach the ignorant and degraded poor, or the "brutalized class." If we are "going for" the masses, to use Mr. Moody's phrase, somebody else must lead the grand crusade. These "common people," who heard Christ gladly, look up to the minister whose annual income would be to them a colossal fortune, and who is separated and isolated by his elegant "society," as they would look up to an Alpine peak—too far above them to reach down a sympathetic hand to grasp that of the destitute child of want. And so, from the doors of our fashionable synagogues, the common laboring man turns away. Dare he walk over those Axminster carpets, or sit down in

those damask pews? Could that elegant gentleman in black broadcloth bear to be near him in his "vile raiment," or that fine lady in her satin and velvet stand the "poor smell"?—*Arthur T. Pierson, D. D., in Christian Union.*

I and Thou.

BEFORE one learns the important lesson of humility—of human emptiness and weakness and divine fullness and strength—he will be much given to the use of the pronoun *I*. "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess." Twenty-nine words and five *I*'s; or one *I* to every six words. This choice bit of human composition was gotten off for a prayer, but it was simply a piece of bragadocio. It was the result of a man's praying "with himself" as a good many do. When a man prays to God he works in some other pronouns. There is a difference between *I* a saint and "me a sinner."

There was a disciple who stands on record as a representative of human boasting and weakness. He had not then learned that to stand up for Christ we must know that "underneath are the everlasting arms." "Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all." Mark 14: 29-31. Peter was not the only boaster. It is natural for all to tell what great things they have done or are going to do. "Likewise also said they all." Peter might have been foremost in it, the others saying amen to his sentiments, little thinking how it was going to sound, or come out; the same as some do nowadays in the exuberance of spirits. Be careful how and when you say amen. The next time that we notice that Peter gets conspicuously into conversation with the Lord, he puts the brakes down on the pronoun *I*. It is "thou knowest, thou knowest, thou knowest, thou knowest, that I love thee." John 21: 15-17. It is necessary and proper of course to use the pronoun *I* occasionally; but bury it up well with "thou knowest." "Yet not I, but Christ liveth in me." Gal. 2: 20. "Looking unto Jesus, the author and finisher of our faith." Consider *him*.—*Sel.*

Worldly Amusements.

It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads the Bible, he cannot but wonder that souls born of God and having communion with him, should have any relish for worldly amusements. The fact is, that thoughtful, unconverted men have but little or no confidence in that class of professing Christians who seek enjoyment from this world.

They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see, but there is no real sincerity in such professions on the part of the impenitent.

In my earlier Christian life I heard a bishop from the South report a case that made a deep impression on my mind. He said there was in his neighborhood a slave-holder, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, often invite him to dinner, and to ac-

company him to dinner, and to accompany him in his sports and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew between the pastor and his parishioner that grew into intimacy which continued until the last sickness of this gay and wealthy young man.

When the wife of this worldling was apprised that her husband could not live but a short time, she was much alarmed for his soul, and tenderly inquired if she could not call in their minister to converse and pray with him. He feelingly replied: "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and jolly times; I then enjoyed his society and found him a pleasant companion. But I now see that I never had any real confidence in the efficacy of his prayers. I am now a dying man and need the instruction and prayers of somebody that can prevail with God. We have been much together, but my pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said: "What shall I do then?" He replied, "My coachman, Tom, is a pious man. I have often heard him pray, when about the barns or stables, and his prayers have always struck me as being quite sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking very compassionately at his dying master. The dying man put forth his hand and said, "Come here, Tom, take my hand. Tom, can you pray for your dying master?" And Tom poured out his soul to God in earnest, prevailing prayer.—*C. G. Finney.*

Novel-Killed.

SOME years ago, a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ, but she made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instruction given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said: "I can do nothing with Sophia L—; she is perfectly unmanageable. I doubt if she ever will yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice—that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L—, who is "perfectly unmanageable," on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—*Sel.*

"THE wages of sin is death," Rom. 6: 23,

The Empire of Grecia.

(Continued.)

THE BATTLES OF GRANICUS, ISSUS, AND ARBELA.

ABOUT seventy-five or eighty miles from the place where Alexander landed in Asia Minor, the river Granicus pours into the Sea of Marmora. There, early in his fourth day's march (May 22, B. C. 334, *Haydn's Dictionary of Dates.*), he found the Persian army drawn up in battle array, on the eastern bank of the river. "On approaching the river he made his preparations for immediate attack." Alexander's forces having arrived at the brink of the river, the two armies stood for some time "watching each other in anxious silence." Then Alexander gave the word of command, and with wild war-shouts, and sound of trumpets, his troops rushed into the river and across, and in a little while had gained the opposite bank. The Persian army was annihilated. Of the Persian troops about 20,000 were killed, and about 2,000 were taken prisoners; while of Alexander's soldiers there were only 115 killed, and about 1150 wounded. "No victory could be more decisive or terror-striking than that of Alexander" at the Granicus. "There remained no force in the field to oppose him. . . . Such exploits, impressive even when we read of them now, must at the moment when they occurred have acted most powerfully upon the imagination of contemporaries."—*Grote, chap. 92, par. 39-50; Rollin, Hist. Alexander, sec. 3, par. 10-15.*

"The battle of Granicus threw open to Alexander the whole of Asia Minor. There was no force left in the entire country that could venture to resist him, unless protected by walls. Accordingly, the Macedonian operations for the next twelve months, or nearly the whole space that intervened between the battles of the Granicus and of Issus, consisted of little more than a series of marches and sieges."—*Seven Great Monarchies, Fifth Mon., chap. 7, par. 195. Encyc. Brit., art. Macedonian Empire.*

Alexander gave his army a few months' rest at Gordium, the capital of Phrygia, in the latter part of the winter and early spring of 333 B. C. Having received re-enforcements to the amount of 3,650 troops, he set out, the latter part of May, to the southeastward through Phrygia, Cappadocia, and Cilicia.

In the year that had passed since the battle of the Granicus, Darius had succeeded in gathering together a vast host, numbering at the very lowest estimate 311,200, and at the highest 600,000; the weight of authority favors placing the real number at about 500,000. Accompanied by his mother, his wife, his concubines, his children, and all the personal attendants of every description that pertain to the palace and the harem, Darius in person led his army out of Babylon just about the time that Alexander, with his little band of less than 40,000, left Gordium. In the camp, all the luxury of the palace was maintained by the king and his Persian grandees.

"The baggage was enormous; of gold and silver alone, we are told that there was enough to furnish load for 600 mules and 300 camels. A temporary bridge being thrown over the Euphrates, five days were required to enable the whole army to cross. . . . At the head of such an overwhelming host, Darius was eager to bring on at once a general battle."—*Grote, chap. 93, par. 18, 19.*

Alexander, being by a fever delayed at Tarsus ("no mean city," by the way), the two armies did not meet till November, and then at Issus, where was fought the second battle between Grecia and Persia. The city of Issus, near which the battle was fought, lay at the extreme northeastern point of the Mediterranean Sea. Here, between the base of the mountains and the sea, on the borders of the Gulf of Issus, was a tract of flat land, nowhere more than a mile and a half wide. In this narrow space,

on the north bank of the River Pinarus, Darius wedged 200,000 men. Of course this made his ranks so deep that the rest of his army had no room to act, and so they remained, to the number of about 250,000, useless and unformed in the rear.

On the south side of the River Pinarus, Alexander formed his forces, so in this position the Pinarus flowed between the two armies as did the Granicus at the battle that was fought there. The battle began by the advance of Alexander. Leaving 300 of his cavalry to hold in check 20,000 Persians that threatened his right flank, he moved onward his whole line at a slow pace till it came within bow-shot of the Persian front, and then gave the command to charge. Alexander with the right of his line charged Darius's left, which "instantly broke and fled." Alexander's left was not so successful, however,—their part of the bank of the river was steep, and defended by stakes, and besides this, the Persian right showed a stubborn resistance; nor was it until Alexander had returned from the rout of Darius's left, and attacked in flank the remaining forces, that his own left gained any headway; then, however, that part of the Persian line was driven back, and the rout became general.

Then the vast multitude confined in so narrow a space, horses, and chariots, and men, rushing headlong hither and thither in their frantic efforts to escape, only made the slaughter more dreadful. One hundred and ten thousand of the Persian army were slain, and 40,000 were made prisoners. Among the prisoners was Darius's whole family. He himself managed to gather up 4,000 of the flying troops, and made no tarrying until he put the Euphrates between himself and Alexander. Besides these, 8,000 hired Greeks held together in one body, and made their way to Tripolis on the coast of Phenicia, where they found the vessels that had brought them over; these they seized and escaped to Cyprus, and then to Egypt. And that was all that was left of the immense host that Darius brought to the battle of Issus. No attempt was made to rally or re-form the flying fugitives, and so the second time a Persian army was annihilated by Alexander; this time with a loss to himself of only 450 killed, and 504 wounded. "No victory recorded in history was ever more complete in itself, or more far-stretching in its consequences, than that of Issus." As the battle of Granicus gave to Alexander all Asia Minor, so the battle of the Issus laid at his feet Egypt and all of Asia west of the Euphrates. *Grote, chap. 93, par. 1-33; "Seven Great Monarchies," Fifth Mon., chap. 7, par 196-202; Rollin, "Hist. Alexander," sec. 5.*

But Darius was yet alive and free, and one more blow must be struck, and only one, before the proud Persian ascendancy is destroyed. It was "twenty months" after the battle of Issus before Alexander set his forces in motion toward the interior of the Persian Empire. By this time—about June 331—Darius had succeeded in gathering together at Arbela, an army of more than a million of men.

"The forces which he had collected for the final struggle comprised—besides Persians, Babylonians, Medes, and Susians from the center of the empire—Syrians from the banks of the Orontes, Armenians from the neighborhood of Ararat, Cappadocians and Albanians from the regions bordering on the Euxine, Cadusians from the Caspian, Bactrians from the Upper Oxus, Sogdians from the Jaxartes, Arachosians from Cabul, Arians from Herat, Indians from Punjab, and even Sace from the country about Kashgar and Yarkand, on the borders of the Great Desert of Gobi. Twenty-five nations followed the standard of the great king, and swelled his vast army, which amounted (according to the best authorities) to above a million of men. Every available resource that the empire possessed was brought into play. Besides

the three arms of cavalry, infantry, and chariots, elephants were, for perhaps the first time in the history of military science, marshalled in the battle-field, to which they added an unwonted element of grotesqueness and savagery."—*Seven Great Monarchies, Fifth Mon., chap. 7, par. 207* (11th from the end).

Alexander crossed the Euphrates at Thapsacus (the modern Deir); marched northeastward and crossed the Tigris about thirty-five miles above the site of Nineveh; turned to the right and marched for four days down the Tigris. The fourth day he met a body of Persian cavalry, which he scattered, taking some prisoners from whom he learned that Darius with his whole army was only a few miles away. At this he halted and gave his army a rest of four days. While it was yet dark, the morning of the fifth day he advanced with the intention of attacking Darius at break of day. However, when he reached the plain immediately in the Persian front, he saw that some of the ground was freshly broken, and fearing that pitfalls had been prepared for his army, he delayed the attack, and spent the day in carefully surveying the field.

"The spot predetermined for a pitched battle, was the neighborhood of Gaugamela, near the river Bumodus, about thirty miles west of Arbela, towards the Tigris, and about as much southeast of Mosul, a spacious and level plain, with nothing more than a few undulating slopes, and without any trees. It was by nature well adapted for drawing up a numerous army, especially for the free manœuvres of cavalry, and the rush of scythed chariots; moreover the Persian officers had been careful beforehand to level artificially such of the slopes as they thought inconvenient. [This was what caused Alexander to suspect pitfalls.] In the ground, there seemed everything to favor the operation both of the vast total, and the special forces, of Darius; who fancied that his defeat at Issus had been occasioned altogether by his having adventured himself in the narrow defiles of Cilicia, and that on open and level ground, his superior numbers must be triumphant. For those who looked only to numbers, the host assembled . . . might well inspire confidence, for it is said to have consisted of 1,000,000 of infantry, 40,000 cavalry, 200 scythed chariots, and fifteen elephants."—*Grote, chap. 93, par. 72, 73.*

The next morning Alexander marshaled his army, consisting of 40,000 infantry, and 7,000 cavalry. As at Issus, Alexander led the right and Parmenio the left. In fact the whole conflict was hardly more than a repetition of the battle of Issus. Alexander defeated the Persian left, and got near enough to hurl a spear at Darius which killed his charioteer. At this the cry was raised that Darius had fallen, the Persian ranks at once grew unsteady, and presently began to break and fly. Darius, seeing this, and being in imminent danger from Alexander, yielded to the general alarm and fled, and with him, fleeing in every direction, went the whole of the left and center of his army. The Persian right, however, stoutly withstood Parmenio until Alexander had routed the rest of the army, and was recalled to attack these in flank, then, seeing that all hope of success was gone, they too quitted the field. Then the terror began. The Persians hurrying to cross the river Zab, were pursued by the conquerors, who slew the unresisting fugitives, till they were weary of slaughter.

"The prodigious army of Darius was all either killed, taken, or dispersed, at the battle of Arbela. . . . The miscellaneous contingents of this once mighty empire, such at least, among them, as survived, dispersed to their respective homes, and could never be again mustered in mass. The defeat of Arbela was in fact the death-blow of the Persian Empire. It converted Alexander into the great king, and Darius into nothing better than a fugitive pretender."—*Grote, chap. 93, par. 88.* A. T. J.

A Word in Season, How Good It Is.

"It is appointed unto men once to die, but after this the Judgment."

It was but a small thing, this repeating of a single verse among a score of others; but, to shy Bessy Hildreth it was a real cross. She had just come out on the Lord's side, and only the fear of denying her Master could have given her courage to open her lips, in the little Sunday evening prayer-meeting. Frightened at her own trembling tones, she shrank closer into the dark corner where she sat, and wished, oh! so fervently, that she had not attempted to speak at all. Had she not been trying to still the wild beating of her own heart, she would have noticed the startled look that came into a pair of dark eyes just opposite her. Ah, poor little, timid Bessy! could you have known that it was this very tremor in your voice that fastened the attention of careless Duncan Forbes on the solemn words you uttered, you would not have longed to recall them, or to have vainly wished them unsaid.

Poor light-hearted Duncan had been familiar with the text since childhood, and had it not been for the quivering lips that repeated the words to-night, it would have been unheeded, as were the thirty other verses that had been spoken in his hearing. Hymns were sung, and fervent prayers ascended to Heaven, before the meeting closed; but Duncan heard nothing, except the terrifying words, "After this the Judgment." In the silence of his own chamber, the voice still rang in his ears; and when he courted sleep, visions of the great white throne passed vividly before him. The morning light brought no sweet peace, neither did the business of the day dispel the gloom that had settled upon his spirits. He read his Bible, and tried to pray, but twenty-one years of sin and folly passed in solemn review before him, appalling him with their magnitude, and utterly choking the petitions already formed in his heart.

Almost in despair, he slipped quietly into the prayer-meeting the next Sunday evening, and before its close he startled the little praying band by requesting them to intercede for him at the throne of grace. He stated what had caused his awakening, and humbly asked for aid and direction. Before the close of that memorable meeting he had found rest to his soul. With the love of Jesus fresh in his heart he persuaded others, his dear companions and friends, to seek the one thing needful. Soon souls were anxiously inquiring the way heavenward; and a precious revival, such as the village of Melville had never enjoyed, followed, and, in the end, more than sixty new converts dated their new life to Bessy Hildreth's faithful performance of duty. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper."—*Bell V. Chisholm, in S. S. Times.*

Rudder or Rock?

HE that will not be ruled by the rudder must be ruled by the rock. He who will not take counsel when it is given, must take trouble when it is sent. He who mocks at admonition, rejects advice, hates instruction, and despises reproof, will come at last to reap what he has sown, and to suffer those sorrows which are the lot of the rash, the inexperienced, the headstrong, and the disobedient.

My young friend just starting on the voyage of life, you must take your choice. You must be ruled by something. Shall it be by the rudder, or by the rock? Will you take the way of sin and darkness, and "mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me" (Prov. 5:11-13); or will

you heed the voice of wisdom, which crieth in the streets, obey the commands of God, follow the teachings of his word, and prove by glad experience that wisdom's "ways are ways of pleasantness and all her paths are peace." Reader, you must be ruled either by the rudder or by the rock. Which shall it be?—*Sel.*

Power.

BLESSED word—power. "All power is given unto me, in Heaven and in earth." Pray on, Christian, never doubting. Say not, It cannot be; the hardened husband or brother or son cannot be turned, cannot be made thoughtful, and tender, and humble, and be converted. It may be; with God all things are possible. More willing than parents is God to give. His love is higher than that of the most tender parents, as the heavens are above the earth. He is able to save unto the uttermost; he is not willing that any should perish. Power belongeth unto God. They shall be willing in the day of thy power. Jesus is a great king. His power ruleth over all. Like Jacob, take no denial. In answer to wrestling intercession, Esau shall relent, and be melted into love. Mountains shall be plucked up. The Red Sea shall be opened. The victory is secure. Satan fell as lightning. As Jesus expired he said, "It is finished." His last words as he ascended were, "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations." Our side is always the stronger while we serve Christ and seek his glory. Be strong; yea, be strong in the Lord. Pray and watch and work, in the faith of promised power.—*N. Y. Observer.*

Secret Societies—Are They Lawful to the Christian?

THERE is an aspect of this question of organized secrecy that seems largely to have escaped public observation. It is that all such societies are incorporated by the State, are "bodies corporate and politic" in the legal sense of the word; and yet they deny to the State not only all right of control, but all right of inspection. The State which created them may not know what they *are* nor what they *do*. No officer of the law may know the character and conduct of a Masonic lodge or other secret society, unless he has been regularly initiated, and taken the oath, or pledge of inviolable secrecy. This denial of the right of inspection belongs alike to all institutions having a covenant of secrecy. The secrets of the Mormon Endowment House, though often demanded by the courts, have never been disclosed to any judicial investigation, and the right of the American people to have positive and official knowledge of that institution is not only denied, but the authority of the nation set at defiance. In principle this is true of all.

Nor do secret orders have greater respect for the rights of the church. Each member of a Christian church is answerable to it for all of his conduct, in which the interests of morality, religion, or the general welfare of the church is concerned. Hence it follows that the church has a right to inquire into the conduct of its members in all these respects.

But the covenant that he has taken in the lodge may not be disclosed to the church. For his conduct there, and as a member of the secret order, he is held answerable to the *order* and *not* to the church. There may be every reason to believe that such conduct is wholly unchristian, and that it violates the solemn covenant he has made with the church, yet the actual facts cannot be investigated. A Masonic lodge would most surely insist on knowing whether one of its members had violated Masonic law, in any meeting of the church of which he was a member, yet it would sternly deny to the church the corresponding right to know whether one of its

members had violated *Christian morality* in the lodge. It follows therefore,

1. That the claim of inviolable secrecy on the part of any institution or order chartered by the State is not only exceptional, being denied to all banks, insurance companies, and other business corporations, but is inconsistent with the rights of the Government and the supremacy of the civil law, and hence such charters should be withheld or withdrawn.

2. It follows that for members of a Christian church to be members also of a secret order, is to be unequally yoked, owning higher obligations to such orders than to the church, since the lodge may know what he does in the church, but the church cannot inquire what he does in the lodge.

3. That membership in a secret order is inconsistent with the purposes for which the church was instituted, and with worthy church membership. The primary object of church fellowship is *watchcare*. The covenant of every church includes this, and makes it the duty of every member of the church to watch over and kindly admonish his brethren, and to submit to such watchcare. It is also the right and duty of the church to investigate any charges made against any one of its members, and to defend them if innocent. It is well known that the opponents of free-masonry make serious charges against the morality of the order, and that they demand investigation before the church, yet members of the order are not permitted to plead to such indictment, or to disclose any of the facts in reference to the things thus charged. Surely this is not in harmony with the objects of the church.—*H. H. Hinman, in Bible Banner.*

READING the Scriptures, next to prayer, is essential to the maintenance of the life and power of true godliness in the soul. Searching the Scriptures is a duty which no Christian can neglect without great spiritual loss. There is a power in the divine word that enlightens, quickens, restrains, comforts, and influences the mind as nothing else can do. The desultory reading of the Scriptures is better than their entire neglect, but the greatest benefit is derived from reading the Bible consecutively and steadily, noting the connection between its different parts. In this way the mind is brought permanently under the influence of the truth, and it becomes as a light to our path and as a lamp to our feet. The soul needs daily nourishment as well as the body, and for this purpose we should come daily to God not only in prayer but in the perusal of his word, that we may receive that divine aid that will strengthen us for every duty and trial. A neglected Bible is a sure indication of a neglected soul. The psalmist could say, "Thy word have I hid in my heart." Happy is that man whose delight is in the law of the Lord, and who meditates therein day and night.—*Sel.*

READ slowly and carefully 2 Tim. 4:1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

This is an inspired prescription for just such times as the present.—*Christian Standard.*

WE shall not establish ourselves in the truth by hovering constantly about the obscure places in the divine revelation, nor by magnifying the doubtful questions suggested by every practical system of faith when applied to extreme cases.

The Sabbath-School.

ON account of the space necessarily occupied by the report of the recent session of the California Sabbath-school Association, no notes appear this week on the Sabbath-school lesson. We are sure that all will be interested in the report, as they see the advancement that is being made along the line of Sabbath-school work. The lesson notes can be more easily dispensed with this week, since the notes on previous lessons quite fully cover the ground of the present lesson.

NOTES ON THE INTERNATIONAL LESSON.

OCTOBER 25. 2 KINGS 12:1-15.

The Temple Repaired.

THE subject of this lesson is, "The Temple Repaired," but before we notice that, we shall have to inquire how it became necessary that the temple should be repaired. Jehoram, the son of Jehoshaphat, married Athaliah, the daughter of Ahab and Jezebel, and this carried into the kingdom of Judah all the corruptions of the house of Israel; for, says the record, "He walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife." The Arabians came and slew all of Jehoram's sons except Ahaziah, the youngest; Jehoram died; and Ahaziah went down to see Joram of Israel just at the time when Jehu was executing judgment on the house of Ahab, and Jehu slew him with the princes of the house of Ahab. And even while he lived "his mother was his counselor to do wickedly."

WHEN Athaliah learned that Ahaziah was dead, "she arose and destroyed all the seed royal of the house of Judah." But Jehoshabab, the sister of Ahaziah, was the wife of Jehoiada the priest, and she secured Joash, who was about a year old, and fled with him to the temple, where she hid him and his nurse, and there he was kept under the care of Jehoiada the priest, six years. This left Athaliah, the daughter of Jezebel, in authority in the kingdom of Judah. She, being the true daughter of her mother, forced the worship of Baal upon the people of Judah as her mother had forced it upon Israel. She built a house for Baal, and robbed the house of the Lord of its ornaments and decorations and wealth, to furnish the house of Baal. When Joash was seven years old, Jehoiada laid plans to proclaim him king. "And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king."

"NOW WHEN Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord; and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king; and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason." Then Athaliah was slain, "and Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars." Thus Baal was destroyed out of Judah also.

THEN under the guidance and wise counsel of Jehoiada, Joash carried forward the good work of reformation, and gave orders that the temple that had been rifled by Athaliah should be repaired. But, although the people were willing and gave of their means for the purpose, it seems that the priests, to whom was given the charge, were unfaithful; for the donations continued twenty-three years, yet nothing was done for the house of the Lord. It appears that the priests who had charge of the matter had gone so far as to even keep for themselves the means dedicated to the house of the Lord. "Then king Jehoshaphat called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. And the priests consented to receive no more money of the people, neither to repair the breaches of the house."

THEN "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord; and they laid it out to the carpenters and builders, that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it."

THIS time they found honest men to do the business—so strictly honest, indeed, that it was not necessary to reckon with them, for we read, "They reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully."

WE cannot be any too careful with the house of the Lord. The Lord himself has great care for the place of his worship, and we are doing his will when we have a care for it. Once as David sat in his house, Nathan was sitting by, and David spoke to him, saying, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." That very night the Lord appeared to Nathan, and told him to go and tell David that he should not build the house himself, but that his son should build it, and also to say to David, "Also the Lord telleth thee that he will make thee an house. . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7:1-16. Thus we see that a *thought* of David's, concerning the house of the Lord, is rewarded with eternal glory. There is a *thought* that bears fruit to all eternity.

AT another time the house of the Lord was desolate, and the people regarded it carelessly, although they themselves dwelt in good houses. And at the same time they made excuses that they could not build the house because they were not doing well financially. Their crops failed; their money seemed to slip away unawares; and their clothing did not wear as well as it ought. But the very thing which they made an excuse for not building the house was the result of their not building it. Then the Lord said, "Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow

upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Haggai 1:7-9.

AGAIN we say, The Lord has a care for the place of his worship, and he not only wants his people to have a care for it, but he richly rewards such care. But such a care as he regards is not that kind in which the place of his worship is fitted up for theatricals, operatic airs, feasts, and festivals. A. T. J.

Proceedings of the California Sabbath-School Association.

THE eighth annual session of the California State Sabbath-school Association convened on September 18, 1885, at 4:30 P. M. Meeting was called to order by the president, C. H. Jones. After singing, prayer was offered by Elder W. M. Healey. Report of the last annual session was read and approved.

The president then extended words of greeting to all present representing different Sabbath-schools; and all who were interested in Sabbath-school work were kindly welcomed to take part in the exercises and to consider themselves as delegates. Attention was also called to the tent that had been especially fitted up for Sabbath-school work, and where could be found a good supply of lesson helps, books, maps, blackboards, etc. All workers were invited to make this place their headquarters.

The usual committees were then announced as follows:—

Committee on Nominations: Elders William Ings, J. D. Rice, A. T. Jones; Committee on Resolutions: Elder E. J. Waggoner, S. Brownberger, Elder W. M. Healey; Committee on Examination of Record Books: Josie Baker, Della Frisbie, Alice Bartlett.

Meeting adjourned to call of chair.

SECOND MEETING, SEPT. 22, 9 A. M.

Prayer by Elder J. H. Waggoner. After the reading of the minutes of the first meeting, the secretary's yearly report was called for and read. There are now 46 schools and a membership of 1,797, an increase of 526 during the past year. The report showed that during the year ending June 30, 14 schools had been organized, and 4 others during the present quarter, making 18 schools that have been organized during the past Conference year. The schools at Chico, Laytonville, and Willits have been discontinued, leaving an increase over that of last year of 15 schools.

The treasurer's report was read, showing a balance of \$69.20 in the treasury.

The president then spoke of the nature of the Sabbath-school as being a home work, while that of tract and missionary societies is, in a measure, foreign. The Sabbath-school work is the life of the church, for it is a work in which each individual member should engage, and in doing so he not only helps the church, but himself also.

It was suggested that an individual be employed by the Conference, who could devote a part of his time in behalf of the Sabbath-school interest. But one person cannot do all that is necessary to be done; we must all work if we expect a harvest.

Elder J. H. Waggoner remarked that he was glad to see the interest that was being taken in the Sabbath-school work, which he considered an important branch. Elder Loughborough also spoke encouragingly. He could report a great improvement in the schools that he had visited, and could see a spirit of liberality prevailing among the scholars and manifesting itself in weekly thank-offerings. Several others gave interesting reports of schools that had been organized by them.

The president then stated that he had no knowledge of a constitution ever having been adopted by this Association, at least he knew

of none in existence at the present time. One, however, had been prepared, which was read and by vote referred to a committee of three, for revision, and who were to report at the next meeting. Elders J. H. Waggoner, E. J. Waggoner, and A. T. Jones were appointed as said committee.

On motion there followed a short recess.

Promptly at 10:30 o'clock, with president in the chair, the meeting was resumed. Prayer by Elder Loughborough.

A few verbal changes having been made in the constitution, it was adopted by a unanimous vote.

Following is the constitution as adopted:—

CONSTITUTION OF THE CALIFORNIA SABBATH-SCHOOL ASSOCIATION.

ARTICLE I. NAME.

This Society shall be known as the California State Sabbath-school Association of the Seventh-day Adventists.

ARTICLE II. MEMBERSHIP.

This Association shall be composed of all the members of such Sabbath-schools as shall report quarterly to the Society.

ARTICLE III. REPRESENTATION.

This Association shall be represented by all the members of Sabbath-schools within its limits, who may be present at any regular meeting.

ARTICLE IV. OFFICERS.

The officers of this Association shall be a President, a Vice-president, a Secretary, an Assistant Secretary, and an Executive Board of five, of which the President and Vice-president shall be members. These officers shall be elected at the annual sessions of the Association.

ARTICLE V. DUTIES OF PRESIDENT.

The duties of the President shall be to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE VI. DUTIES OF SECRETARY.

SECTION 1. As Secretary, (1) he shall keep a record of the proceedings of the Association, and present a yearly summary of its workings at the annual sessions. (2) He shall attend the meetings of the Executive Board and keep a record of its proceedings. (3) He shall execute all the correspondence ordered by the Association and by the Executive Board. (4) Before the close of each quarter he shall send out blank reports to the secretary of each school. (5) As soon after the close of each quarter as possible he shall send to the secretary of the General Sabbath-school Association a summary of the standing of all the schools belonging to the Association.

SECTION 2. As Treasurer, he shall act as Treasurer of the Association, and shall receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out as the Association or the Executive Board may direct.

ARTICLE VII. DUTIES OF THE EXECUTIVE BOARD.

The functions of the Executive Board shall be: (1) To represent this Association when not in session assembled, and to execute all its recommendations and orders. (2) To assist, either personally or by authorized agents, in organizing or conducting Sabbath-schools and Sunday-schools in those places where an attendance can be secured, and where the truths of the Bible can be plainly taught. (3) To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be faithful members in the grand mission of the Third Angel's Message.

ARTICLE VIII. FUNDS.

It shall be the duty of each school to pay into the Association each quarter a tithe of all its class contributions, and the funds so raised shall be used in defraying the expenses of the Association, and in assisting in establishing new schools and other missionary enterprises.

ARTICLE IX. REPORTING.

It shall be the duty of each school to make, each quarter, to the State Secretary, a written report of the number belonging, average attendance, amount of contributions, etc.

ARTICLE X. AMENDMENTS.

This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting.

The Committee on Nominations presented the following report: For President, C. H. Jones; Vice-president, W. C. Grainger; Secretary, Josie Baker; Assistant Secretary, Alice Bartlett; Executive Committee, E. J. Waggoner, A. T. Jones, R. S. Owen. These nominees were duly elected.

The Committee on Resolutions presented the following:—

WHEREAS, The past year has been one of unusual increase of membership and activity in our schools,
Resolved, That we acknowledge the hand of God, and hereby express our thanks to him for his favor and blessing; and pray that his Spirit may accompany those who labor in this work, and not only cause a continued increase of members, but an increase of love for God and his truth.

WHEREAS, The *Sabbath-School Worker* gives practical suggestions in regard to Sabbath-school work, answering questions that are continually arising; therefore,
Resolved, That we advise and urge all the officers and teachers in this Conference to subscribe for and study it.

WHEREAS, The Sabbath-school conventions that have been held in this State have been to the advantage of the schools; therefore,
Resolved, That conventions be held during the coming year, at such times and places as shall be deemed best by the Executive Committee.

WHEREAS, The Sabbath-school conventions that have been held in this State have been to the advantage of the schools; therefore,
Resolved, That this Association assist in meeting the expenses of a laborer whom the Conference may send to labor among the churches, if said laborer devote a part of the time spent with each church in the special interest of the Sabbath-school work.

WHEREAS, The Sabbath-school conventions that have been held in this State have been to the advantage of the schools; therefore,
Resolved, That we indorse the use of maps, pictures, and other means of illustrating Scripture lessons to the youth and children, but think there is danger of this manner of teaching becoming a sort of formal entertainment; therefore we would recommend that officers and teachers be earnest and careful to keep the true spirit of practical truth and godliness prominent in their instructions.

WHEREAS, The New Testament Scriptures relating to the life and work of Christ, our dependence on him for the forgiveness of sins, and his second coming for our salvation, are especially necessary in impressing hearts,
Resolved, That we request the General Sabbath-school Association to consider the propriety of having lessons on these topics, prepared for the youth and children, to alternate with the present lessons on Old Testament history, as may be advised by the officers of the General Association.

WHEREAS, The country is being flooded with literature of a trashy and pernicious character, which is especially designed to catch the minds of the youth and children, and which totally unfits them for the reception of spiritual things,
Resolved, That we deem it the imperative duty of all officers, teachers, and parents to remove such reading matter as far as possible from the children under their care, and to fill its place with that which will elevate and instruct, and to use diligence in arousing an interest in such reading matter.

Each resolution was then considered separately, voted upon, and unanimously adopted.

The second resolution was spoken to by the president, who heartily indorsed the *S. S. Worker*. That every one might have an opportunity to subscribe for it, Della Frisbie and Alta Morrison were appointed to canvass the ground.

Bro. C. H. Jones, Elders J. H. Waggoner, and J. N. Loughborough made remarks to the third resolution. Being present at the convention held in Oakland, they could affirm that it was an interesting and profitable meeting, and that all who can attend such meetings in the future will be greatly benefited.

In speaking to the fifth resolution, Elder Waggoner said: The resolution is timely. It should be the earnest endeavor of the teacher to keep the grand central point of the lesson in view, for the scholars are not really benefited unless this is the case. The interest should not be allowed to abate, but all should strive to make the truth more impressive.

Remarks were made to the sixth resolution by Elder J. H. Waggoner and C. H. Jones. All could see the need of such lessons, for even

little hearts can be impressed with their need of a Saviour, and learn to love and obey God.

Comment on the seventh resolution was deemed unnecessary, for all could appreciate its importance.

The remainder of the time in the meeting was occupied by Elder E. J. Waggoner, who delivered a short address on Sabbath-school helps.

Printed directions for keeping class record books were then distributed, and the meeting adjourned to call of the chair.

The third meeting, Wednesday, Sept. 23, at 5 P. M., was occupied in practically illustrating the method of keeping a class record.

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

Instructions in keeping class records were continued, after which an hour was spent in answering questions.

After a short recess all came together again at 11 o'clock. Prayer by Elder A. T. Jones. There still remained a number of questions but these were left for the present, and Elder J. H. Waggoner was invited to address the association. The subject of his remarks was, "Influence of the Home on the Sabbath-school." He first stated the difference between a Sabbath and a day school. We do not appreciate aright unpaid labor, consequently we look upon the work of a day teacher as of more importance than that of a Sabbath-school teacher. In order that a child may have a good foundation on which to build, it is necessary that he have a good influence at home, for what is learned from the half hour's recitation at the Sabbath-school is of very little importance without this help. The study of the lesson should be begun early in the week, and the lesson being thus fixed in the mind will be made more impressive. The parent must precede the work of the teacher, and the teacher only comes in to second and finish up the work of the parent. The address was replete with good thoughts and suggestions. After considering other questions, the meeting was adjourned to call of the chair.

FIFTH MEETING, SEPT. 25, 4 P. M.

The song, "Work for the Night Is Coming," opened the meeting. Prayer by Elder J. H. Waggoner. The time was occupied in finishing up the work on the blackboard, which, being completed, presented the record of a class for one quarter, with the average standing of each pupil, also that of the class.

During the past year the Executive Committee drew \$200 from the State Association and donated it to the General Association, to help establish a publishing fund. By a unanimous vote of the convention, the action of the committee was ratified.

Adjourned *sine die*.

C. H. JONES, *President*.

JOSIE BAKER, *Secretary*.

GOD does not want discouraged workers. The moment we become discouraged, our usefulness is impaired. If our spirits are drooping and our hearts sad, we cannot successfully carry forward the work in which we are engaged. If we devote not to it our best energies, it will not be likely to be a success. After all, why should the Christian be discouraged? The work is God's, and if he give it his best endeavor, if with his whole heart he pursue it, and apparent success attend not his effort, why be discouraged? If he faithfully perform the work, God will take care of results.—*Sel.*

"THE fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and for sake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not." Prov. 1:7-10.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
 E. J. WAGGONER, }
 ALONZO T. JONES, } - - - ASSISTANT EDITORS.
 URIAH SMITH, }
 S. N. HASKELL, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 8, 1885.

The California Camp-Meeting.

THIS meeting was, in many respects, very successful. About six hundred were camped upon the ground; and it must be remembered that two other camp-meetings have been held in this Conference this year, and one more is to be held. The outside attendance was small compared to that in Oakland last year. But the influence was quite extensive and strong; so great was the interest that it was resolved to pitch the tent in the city of Stockton, which has been done.

It was our earnest hope that the work of preparation would be so complete this year that when the time appointed for the meeting arrived, nothing but the meeting would claim the attention of the laborers. In this we were sadly disappointed. One cause of disappointment was the large number who entirely disregarded the notices and requests published in the SIGNS. All who had tents of their own to bring were requested to notify the committee, so that provision could be made. But at a late hour a number brought tents and cloth for tents, having given no notice of their intention, for which no calculation had been made as to location and shade, which gave much trouble and perplexity to the committee, and prolonged the work of preparation unreasonably.

There is another point upon which much stress should be laid. As we said last year, our work is fast increasing, and our calculations must be made accordingly. If in the past, it seemed necessary or advisable to have the ministers oversee the routine of business and manual labor, that is no reason why it should be so now. We believe it is time to make application, in all such meetings, of Acts 6:2, 4.

These two points, and some confusion brought into the camp by injudicious parties, caused us many and grave apprehensions, that the real object of the meeting would not be well accomplished. But the Lord heard the earnest cries of his servants, and the meeting improved to the end. The churches were well represented in the Conference, and all seemed to be pleased that our ratio of representation was so changed as to bring a larger number of the working members of the churches into the business meetings of the Conference. In these meetings not a jar occurred from beginning to end. All matters presented were carefully considered, and every decision was by unanimous vote.

Our efforts to simplify and shorten the work of the auditing committee were largely successful; and they would have been altogether successful if all the laborers had complied with the request to make out their reports to September 1, and forward them to the Conference Committee. The accounts of those who complied with this request were easily disposed of; but some sent or brought in their reports when the work of auditing was far advanced, and these reports were mostly in a condition to unnecessarily occupy time which was then very precious. But as it was, our auditors, who had struggled through the weary hours of the night on other occasions, had no night meetings, not one being held later than 9 o'clock. This plan has proved to be a great relief.

On this subject we will add, that any laborer, whether he holds credentials or a license, who cannot make out an intelligible financial report, item-

ized, summarized, and balanced, lacks a very important qualification of a minister; and unless that lack be supplied, he can never give assurance that he will be a judicious and economical laborer. Economy—prudent management—is essential to the success of a minister. There are many *showy* talents in the church, to which no one would think of entrusting the management of Conference matters. We had occasion to make some remarks to licentiate, and "economy" was one of the topics touched upon. We have known a number of fluent preachers drop out of the ministry because of their lack of economy; as their neglect to guard well the financial interests of the cause was continually bringing trouble to themselves and reproach to the cause which they represented. The importance of this subject may be gathered from the well-considered remark once made to us concerning a fluent speaker: "He is a good preacher, but it is doubtful whether any Conference can afford to keep him in the field."

The Sabbath-school work received more attention than is usually given to it in our camp-meetings, but no more than its importance demands. The schools upon the ground were interesting and profitable. Instruction was given in various parts of the work. We believe the schools in all the State will be better conducted because of these exercises and instructions. This part of the work on the campground will be reported by those having it in charge.

A meeting was held in the interest of Healdsburg College, with good results. Professor Brownsberger was present, and his assistance was appreciated. And yet we believe that the interest of our people in our school ought to greatly increase. The cause needs more workers, and the College ought to have more students. We know one young man, working for weekly wages, who will bear the entire expense of a young man in the College the remainder of this school year, the young man having offered himself to the cause and acted as tent master for one season. And there are scores of others who might do what this man is doing. This College *must* be patronized and supported, for the welfare and progress of our cause demands it. On this subject the following resolution was adopted, which we commend to the earnest attention of all classes of our people:—

"WHEREAS, At considerable expense on the part of the College, and much sacrifice on the part of the SIGNS OF THE TIMES, the Biblical course at Healdsburg has been extended, therefore,

"Resolved, That we deem it the duty of the young men who have been laboring in this Conference, and of others who intend to take any part in the work, to show their appreciation of the efforts made in their behalf, by making sacrifices to attend from the beginning of the Biblical course; and further, that parents and church officers should make extra efforts to encourage and assist young men and women to avail themselves of the advantages thus provided."

In the midst of our increasing labors, both in editorial and other work, it is a great sacrifice and hardship to give one of our "assistants" to the College from this time on through coming months. As we said at the meeting, we should not consent to it did not the cause seem to imperatively demand it. But if the Biblical course is not well attended from the beginning, then we shall regret the sacrifice, because it works such hardship to us without correspondingly benefiting others and the cause. Let every church officer, every parent and guardian, look at this matter, and consider what may be duty under these circumstances.

The meeting in behalf of the Rural Health Retreat was a marked feature of the occasion. The remarks on the importance of the health question, and the importance of the Health Retreat as an instructor and enlightener on this question, and the report of Dr. Gibbs on the success of the treatment at the Retreat, and of Dr. Burke of the interest which is being raised throughout the country on

this subject, were well received by all. Dr. Gibbs paid a very high compliment to the *Pacific Health Journal*, and its circulation was considerably extended by means of the meeting. As a result of this effort stock was taken, and pledges were made (some being paid down), amounting to about \$4,000. This brings timely relief to the institution, and insures its continued operation without embarrassment through the coming winter. This was considered the critical period, in its straitened condition. We think all fears in regard to the continued and successful operation of the Health Retreat are now removed.

Of course the Tract and Missionary work received its due share of attention. Elder Ings, vice-president of the society, proves to be a diligent and efficient worker. A vote was passed in favor of training schools in missionary work which, we hope, may bear fruit. The ship mission in San Francisco needs help very much. Hard times, everywhere complained of, reduce our finances, and it is with great difficulty that we are able to give to the various branches of the cause that assistance which they so much need; it is impossible to do in their behalf all that is needed.

However, we are hopeful for the future. Not because we can promise easy times, or freedom from general financial pressure, but because the genuine *advent spirit* seemed to be revived in the meeting. On Sabbath, September 26, an appeal was made on this subject which produced a deep effect on the minds of the congregation. Some of the brethren have been suffering their minds to be so blinded by the god of this world, that they began to say, not only in their hearts but in words, "My Lord delayeth his coming," and "the deceitfulness of riches" was like to prove their ruin. But we hope and trust that the impressions formed and the resolutions made will not prove as the morning dew. When the Lord commands us to honor Him with our substance, and persons having large substance in their hands suffer all the proceeds to pass into the hands of the devil, we know not what answer they will make in the day when settlement is made with the stewards. If the words, "Well done, thou good and faithful servant," are hoped for in such cases, the hope must prove a vain one as certainly as the Lord has given us his word. This is a serious matter, and deserves our serious attention.

It is matter of regret that so little time could be given to Bible-class study; but it seemed to be unavoidable in the press of business. In this respect, the smaller or local camp-meetings have an advantage. With little or no business to transact, much time may be given to Bible study. But we shall not cease our efforts to so simplify our business at our camp-meetings as to still further economize time; and we have no doubts of success if all the laborers will second our efforts by complying with reasonable requests.

In the midst of hard times, with a decrease of the tithes, it seemed out of question for the California Conference to bear the expense of four camp-meetings. In Humboldt County and in Nevada it was resolved to raise a camp-meeting fund to support their own meetings, and the same will probably be done in Southern California. This being done, it will readily be seen that the Conference, or State camp-meeting, should also be made self-supporting, as, otherwise, those in the extreme localities would have an extra burden thrown upon them. It was therefore resolved to abolish the system of "free meal tickets," and let all the ministers take care of themselves, and bear their own expenses. We indorse the plan, and believe it will work a genuine reform in some respects. And it can work no hardship to that class of ministers who always have plenty of time to devote to such matters. But whether it will pay to let those suffer and run into sickness who have no time afforded to them, by day

or by night, to care for their own wants, is a question for those to consider who have charge of these things. It may be that Prov. 11:24 contains a prudent suggestion on some of these points. Also 2 Cor. 8:13, 14.

Altogether, we believe this camp-meeting will prove one of the most profitable that has ever been held in California. The best of courage seemed to prevail at its close; there was perfect union in regard to future labors, and the only regret was that the laborers are so few. Our list of ordained ministers is quite large, but, unfortunately, it does not represent our strength in effective workers in the ministry. Some are in feeble health, and several are constantly employed—over-employed—with other labors. But God can work with few as well as with many. And he alone can give the increase. Let us all add to our faithfulness and consecration, and thereby our labors will be more effectual, because more acceptable to the Lord of the harvest.

The Sure Foundation.

"If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

Every structure that is of any account must be built upon a foundation. In the close of the sermon on the mount, our Saviour graphically but accurately describes the consequences of building without any foundation. When "the rain descended, and the floods came, and the winds blew, and beat upon that house," it fell, because it was built upon the sand. The same thing would have happened to the house which was built upon a foundation, if the foundation could have been removed. The tendency of the present age is to superficiality, but a good, solid foundation is nevertheless as necessary as it ever was.

We believe that "the foundations" to which the psalmist refers in the text just quoted, are nothing else than the law of God—the ten commandments. To demonstrate this is the object of this article. The psalmist continues in the next verse: "The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men." This shows that there is an intimate connection between "the foundations," and the throne of God and the temple in Heaven. What this connection is, we proceed to show.

In the 25th chapter of Exodus we find directions concerning the building of a sanctuary. This sanctuary was to be a dwelling-place for God. See verse 8. From the 26th chapter we learn that it was an oblong building, inclosed on three sides with boards, and on the fourth by a cloth curtain, and that by a similar curtain it was divided into two apartments—the holy place and the most holy place. In the holy place there was an altar of incense, a golden candlestick, and a table of show-bread. Ex. 40:22-27. In the most holy place was the ark of the testimony (Ex. 26:37), and it is to this that we wish to call especial attention.

This ark was a wooden box overlaid and lined with pure gold. Its cover was termed the "mercy-seat," and was of solid gold, having on each end a cherub beaten out of the same piece of pure gold. "And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:20, 21. Read carefully the preceding verses.

What this "testimony" was, we easily find by the comparison of a few texts of Scripture. In Ex. 24:12 we read: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach

them." Moses went up, and was there forty days and forty nights, during which time he received the instructions found in chapters 25-31. After noting these instructions, the sacred narrative continues: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

We notice that the tables of testimony were tables of stone. Tracing them further, we find (Ex. 32:15-19) that when Moses came down from the mount, with the two tables in his hand, he broke them at the foot of the mount, in his righteous anger at the idolatry of the people. This experience is detailed by Moses in the 9th of Deuteronomy, and in the 10th chapter he proceeds with the narrative as follows:—

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:1-5.

We have now positive assurance that the "testimony" that was placed in the ark was the ten commandments, and that it was on this account that the ark was called "the ark of the testimony." Now note again in Ex. 25, that the cover to the ark was called the "mercy-seat," and that upon it were two cherubim, one on each end. The Lord said: "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:21, 22. God dwelt between the cherubim upon the mercy-seat above the testimony, and it was this that made it necessary for the high priest to burn incense when he ministered in the most holy place. The cloud of incense veiled the glory of God, which, unobscured, would have caused his death. Lev. 16:3, 13.

Now to the point of all this. The Jewish tabernacle, and all things connected with it, were patterned after something that Moses had seen in the mount. Ex. 25:9, 40. They were "patterns of things in the Heavens;" and "the holy places made with hands" were only "figures of the true" holy places in Heaven. Heb. 9:23, 24. There must be, then, a real tabernacle in Heaven, and this is plainly stated in Heb. 8:1, 2: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

"A minister of the sanctuary." There is but one, since that built by Moses was only a miniature representation of the true tabernacle in the Heavens, which the Lord pitched. This temple in Heaven has been seen by mortal eye. The beloved disciple says: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. This temple in Heaven is the special dwelling-place of God. "The Lord is in his holy temple; let all the earth keep silence before him." Hab. 2:20. "The Lord is in his holy temple, the Lord's throne is in Heaven." Ps. 11:4.

We have already noted that not only the tabernacle, but all its furniture, was modeled after things in the Heavens. Said the Lord to Moses: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. After giving directions concerning the ark, the table, and the candlestick, he repeated the injunction: "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40. Accordingly we find (Rev. 11:19) that the ark of the testament is one of the things in the temple in Heaven.

Now remember that in the earthly tabernacle God's dwelling-place was above the ark, between the cherubim that were upon the mercy-seat. Ex. 25:21, 22; Lev. 16:3, 13. Then since the earthly tabernacle was a type of God's real dwelling-place,—the temple in Heaven,—it must be that the ark of the testament was a figure of God's throne in Heaven. To corroborate this conclusion, we read that God's real dwelling-place is between the cherubim. Says David, in prayer to God: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." Ps. 80:1. Again: "The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved." Ps. 99:1. Here the fact that God reigns is connected with his sitting between the cherubim, showing conclusively that when reigning upon his throne he is between the cherubim. God sits between the cherubim; he reigns; therefore the people should tremble. When Hezekiah was in trouble, he "prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." 2 Kings 19:15. And the Lord, speaking of Satan under the figure of the king of Tyrus, said: "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.

These texts show plainly that the cherubim upon the mercy-seat, from between which God spoke to the people, were representations of the cherubim that cover the throne of God in Heaven, and that therefore the mercy-seat, supported by the ark, was a figure of God's throne. This is why the most holy place and the ark were considered so sacred.

But if the ark and the mercy-seat were a representation of God's throne, then the tables of testimony—the ten commandments—which it contained must be considered as showing the relation existing between the real throne of God in Heaven and the original copy of the ten commandments. The ark existed for the sole purpose of holding the law, and therefore the ten commandments must be considered as forming the foundation of God's throne. David says: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation [or establishment] of his throne." Ps. 97:1, 2. Now when we read (Ps. 119:172) that God's commandments are righteousness, and further, that they are God's righteousness (Isa. 51:6, 7), we are assured that the ten commandments which God spoke from Sinai, and which were copied on tables of stone, form the foundation of God's throne.

A throne is the symbol of royal power and authority. We speak of "the throne of England," meaning the Government of England; therefore when we state the literal fact, that the ten commandments are the foundation of God's throne, it is equivalent to saying that they form the basis of God's Government; that all of God's judgments are in harmony with them, and that they cover every act of his in the government of his creatures.

From these facts thus briefly stated, the following conclusions are evident:—

1. The law of God—the ten commandments—is the law of the universe. "The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 103:19. Not only this earth, but all the worlds and the Heaven of heavens are subject to his authority, and amenable to his holy law. The highest angel in Heaven, and the lowest saint on earth; the arch deceiver and the most simple of his deluded victims, are alike judged by that perfect law. No righteous act or thought is outside of its sanctions, and no evil can be conceived that it does not condemn.

2. The law of God was in existence before the creation of the earth. When the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7. These "sons of God" were subjects of his righteous Government, and therefore subject to the law of God, which is the basis of that Government. In proof of this, and also of the preceding proposition, read Ps. 103:20: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Since the ten-commandment law is perfect, and contains, as we have seen, all the principles of God's Government, there can be no other commandments for the angels to obey. All commands of God are comprised within the ten precepts of Sinai.

3. The ten commandments can never have any end. Since they are the foundation of God's throne, they must endure as long as it endures, and it must endure as long as God himself exists, for if he were not Supreme Ruler he would not be God. Now listen to these sublime words of the psalmist: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:1, 2. More emphatic language could not be used. But since it is impossible for God to exist apart from his Government, that must also be everlasting, and the ten commandments, the basis of that Government, must have an equal duration.

4. The law of God is unchangeable. Not only can it not be abolished, but not one of its precepts can undergo the slightest alteration. We speak not of mere verbal changes which do not affect the sense, but of changes in the force or application of the law. Since the law is the foundation of God's throne, its ten precepts may be considered as the ten pillars constituting the foundation. It was doubtless with this idea in mind that Bishop E. O. Haven named his book which contained his ten sermons on the law,—one sermon on each commandment,—"The Pillars of Truth." When workmen wish to make any repairs in the foundation of a building, they put a prop underneath, to take the place of the defective foundation while repairs are being made. But what can be placed under the throne of the universe to uphold it while repairs are being made in any of its corner-stones? Nothing. Men may theorize about a change in the fourth commandment, but such a change is an impossibility. To make it would be to make a revolution in the Government of Heaven. It may be urged that God has power to make such a change, but one thing God cannot do: He cannot deny himself. "If we believe not, yet he abideth faithful; he cannot deny himself." 2 Tim. 2:13. God's law is his will (Rom. 2:17, 18); it is his righteousness; a transcript of his own nature; a photograph of his character. Therefore for God to make a change in the law would show that his character had undergone a change, and that is an impossibility. With him is "no variableness, neither shadow of turning." James 1:17. If his law was the truth in the days of David (Ps. 119:142), it could not be changed without becoming a lie, and it is only the enemies of God who seek to do this. These facts abundantly prove the proposition that God's law is absolutely unchangeable.

They enable us to better appreciate the words of the psalmist: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

5. It follows as a necessary conclusion, that the saints to all eternity will yield obedience to that law. To do otherwise would make them no more saints, but traitors. Some people tell us that a righteous man has no need for the law of God. But the psalmist thought otherwise, for he said: "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. To say that because God's people are all righteous, therefore they have no need of the law, is like saying that because no one falls over a precipice at the top of which a strong barrier has been erected, therefore the barrier is unnecessary. None are more interested than the righteous, in having the law of God preserved intact through the ages of eternity. It alone attests their loyalty to God. It is to them a sure pledge that no power in the universe can endanger their rights as subjects of the God of Heaven. It shows them that it is not in vain that they make the eternal God their refuge, and that he who in his excellency rides upon the heavens to the help of his people, is abundantly able to protect all who put their trust in him.

May the Lord hasten the day when his kingdom shall come; when his will shall be done in all the earth even as it is now done in Heaven (see Ps. 119:20); when his children shall all be righteous; when "his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

E. J. W.

The Missionary.

California Conference Proceedings.

THE first meeting of the fourteenth annual session of the California Conference of Seventh-day Adventists was held on the Good Water Grove camp-ground, near Stockton, Sept. 20, 1885, at 9 A. M. The president being absent, the published call for this Conference was read by the secretary, after which Elder J. H. Waggoner was elected president *pro tem*. Prayer was offered by Elder J. N. Loughborough.

The following churches were represented by delegates:—

Burrough Valley, Fairview, Ferndale, Fresno, Healdsburg, Lakeport, Lemoore, Los Angeles, Napa, Nevada City, Oro Fino, Oakland, Petaluma, Pleasant Grove, Rocklin, Reno, St. Clair, San Jose, San Francisco, Santa Rosa, St. Helena, Vacaville, and Woodland.

The churches at Arbuckle, Gilroy, Lafayette, Laytonville, Norwalk, and San Pasqual, failed to send delegates.

The chairman spoke of the responsibility resting upon the delegates, to check fanaticism and maintain decency and good order in the camp, that God may be honored, and our past reputation for peace and sobriety be preserved.

After a statement of the conflict between our constitution and that lately adopted by the General Conference, it was voted that the word "four" be changed to "six," in article 2, section 5, of our constitution, so as to read, "It shall be the duty of the Conference to elect or appoint a committee of six," etc.

On motion it was decided to waive the reading of the minutes of the last session, until a later meeting.

The chair then appointed committees as follows:—

On Nominations—S. Brownsberger, W. N. Glenn, W. G. Buckner.

On Creditentials and Licenses—W. M. Healey, E. J. Waggoner, E. J. Church.

On Auditing—C. H. Jones, Wm. Saunders, Wm. Butcher, John Morrison, M. J. Church, Joseph Leininger.

On Resolutions—A. T. Jones, N. C. McClure, E. R. Jones.

Elder Loughborough expressed thanks for the favorable circumstances under which we are camped, and regrets that four times as many more of our people of this Conference were not privileged to be with us. He said the wish of the enemies of the truth, made several years since, that we all "ought to go to Stockton," was now partly fulfilled, though we are camped under far different circumstances, and in a very different place from that to which they would fain have consigned us.

Adjourned to call of the chair.

SECOND MEETING, SEPT. 21, AT 9 A. M.

Prayer by Elder E. R. Jones. Minutes of the last session of the Conference, and of the last meeting, read and approved. Elder Waggoner spoke of our failure to help Idaho, as voted at our last session, the help appointed for that field having failed to go. Another has been laboring in that Conference. The question of our obligation to render them some financial help, should be considered. The chair further stated that the General Conference had recommended that Elder W. M. Healey go to Honolulu to labor under its supervision. Elder Healey has consented to go shortly after this Conference session.

Brother C. H. Jones stated that the California Year Book, containing the annual business proceedings of all our societies and associations, etc., had been published as voted, and earnestly recommended that all procure one or more copies. By vote a committee of three was appointed to canvass the camp for said pamphlet. A motion to make some verbal changes in our constitution being carried, the necessity of the said pamphlet was seen, and a few minutes were given to furnish the delegates with them. The following are the changes made:—

In article 3, section 1, after the word "paid," insert "quarterly;" and instead of "ministry of the gospel," read, "purpose for which the Conference was formed." For section 3, of article 3, read: "All money shall be paid out by the Treasurer as may be provided by the Executive Committee. In article 2, section 3; article 4, section 1; article 5, section 1; article 6, sections 1 and 2, and article 8, where the word "meeting" or "meetings" is used, read "session" or "sessions."

Adjourned to call of chair.

THIRD MEETING, SEPT. 24, 5 P. M.

Prayer by Elder E. R. Jones. Report of last meeting approved. Committee on Nominations reported as follows:—

For President, Elder S. N. Haskell; for Secretary, E. A. Chapman; for Treasurer, Pacific Press; for Executive Committee, Elders S. N. Haskell, J. H. Waggoner, J. N. Loughborough, Wm. Ings, E. J. Waggoner.

The report was accepted, the names considered separately, and the nominees unanimously elected.

The Committee on Resolutions presented the following:—

WHEREAS, In the year just passed, God has sent prosperity to our Conference and its institutions,—in the progress of our College; in the establishment of the Rural Health Retreat in a course of efficient work; in the publication of important works by the Pacific Press; and in bringing souls to the knowledge of his truth, therefore,

Resolved, That we will give our gratitude the most practical turn in,

1. The support of the College, that our young people may be fitted, not only to be good citizens and successful men and women, but also for successful labor in the cause of God;

2. The support of the Rural Health Retreat, and in increasing the circulation of the *Pacific Health Journal*, that the principles of Health Reform, according to the will of God, may be spread amongst men;

3. The support of the Pacific Press Publishing House, that the truth of God in the Third Angel's Message may be sent to the ends of the earth;

4. The support of the Conference, by honestly de-

voting to the Lord *his own* in tithes and offerings, that the ministry of the word may be prosecuted without distraction.

Resolved, That we gladly hail the prospect of the early issuance of the *American Sentinel*, and that we will give it our hearty co-operation and support.

WHEREAS, It is painfully apparent that amongst us as a people there is entirely too much of a disposition to be "conformed to the world," in the wearing of jewelry, feathers, artificial flowers, and in imitating the follies of fashion, therefore,

Resolved, That we recommend that a decided effort be made to come up to the requirements of the Scriptures, and the Testimonies of the Spirit of God, upon this subject.

Elder E. J. Waggoner moved the adoption of the first resolution. This resolution called forth interesting remarks, showing that it meant business, called for the hearty co-operation of all in patronizing our institutions, distributing our literature, canvassing for our publications, taking stock in our institutions, and making them a place of deposit for our means instead of burying it in the ground or squandering it in speculative enterprises; church treasurers should not only receive, but see to collecting faithfully, all the tithes and offerings in their several churches. There should be co-operation on the part of all.

Meeting adjourned to call of the chair.

FOURTH MEETING, SEPT. 25, 2:30 P. M.

Prayer by Elder J. N. Loughborough. The secretary's report of previous meeting was accepted. Resolutions pending at last meeting were considered and passed. That concerning the *American Sentinel* was spoken to by Elders J. H. Waggoner, J. N. Loughborough, E. R. Jones, and Brother C. H. Jones. The special object of the paper was to counteract the influence of the *Christian Statesman*, the organ of the Religious Amendment Party, which is advocating a religious amendment to the Constitution of the United States, which means a union of Church and State, and oppressive Sunday laws. Sample copies of the *American Sentinel* have been printed. The first number will be issued about the holidays, bearing date January, 1886.

Committee on Nominations presented a report for Camp-meeting Committee. After some consideration the report was referred back to the committee.

Committee on Credentials and Licenses presented a partial report as follows:—

For Credentials—Elders J. H. Waggoner, J. N. Loughborough, W. M. Healey, J. D. Rice, E. A. Briggs, E. J. Waggoner, Wm. Ings, N. C. McClure, A. T. Jones, H. A. St. John, G. W. Colcord, E. R. Jones, W. C. White.

The report was accepted, the names considered separately, and all granted credentials as recommended.

Elders J. H. Waggoner and S. N. Haskell and Brother C. H. Jones were elected delegates to the General Conference.

Adjourned to call of the chair.

FIFTH MEETING, SEPT. 28, 9 A. M.

Prayer by Elder J. N. Loughborough. The chairman of the Nominating Committee moved to leave the matter of selecting a Camp-meeting Committee to the Executive Committee of the Conference. Carried. Committee on Credentials and Licenses reported as follows:—

For Ministerial License—Andrew Brorsen, Philip Kent, Lucius H. Church, R. S. Owen, Frank T. Lamb, J. G. Smith, A. J. Morton.

Report accepted for action, and licenses granted as recommended.

The query arising as to whether it was an oversight or intentional that colporters' licenses were not recommended as heretofore, the committee answered that it was intentional; that to their minds such licenses were unnecessary in the work in this State, gave no advantage to the holder, and were therefore not desirable; that it was not designed at all to reflect upon

or in any wise hinder the faithful ones from continuing their work.

The following resolutions were adopted:—

Resolved, That we express our opinion that changes in fields of labor should be at least as well guarded as changes in church membership, and that therefore we shall expect that all ministers coming to this Conference shall bring letters of commendation from their own Conferences, except when coming under the advice of the General Conference; and further, that if any person wishes to come from another Conference to labor in this, we believe it is his duty to consult the officers of this Conference before he comes.

WHEREAS, At the 1884 session of this Conference, it was decided to send a laborer to the Upper Columbia Conference for labor in Idaho, and to support such laborer there; and

WHEREAS, Through unforeseen circumstances, we have not been allowed to fulfill this resolution, therefore,

Resolved, That we will carry out the spirit of it, by cheerfully supporting, for the next six months, the minister who labors in Idaho, under the direction of the Upper Columbia Conference.

Resolved, That we will publish a Year Book for 1885, which shall contain the minutes of this session of our Conference, the minutes of the Upper Columbia and North Pacific Conferences of 1885, the annual meetings of our institutions; and such other matters as may be deemed expedient by the Conference Committee.

Resolutions of thanks were then voted to the Stockton Street Railroad Company, the Good Water Grove Company, the California Navigation Company, the Central Pacific, and North Pacific Coast Railroad Companies, and Smith and Walker's Express Company, for liberal favors granted. Also to the proprietors of the Stockton Swimming Baths for accommodations in baptizing.

The following resolution was introduced by Elder Loughborough, and adopted:—

WHEREAS, The Healdsburg College was established by the action of this Conference, and the Conference has to furnish a Biblical teacher for the College, therefore,

Resolved, That the teacher so furnished shall be considered the *minister resident* at Healdsburg while he is engaged in the College, and that he shall have charge of the preaching in that locality during that time.

Adjourned to call of the chair.

SIXTH MEETING, SEPT. 28, 5 P. M.

Prayer by Elder E. R. Jones. Report of last meeting accepted. Elder Loughborough moved to rescind Brother A. J. Morton's license, as it is decided that he attend Healdsburg College instead of laboring in the field. Carried.

Fields of labor were next considered. Elder Loughborough presented the plea from Nevada. After explanations as to the condition of the work in Virginia City and vicinity, and other places, it was voted that the laborers now in Nevada be authorized to remain there during the winter and follow up the work.

Elder Decker's plea for Idaho was considered, but at present it was not clear who, if any one, could go.

Elder N. C. McClure's plea for Humboldt County was considered favorably, and it is recommended that Brethren Charles Reaser and Frank Lamb assist him; the former as canvasser, the latter to settle down to the work as advised, and work up the interests awakened, under the direction of Elder McClure.

A strong plea was made for a tent-meeting in Stockton, immediately. A motion to this effect, also that Elder E. R. Jones take charge of said meeting, was carried. Pleas for San Francisco, Oakland, Fresno, and Los Angeles were made. The prospect was good that the last two named places would soon receive help.

The propriety of holding general meetings in different parts of the Conference was, by vote, left to the Conference Committee.

Adjourned *sine die*.

J. H. WAGGONER, *Pres. pro tem.*

J. D. RICE, *Secretary.*

Vancouver, Washington Territory.

TENT labor at Vancouver closed last Sunday. Twenty-three signed the covenant, besides several others who had been keeping the Sabbath but had not had an opportunity of signing the covenant before. Twelve precious souls were buried with Christ in baptism in the Columbia River on Sunday, and several others will follow them soon. Everything passed off pleasantly. Brethren Starr and Cole have moved the tent to La Camas, on the Columbia River, about fourteen miles above Vancouver. There is no doubt that a strong church will be organized at Vancouver.

Brother Ward and I are now at Pouley's District, seven miles north of Vancouver. We shall commence meetings to-night. I hope that God will bless us here and at Vancouver as we occasionally labor for those there who have lately embraced the truth.

September 9, 1885.

H. W. REED.

Which Acre Is It?

THE shrewdness which some people exhibit in their endeavors to rob God and keep up a reputation for generosity, is quite remarkable. The *Journal and Messenger* furnishes the following illustration of a style of "systematic giving" which is in spirit none too rare.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade, "I gibes de truck off 'o one acre ebbery year to de Lawd."

"Which acre is it?" inquired his friend.

"Wal, dat am a different question. De truff am, de acre changes 'most ebbery season."

"How's that?"

"Why, in de wet seasons I gibes de Lawd de low lan', an' in de dry seasons I gibes him de top acre ob de whole plantashun."

"In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be flooded, and in dry times parched."

"Jes' so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family ob de best acre I'se got, did ye?"

And so the colored brother went on with his digging, with a self-complacent smile which was a sure indication that in heart and mind he was in perfect harmony with some persons of lighter color, who serve themselves first and their Lord afterwards; and who take good care that whatever misfortunes they meet with, or disadvantages they labor under, the Lord's cause must bear the loss, while they themselves will pocket whatever gains there are.—*Christian*.

THE cry for short sermons is never heard in Japan. Although it would be a mistake to attribute the fact solely to a love of Christian truth, yet it is, nevertheless, a fact, and a very significant one, that often the same audience will listen to seven sermons in succession, each one nearly an hour long, with only an intermission for tea after the third. When but one sermon can be had, the missionaries tell us an hour is considered short, and even after two hours many will still call out: "Go on!" Although the hearers of the word are by no means all doers thereof, yet it is a most hopeful sign that the hearers will through the largest buildings night after night, so that the buildings will be packed and crowds standing at every window.—*Sel.*

THE religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health; they go on with reluctance, and are glad when they get out; but religion to a true believer is like water to a fish; it is his element; he lives in it, and he could not live out of it.—*Rev. John Newton.*

The Home Circle.

THE KINGDOM OF HOME.

DARK is the night, and fitful and drearily
Rushes the wind, like the waves of the sea.
Little care I, as here I cling cheerily,
Wife at my side and babe on my knee.
King, king, crown me the king,
Home is the kingdom, and love is the king.

Flashes the firelight upon the dear faces,
Dearer and dearer as onward they go,
Forces the shadows behind us and places
Brightness around us with warmth in the glow.
King, king, crown me the king,
Home is the kingdom, and love is the king.

Flashes the firelight, increasing the glory,
Beaming from bright eyes with warmth of the soul,
Telling of trust and content, the sweet story,
Lifting the shadows that over us roll.
King, king, crown me the king,
Home is the kingdom, and love is the king.

Richer than miser with perishing treasure,
Served with a service no conquest could bring,
Happy with fortune that words cannot measure,
Light-hearted I on the hearth-stone can sing:
King, king, crown me the king,
Home is the kingdom, and love is the king.

—Sel.

Ruth's Opportunity.

It was a bright day early in September, and there seemed to be something in the cooler air and less enervating sunshine that told of holidays ended and new work begun. But Ruth Winston sat idly dreaming, her simple morning duties finished, and the day apparently holding nothing new or glad for her.

"Not moping, are you, Ruth?" There was something of grave rebuke in the words, but there was also a certain tenderness and sympathy discernible in the mother's voice, as she lifted her eyes from her sewing to glance at the young girl near her.

"I don't think you should call it moping, mother," said Ruth, reproachfully. "One cannot but be sad and anxious sometimes, when there is a real care on the mind. How can I help feeling it a little hard when I think of the many girls returning to school to-day, girls, too, who, perhaps, will never have to depend on themselves for support, while I, who will have no one else to look to, cannot have even a good education. Here I am, fifteen years old, and I know nothing but reading, writing, and spelling, with a little I have picked up by myself."

"And what would you best like to study, Ruth?" asked the mother with a sigh, and as if more to show her sympathy with her girl's desires than with any special motive for the question.

"Oh, I scarcely know," answered Ruth. "Anything and everything, I suppose; but to be honest, mother, I don't think I care so much for books or study in itself; I only long to learn enough of any one thing to be able to teach it, or make my own living by it. It is very hard to think of always being a drag on poor Jasper, who will have enough to do to take care of himself and you. If I had but half the chances of some girls I know, I would be earning something in a year or two. But what can one do in a quiet country place like this, with nothing to be learned at the district school, and no one to lend a helping hand?"

"A helping hand, dear?" said the mother, "I think you forget that there is a very strong and willing Hand promised to help all those who seek its aid. It may not always shower great wealth or brilliant success, but to one seeking only an honest support, and willing to honestly make the most of the opportunities given, believe me, that Hand is ever outstretched. Moping and grieving over poor chances never yet accomplished anything, but many have done much by simply keeping their aim in sight, and, while making the most of their own abilities, looking to that Hand to point the way."

Although the mother and daughter had often talked of such things before, Ruth had never laid bare her trouble so plainly; and there was something now in her mother's serene trust and perfect confidence that inspired her with new hope.

"You mean, then, mother," said she, "that if we merely go on doing the best we can toward accomplishing an object, and trust all to God, he will bring it about?"

"I really do," answered her mother, "if the object be a wise and worthy one, as I am sure yours is."

"Then I will trust," said Ruth, thinking of her one great desire, the longing to fit herself for the self-support which must otherwise fall on the brother to whom the widowed mother must also look in her declining years.

Once more she hunted up her copy-book, speller, and slate, and began afresh the simple studies which she felt could be carried on quite as well at home, where she could also share her mother's cares, as at the district school a mile distant, where the teacher knew but little more than Ruth herself. Nevertheless, it did seem that her chances for self-improvement or the attainment of her desire were exceedingly meager under this slow process. But what are chances or human probabilities to God, when a soul has claimed his promised aid!

The days passed by at quite their usual pace; but it is strange how hard it often is for old Time to keep side by side with youthful hearts. September had given place to October, and Ruth was beginning to lose something of her expectant buoyancy, plodding along with a patient, rather than hopeful persistency, as day by day she wrote her copies, conned a few columns in spelling, and added, subtracted, and multiplied endless figures on her slate.

It was like going over and over the same old path, she thought, as one morning she walked along the oft-traveled road to the little station that served as railroad depot, post-office, and country store in one.

She was too early for the mail that morning, however, and stood silently watching with an interest that never failed, the mysterious working of the telegraph instrument, over which the elderly agent had long presided. But a pause came at last in the jerky little clicks, and as if for a moment's diversion the old operator looked up and said abruptly,—

"Ruth, can you spell telegraph?"

"That's a puzzle for her," his genial face said plainly, and for an instant the very suddenness of the question made the little country girl hesitate; but, recovering herself quickly, she answered promptly:—

"T-e-l-e-g-r-a-p-h, telegraph."

"Humph, pretty good, I declare," said the agent with surprise in his smile. "You must be a right clever speller. But now let me see if you can *write* telegraph," and he pushed a paper and pencil to her.

Ruth picked up the latter composedly, and in a neat, distinct hand wrote the word as creditably as she had spelled it.

"Why, upon my word, you are a very good writer," said the old gentleman with another surprised gleam in his eye. "I did not suppose our little one-horse school turned out such clever scholars."

"I don't know that it does," answered Ruth, candidly; "but I write and study all I can at home."

"And what is it all for?" he asked, looking at her more attentively.

"I don't know exactly," said Ruth, with a sigh. "I am only trying to make the most of my opportunities, with the hope of some day learning more."

"How would you like to learn to play on this chatty little machine?" said he, tapping his telegraph instrument, but with a smile that seemed only half in earnest.

"That!" cried Ruth. "Why! could a girl

like me ever learn to work and understand that?"

Her expression of eager longing and wonderment amused, while it interested her questioner.

"Why, of course," he answered, "any girl who can spell correctly, and write out the messages distinctly that come to her, can learn if she is willing to try hard. Many a one is now making her living by it."

"Oh, sir," said Ruth, growing more and more eager, "if you would but teach me, I would try harder than any one ever did before!"

The old gentleman began to look more serious. "Well," he said, "I must confess I never thought of it before, but you do look like a girl that would have pluck and energy, and if you are so anxious to try, you can come to me for an hour every morning and we can see what's in you."

The mail train just at this moment came rattling in, and scarcely waiting to inquire for the letter that occasionally found its way to them, Ruth hurried home with a heart all eagerness, joy, and wonder.

"Oh, mother," she cried, entering with hasty steps, "I do believe my chance has come! Only think, Mr. Roberts has offered to teach me telegraphy. Did you suppose a girl like me could learn?"

"Yes, I have heard of such things," said the mother with a face reflecting all Ruth's bright happiness; "but I never thought such a chance could come to you. How in the world has it come about?"

"That is more than I can tell you," answered Ruth. "I certainly never dreamt of it, and of course never mentioned it to Mr. Roberts, and I do not think it had ever occurred to him before, so I suppose it has just come by chance."

"By chance, dear?" repeated the mother gravely. "To those who have once placed themselves under God's care nothing ever happens by chance."

And now began work in earnest for Ruth. Morning after morning found her at the agent's office, and such was her diligence and eager attention that the old man soon became convinced that he was far from wasting his time in the task thus voluntarily undertaken. And morning after morning marked a progress in Ruth's improvement that really astonished him.

"How do you manage to remember your lessons so well," he asked one day, "when you have no instrument at home to practice on?"

"Oh, but I have," answered Ruth with a smile, "to-morrow I will bring it and show it to you."

And on the following day she drew from her pocket a small oblong block of wood on which a lead pencil was securely fastened with a rubber cord, a small wedge raising it just enough from the block to make it tap distinctly on the latter when pressed with the finger.

"Well, if that isn't ingenious!" said her teacher with an admiring nod. "Any girl who could contrive a help like that is bound to succeed," and he tapped a word on the little home-made instrument which was at once repeated by Ruth.

A year passed by, a year of busy, unremitting practice on Ruth's part, and of willing instruction on the part of her friend. But changes had been going on around them. The little railroad station had become an important point on the road, trains passed and made connections there more frequently, and the old agent's duties were increasing.

"I say, Ruth," said he one day, "the company has at last consented to give me an assistant in the telegraph office; how would you like the place?"

"Oh, Mr. Roberts!" cried Ruth, "do you really mean it, and do you think I am competent?"

"I could not likely get a better operator for the money offered," he replied, "and you would be improving all the time. Besides, I

would rather have a good steady girl like you than some young upstart of a fellow wanting to take things in his own hands."

"Oh, mother," cried Ruth, hurrying home once more in a state of happy excitement, "did I not say it was my chance! Mr. Roberts has engaged me as his assistant, and I am to have fifteen dollars a month. Who knows but in time I may get thirty or forty!"

"Aye, who knows," repeated the mother thoughtfully, "and who knows what God can do for those who seek his help, and meanwhile help themselves!"—*L. L. Robinson, in New York Observer.*

Healthful but Not Social.

THE bicycle has doubtless become one of the greatest promoters of healthy outdoor exercise among our young men, as well as some of the older ones—but there is necessarily nothing social in it; in fact it is the most selfish conception possible. Think of a family man buying a bicycle and starting off to ride while the wife and children are left at home on the veranda to admire the grace and ease with which their lord and master wheels off to get exhilarating whiffs of fresh country air. The economical young man mounts his wheel on a fine afternoon and whirls off to the residence of his lady love, leans his steed against the front fence and spends the summer evening on the piazza, while the young lady is no doubt thinking of her possibly old-fashioned, but more fortunate companion who has gone out on the road behind a good trotter, to breathe the refreshing evening air. The one wheel is far more economical in every way and its enthusiastic, if not fanatical admirers no doubt get much good from it, but in an article on social recreations they cannot hope for high praise for their favorite machine; it certainly is not a family invention. When Mr. Edison will invent a motor which may be hung beneath the seat of a social tricycle, with a small seat behind for the children, and by which the whole load may whirl off to the country without the danger of a runaway at the first railroad crossing, or the necessity for grooming and feeding on the return, then the family may sing the praises of the "cycle."—*Milton Bradley, in Good Housekeeping.*

THOSE who have read that capital book, "Tom Brown at Rugby," will remember Tom's bravery when he knelt down in the dormitory and said his prayers in the presence of the other boys. The *Youth's Companion* mentions a similar incident which occurred in a school near Boston. Two strangers who were assigned a room together spent the first day pleasantly in arranging their new quarters. When night came the younger boy modestly asked the other if he did not think it a good plan to close the day with reading the Bible and a prayer. His companion bluntly objected. Said the other, "I suppose you don't care if I pray by myself?" The older one retorted, "I don't want any praying in this room and I won't have it!" His mate rose slowly, walked to the middle of the room, and standing on a seam in the carpet, quietly remarked, "Half of this room is mine. I pay for it. You choose your half and I will take the other and pray in it, or get another room." The older boy was completely conquered by the true manliness which claimed as a right what had been boorishly denied as a privilege.—*Sel.*

NO MAN for any considerable period can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be true.—*Hawthorne.*

OUT of £86,000,000 borrowed by New Zealand she has spent £56,000,000 on railways, £20,000,000 on public works, and nearly £10,000,000 on immigration.

Health and Temperance.

Tobacco Worship.

"Thou shalt have no other gods before me." Ex. 20:3.

THE pipe in the greatest number of cases becomes a god. Says a certain writer in the *Primitive Methodist* some time ago: "I was convinced first, that I worshiped an idol; second, that it was the most worthless of all gods, being nothing but smoke!" "When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe or the twist is applied to with quadruple earnestness; so that four times, I might say, in some cases, ten times the usual quantity is consumed on such occasions. What a comfort is the weed in time of sorrow! What a support in time of trouble! In a word, what a god!"—*Dr. A. Clarke.*

A friend in writing to the Rev. Mr. Trask, states the following: "For over thirty years, an old gentleman of St. Albans, Vt., has made a practice of getting out of bed every night at eleven, twelve, two, and four o'clock to enjoy a comfortable smoke. Few worship their God night and day. We are commanded to 'pray without ceasing,' but this old tobacco saint has misinterpreted the command, and smokes without ceasing. What a reproach to those who profess to worship the true God. This poor soul, in order to finish his course with joy, sacrifices sleep. It is his meat and drink to obey the commands of his pipe. Another feature—he does it in succession, needs not a 'revival' to quicken his energies. He obeys one command, he has no other god but this; he has no intercessor between him and his god, as they are on good terms. In all probability he will never forsake his god, or his god forsake him. He offers incense to this god night and day." Is not this idolatry? But are there not thousands upon thousands who are guilty of the same sin? It is computed that about three hundred millions worship this filthy idol. Appalling fact! May a merciful God open their eyes.—*Rev. A. Sims.*

How They Are Made.

REVELATIONS in regard to the poisonous and otherwise harmful properties of the mixtures sold over the bars of hotels and saloons are so frequent as barely to excite comment, much less to attract attention on the score of novelty. It is doubtful, in fact, whether any amount of information on this point, however startling, would have any deterrent effect upon confirmed tipplers and sots, who are too far gone in the habit to care about the nature of the stuff they pour down their throats as long as it produces something of the desired effect. But it is well that the general public should be kept informed as far as possible of the dangerous character of the compounds of which they are invited to partake by a class of men who assume to be conducting an honest and respectable business. Such information is given in detail in an editorial article in the *New York Times*, under the heading, "How Liquors Are Made." The *Times* article itself is based on a book designed to teach saloon-keepers how they can adulterate liquors for themselves, and thus share the profits which now go to the wholesale dealers and rectifiers.

One of the most common of the ingredients mentioned in these mixtures is what is known as rum essence. This essence is a mixture of sulphuric acid, black oxide of manganese, pyroligneous acid, acetic ether, butyric ether, and oil of birch. In preparing low grades of so-called "rye" and "bourbon" whiskies, bourbon oil and rye oil are used. Bourbon oil is distilled from a compound of fusel oil, acetate of potash, sulphuric acid, sulphate of copper, oxalate of ammonium, and black oxide of manganese.

It would be impossible to mention all the various "oils" and "acids" and drugs of all sorts used in compounding the different grades of whisky, bourbon, and rye. Many of the drugs are violent poisons. Sulphuric acid, which is largely used, when swallowed in concentrated form, destroys all the tissues it touches. Sulphate of copper, another favorite bar-room drug, is a deadly poison, and oxalic acid is even more violent and instantaneous in its action. The oil of bitter almonds, an ingredient of apple brandy, is well known for its poisonous qualities. Other drugs mentioned are only slow poisons, destroying the nerves, and gradually exhausting and ruining the digestive organs. In some of the mixtures only twenty-five per cent. of genuine spirits is used, the remainder being prune juice, fusel oil, etc. A recipe is given for making blackberry brandy, "a superior article," without a trace of blackberry in it. The bar-keeper who understands his "profession" thoroughly is enabled to place before his customers Scotch whisky, Holland gin, French brandy, Jamaica rum, or any other drink with a foreign name that may suit their taste or fancy, simply by "exporting" oils and acids from the nearest drug store. Of course the chief object of all this adulteration is to increase the profits. A skillful combination of drugs, with a slight dash of real spirits, costing altogether from \$1.50 to \$2.00 a gallon, is retailed so as to net the dealer a profit of \$6.00 or \$8.00, or four and five hundred per cent. The author of the book from which this interesting information is taken, says the methods and recipes are all given by one who has been in that line of business for many years, and they are substantially those in general use at the present time.—*N. Y. Observer.*

Temperance in the Kitchen.

THE kitchen is very often a stronghold of the drink habit in this country, from the fact that a great many of our inherited and imported recipes give flavorings of wine or brandy, to say nothing of gin, rum, and whisky. These are often carelessly copied, even by our religious papers, and as carelessly practiced by religious people. If they have their attention called to the matter, they may say that the heat drives away the alcohol, and nothing but the taste remains, never seeming to think of the absurdity of supposing we could taste the stuff if it were not there.

But this taste itself is the very thing to be feared, whether it creates in children a familiarity with the liquor used, and thus makes them in after years an easy prey to the drink habit, or whether it re-awakens in the reformed man the appetite which has done him so much mischief, and which has been with so much difficulty subdued. A pleasing instance where this was happily avoided was lately related by Mrs. Dr. Stephen Smith at a meeting in the Broadway Tabernacle, New York, as follows:—

"A guest, in whose welfare we were deeply interested, one day expressed to me a lively satisfaction because the mince-pie served at dinner had contained no trace of alcohol. He had feared the ordeal, for if it had tasted of brandy he would not have been able to control the awakened appetite. I had no suspicion that he had ever been addicted to drink, but he informed me that only a few years previous he had been its bond slave, and that he was obliged to watch continually against anything containing the poison. I was so thankful that my temperance principles had saved me from putting a 'stone of stumbling' in a brother's way that I determined to be more earnest than ever in calling attention to this matter; and I should be glad to get recipes recommended by any really good cook for the preparation, on a temperance basis, of various dishes which usually contain some kind of alcoholics."—*Julia Colman.*

What Sort?

WHAT sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning"?

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt because of a failure in farming, or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of morality is that which ignores moral obligations as to a debt, and pays only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregards the command, "Thou shalt not steal"?—*Christian Neighbor.*

Be Consistent.

CHRISTIAN men, above all others, should be consistent in their lives, and practice what they teach, and carefully avoid what they condemn. This is the way to demonstrate their sincerity, and acquire an influence for good over others. But men who preach one thing and practice another, manifest a lack of moral integrity, and not only destroy their influence for good, but exert a positive influence for evil. "Happy," says the apostle, "is he that condemneth not himself in that thing which he alloweth." But how many men of fair professions and high pretensions are condemned by their own acts! This is what is cursing the church and bringing a reproach on religion; there are so many professed Christians who say, and do not; who profess, but do not perform. In consequence of this, the world is led to doubt not only their sincerity, but also the truth of the religion which they profess. Christian men should be consistent; they should let their light shine before others; they should be living epistles known and read of all men; they should demonstrate in their lives the truth and saving power of the religion that they profess. This is what is needed to make Christianity a mighty power in the world. Let men live their religion, and then they will exert a saving influence over others.—*Sel.*

"It is a great thing to be a young man, to have your whole life before you, and to be able to make a clean record if you will. I cannot; my record is behind, and although I would give anything to erase parts of it, it is impossible. You are all like authors, in that you are daily composing something to be inscribed in the book of your lives. But you differ from authors in that while they can revise their works, you cannot. In after life, to look back upon it will either be your greatest pleasure, or else a pain and anguish which you would give worlds to be able to throw off."—*John B. Gough.*

News and Notes.

RELIGIOUS.

—It is reported from China that Princess Kung has been converted to Christianity.

—A year ago a Miss Caldwell gave \$300,000 toward founding a great Catholic university in this country. This sum has been increased to about \$5,000,000, and it has been decided to locate the university in Washington, D. C.

—The Methodist Church in Great Britain has 3,787 ministers, 35,951 local preachers, 16,834 chapels, and 768,624 members. In the last thirty years the increase of membership has more than kept pace with the increase of population.

—The American Church Congress will meet in New Haven, October 20, and continue its session four days. It will be the greatest gathering of the kind ever held in the United States. Canon Farrar has signified his intention of being present, as have also several other prominent English divines.

—The *Churchman* tells of an Episcopal missionary in North Carolina, who has charge of six missions, and who receives the magnificent sum of \$257 per year, with which to pay his traveling expenses and support a wife and five children. The same church has men who receive their tens of thousands.

—The Russian Government has issued a decree making the Greek Church the established religion of the Baltic provinces. Protestantism will only be tolerated. Children born of mixed marriages are to be trained in the Greek Church. The decree excites great discontent among the German settlers.

—The Catholic Church in St. Louis boldly lays aside its mask and begins a war on free education. St. Patrick's Parish, one of the largest and wealthiest in the city, announces that children attending public schools will hereafter be barred from the celebration of the holy communion. The vicar-general supports the parish priests.—*Bulletin.*

—A Unitarian pastor in New Hampshire has discovered a way of making the communion more "spiritual" than ever before. The bread and the wine are placed upon the table, and all the congregation look at it, none of it being consumed. By this means a much larger number of people partake of the communion than formerly. Under the circumstances, it is doubtless better as it is.

—The *Christian Leader* (Universalist) deserves credit for uttering the following truth: "A church that has not the habit of giving regularly, as a part of its religious worship, will never be noted for munificence. Here and there a man may save up all for one magnificent offering. But it is unlikely and unnatural. Of any hundred munificent givers it will be found that ninety-nine were trained in the noble art by long previous habit."

—The Zouave regiment, organized by Pius IX. in 1860, recently held its 25th anniversary meeting, called by them a "jubilee." Members were present from Holland, France, Belgium, Germany, and America. The term "jubilee" shows that they have not lost hope in their cause, and their leader expressed his confidence that the day "was not far distant," when they would "fight under the old flag for the Church and the legitimate royal rule."

—Those who think Moslemism is dying out, and who have never heard of the educational facilities which the Moslem schools afford, would no doubt be somewhat surprised by a visit to one of the numerous schools of the prophets, which is held in the court of the great mosque El Azbarat. The school is crowded by many thousands of students, sitting in Turkish style on the pavement, drinking in these lessons, which, as priests, sheiks, professors, they in turn will themselves proclaim to the faithful. These students come from thousands of miles up the Nile—from beyond the great deserts of Africa—from the holy cities of Mecca, Medina, Jerusalem, and Damascus—from Turkey, Persia, India, and China. The professors do not receive a farthing of salary, and the scholars do not pay a piaster for tuition. All are supported by the pittance they can earn elsewhere and the charities of the faithful. The students live on the coarsest of food, wear the poorest of clothing, and at night sleep on the pavement of the mosque. When the course of duty is complete, they go out as missionaries, Koran in hand, preaching the Moslem faith to the uttermost parts of the Mohammedan world. And there is not a year that does not witness to the erection of Mohammedan fanes and temples in Europe.—*Christian at Work.*

SECULAR.

—The public debt was decreased about \$12,000,000 during September.

—It is estimated that the corn crop this year will be 1,979,636,000 bushels.

—The miners and cattlemen of Arizona are offering fifty dollars apiece for Apache scalps.

—The death of the Earl of Shaftsbury a few days since will be lamented by all true-hearted people.

—A fire broke out in the principal square at Iquique, Peru, and destroyed about \$2,000,000 of property.

—The flood recently at False Point, near Calcutta, wrecked many vessels and destroyed about 300 persons.

—A battery of boilers in Clark & Co's. Solar Iron Works exploded October 2, injuring seventeen persons, three fatally.

—Turkish brigands have captured the niece of Archbishop Verias, and another lady. They demand the sum of £3,000 for the ransom of the prisoners.

—A mass of lead in an elevated furnace in Paris was completely dissipated recently by a stroke of lightning, no traces of metal being found afterward.

—Another instance where one of two parties out hunting mistakes the other for an animal and shoots him, happened near Santa Rosa, Cal., the other day.

—Notices have been posted about the streets of Seattle, Washington Territory, warning the firemen not to interfere should fires break out in Chinatown.

—At a mass-meeting recently held in Chicago in the interest of the Irish under Parnell, 10,000 people were present and subscribed \$5,000 for the object.

—A flood, said to be a tidal wave, recently swept over False Point in British India, near Calcutta, destroying much property and killing about three hundred persons.

—At Montreal, where the small-pox has been doing its deadly work for some time past, a riot of Sept. 28, caused by compulsory vaccination, resulted in a good deal of damage to property.

—George H. Procter, a noted criminal, who is serving a sentence of ten years in the Eastern penitentiary, Pa., has confessed to having participated in robbing the Erie Railroad office at Susquehanna of \$40,000.

—The *N. Y. Tribune* has printed an interview with Ben Butler in which he says, "I have grandchildren who will live to see the Vanderbilts and Goulds taken out to the nearest lamp-post and hanged." Perhaps.

—An attempt was recently made to wreck the southern bound train near Delta, Shasta Co., Cal. The would-be wrecker was arrested and sentenced within twenty-four hours thereafter, to four years in the State's prison.

—A serious collision occurred Sept. 11, between the British bark *Gulnare* and the American ship *Paramatta*, while in a storm on the high seas. The captain of the *Gulnare* narrowly escaped being killed, but fortunately no lives were lost.

—It is reported that the postmaster-general decided, September 30, to discontinue sending the U. S. mail for China, Japan, and Australia, by the way of Europe and the Suez Canal and restore it to the route via San Francisco and Australia.

—At the reception given Mme. Nilsson at Stockholm recently, 40,000 people assembled. In moving away down the street, where there was a rough place in the sidewalk a panic occurred, some tumbled down and the crowd trampled them to death. Eighteen were killed and many more wounded.

—Frank M. Dwight, of San Francisco, was taken sick on the 18th and died on the 19th ult. The doctors were unable to diagnose the case. After death an autopsy was held on the body, revealing the fact that death was caused by a jagged lemon seed lodged in the intestines.

—The trouble in Roumelia, a province in the northeastern part of Turkey, is difficult of solution. It seems that when Aleko's term of office expired last year, England, Turkey, and Russia each put forward a candidate for governor of East Roumelia. Russia's candidate, M. Crestovitch, a Bulgarian devoted to Russian interests, was appointed. It was this governor whom the people of Roumelia "sent to the right-about" about two weeks ago. The Turks are trying to put down this disturbance, while the great powers of Europe are divided in their sympathies between the Roumelians and the Turkish Government.

The Old Doctor's Story.

"I HAVE a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road into town.

"I wish you could take this package to the village for me, Jim," he said, hesitating.

"Now I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me: one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said, "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town, and as he left put his hand on my arm, saying again, 'Thank you, my son, you've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house I saw a crowd of the farm-hands at the door. One of them came to me, the tears rolling down his face.

"Your father!" he said. "He left dead just as he reached the house. The last words he spoke were to you."

"I'm an old man now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And after all, it is such a little way that we can go together.—Sel.

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 8, 1885.

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KENTUCKY, Litchfield, Grayson Co.,	" 14-20
KANSAS, Newton, Harvey Co.,	" 15-25
CALIFORNIA—Southern, Santa Ana,	" 15-26
TENNESSEE, Greenbrier, Robertson Co., ..	" 21-27

THE *Pacific Health Journal*, No. 3, for October, is out in good season, as we intend each number shall be.

PERSONS wishing information concerning Healdsburg College, should address Prof. S. Brownsberger, Healdsburg, Cal.

A FRIEND has kindly suggested to us by what means we can fill the Rural Health Retreat with patients. Will some kind friend now suggest some feasible means to provide room for the patients who are coming?

THE letter of Mrs. E. G. White, referred to by Elder Whitney in his letter published in this paper, was written on the ocean and sent to the New York camp-meeting. We have read it over and over, but cannot find space for it this week. It will be given in the SIGNS next week.

MR. LOCKE (Nasby) refuses to join the "third party" prohibition movement, but is trying to secure a pledge in favor of prohibition from candidates of both parties, for the legislature, and is endeavoring to defeat those who will not give the pledge. We believe that Mr. Locke has the key to the proper solution of this question.

A CONGREGATIONAL pastor writes to the *Advance* that his eyes have been opened to the Christianity there is in Roman Catholicism, simply by talking with a Catholic priest. We might all very soon be converted to Catholicism as the only representative of Christianity, if we would only lend a credulous ear to whatever its priests might choose to tell us.

Attention!

WE would like to have *at once* the permanent address during the year, of each minister and licentiate in the California, North Pacific, and Upper Columbia Conferences. We also wish the address of each officer in the North Pacific and Upper Columbia Conferences. Please attend to this immediately. Address, SIGNS OF THE TIMES, Oakland, Cal.

American Heathenism.

A CALIFORNIA Presbyterian writes to the New York *Independent* concerning the Chinese, and says:—

"Already American-born boys and girls of the lower classes, growing up from tender years familiar with the vices described in the epistle to the Romans, have merely heathen consciences, feeling little or no sense of sin or shame in the commission of such crimes. No Eastern parent would wish his child to grow up in contact with such vices. Foreign missionaries send their children home to avoid it. Here it cannot be avoided. But those who are compelled to meet it, and to bear the forefront of the battle against heathenism, ought to have at least the sympathy of their brethren who are so safe in the rear ranks."

The *Independent* makes a few comments, and closes with these words:—

"We only add that children grow up equally here with heathen consciences; but we do not lay the blame on the Chinese."

We have no plea to make in favor of the Chinese in California, but we venture the assertion that their presence in San Francisco is no more detrimental to the morals of that city than the presence of an

equal number of white people that might be imported from New York City or Chicago would be. We believe the *Independent* is correct in saying that in the East, as well as here, children grow up with heathen practices and heathen consciences. Human nature is essentially corrupt. Children are born with tendencies to vice; and with human fiends ready on every side to instruct them in its details, and parents blind or else indifferent to the practices, heathenism is as certain to exist in America as in China or Africa. Let the blame rest where it belongs.

False Christs.

THE Saviour said concerning the days preceding his coming: "There shall be false christs, and false prophets." The Spiritualists are assiduously working to fulfill this prophecy. They have always contended for *christs*—not for *Christ*—claiming that their mediums belonged to that class. In order to uphold their claims, they take most singular positions, and make sad havoc of Scripture. Thus a writer in an Eastern paper talks learnedly on the subject, as follows:—

"There might be several Christs at the same time. Hence we read, 'Touch not mine anointed and do my Christs [here rendered prophets] no harm.'"

This word "here rendered 'prophets'" is so rendered because it means prophets, and has no other meaning according to the lexicon. It is never rendered Christ, and it has no such meaning. It may be referred to *the Christ* as one of his offices, as "sacrifice" may be applied to him. But the writer has gained his object, for every Spiritualist will believe that his statement is true; and false christs will receive their adoration, and the true Christ they will continue to revile.

Demoralizing Influence of Pleasure-Seeking.

A FEW weeks ago a telegraphic dispatch made the simple announcement that one of the jockeys on the Brighton track had been thrown from his horse and killed. Afterward the details were given by a correspondent of a New York paper. The letter shows, although not written for that purpose, the heartlessness which is begotten by a love for amusement. It seems that the managers of the track insisted that thirty-one horses should start together, so that it might be said that the greatest number of horses ever started together had run at Brighton Beach. In the consequent wild rush and jam, one jockey, a lad sixteen years old, was crowded from his horse and trampled upon and his skull crushed. Says the correspondent:—

"The dead body of the boy was carried into the stable. Then everybody on the grand stand knew Moran was dead, and many a woman's handkerchief was brought into use. The poor mother sat there as still as a pillar of stone could be. The news was too sudden and shocking for her. The darling that she had kissed a few hours before, was cold in death. Then came the reaction with her, and that was too sad to be described here. The indignation against the management of Brighton Beach was intense, but it did not last long on the race-course. In a few minutes men and women were betting just as wildly as ever, jockeys were weighing out for the next race, the bell was calling the horses to the post, and amid it all lived the sorrowing heart of a mourning mother bending over the form of the boy who would never caress her in life again."

The one who writes the above, thinks that the managers of the track, who are to blame for the boy's death, ought to get up a benefit for his mother. By all means; have another race, and let her have the proceeds.

And this is in the nineteenth century, in the midst of the highest civilization the world has ever known. It may be the highest civilization, but it reminds us very strongly of the civilization of Rome in the days of her gladiatorial shows, when the death of a man added to, rather than diminished, the sport.

We repeat, that a love for pleasure for its own sake begets heartlessness. It could not be otherwise, for selfishness is at the root of all mere pleasure-seeking. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves."

An Interesting Letter.

THE following from Brother Whitney, of Rome, N. Y., cannot fail to be read with interest. The report of the success of the canvassing work in New York is truly cheering. We want much more of that kind of work in California. Some have neglected this, choosing to act as colporters. There is *work* in good canvassing, but the results to the cause are good. We rejoice that the cause is onward in the Empire State:—

"Our camp-meeting which closed last week was in some respects the most successful meeting we have ever held in the State, especially in the matter of the outside interest, and the reports which were gotten into most of the leading papers in the vicinity. The letter from Sister White called out much favorable comment, and it has served, I think, to bring her and her writings more prominently before the public here than anything else which has ever happened, especially taken in connection with her being here last year. The "Great Controversy" (vol. 4) is selling well—beyond our expectation. There seems to be a demand for it everywhere where the SIGNS has been read for any length of time. And it is remarkable, considering the hard times, how successful we have been in delivering, too. In Utica one of our workers had, a few days ago, *seventy orders* for vol. 4 to deliver, and these had been taken *before* our tent-meeting there, so of course the prejudice would naturally be greater after than before; but he was *successful* in delivering to all but two, and they agreed to take the book a month later. This, in the hard times, seems wonderful to me.

"We took orders for about *fifty sets* of the *bound Testimonies* on the camp ground, and we hope to sell as many more. There seems to be no limit to which the work can be carried, so far as the openings are concerned; but of course the expense is heavy, especially in our cities. But we believe the Lord will help to surmount the obstacles, if we only do all we can. We are rejoiced to read of the prosperity attending the work on the Pacific Coast. The work is one, and I long to see it go as we have not seen it yet."

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