

The Signs at the Times.

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

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The Signs of the Times.

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OLD TRUTHS.

It is not beauty, it is truth we seek,
And it is truth that men would fling away,
Because its outward garb is rude and homely.
Yet truth is beauty, best of beauty here;
And beauty is but hidden truth unfolded,
Like blossoms from the rough, brown buds of spring.

No age
Can outgrow truth, or can afford to part
With the tried wisdom of the past, with words
That centuries have sifted, and on which
Ages have set their seal, and handed down
From venerable lips of solemn men,
Who learned their wisdom in a graver school,
And in an age of keener, sorer conflict
Than we have known in this gay holiday,
When truth and error are but things of taste,
Changlings of fashion, altering year by year.

Guard then those ancient walls, those living springs,
Of which our fathers drank and were refreshed.
Guard then those ancient palms beneath whose shade
Our fathers have set down, and of whose fruit
They ate and went on their way in peace.

—Bonar.

General Articles.

Talents a Trust from God.

BY MRS. E. G. WHITE.

WE are indebted to God for all the powers of mind that we possess. To each of us he has intrusted talents, and for their proper use he holds us responsible. It is his will that we so educate ourselves as to be able to use these talents in a manner to accomplish the greatest good in the world and to reflect glory to the Giver; and our faculties may be so cultivated, so discreetly directed and controlled, as to accomplish this object.

We are not all constituted alike. We have varied minds; some are strong upon certain points, and very weak upon others. These deficiencies, which are often so very evident, need not and should not exist. If those who have them would take pains to strengthen the weak points in their character by cultivation and exercise, they would soon find these inequalities disappearing. And when all the faculties are in harmonious exercise, the intellect will be clear and strong and the judgment sound.

It is duty to so educate the mind as to bring out all its energies and develop every faculty. If certain faculties are used to the neglect of others, the design of God is not fully carried out in us; for in a great measure our faculties are mutually dependent, each having a bearing upon all the rest. One set of faculties cannot be effectually used while the others are weak and inactive. If all the attention is given to those faculties that are already strong, while the others are permitted to lie dormant, the development will be strong in one direction, and there will be extremes in the character, because the mental balance has not been preserved.

And many minds are dwarfed because all their powers have not been cultivated.

It is agreeable, but not most profitable, to exercise those faculties that are naturally the strongest, to the neglect of those that are weak, and need to be strengthened. We are dependent upon God for the preservation of our faculties, and we have no right to neglect any of the powers that he has given us. There are monomaniacs all over the country. It is frequently the case that many are sane upon every subject but one. Their minds are unbalanced because one organ was specially exercised, while the others were permitted to lie dormant. The one that was in constant use became worn and diseased, and the others were weakened through inaction. God is not glorified when such a course is pursued, and his creatures become wrecked through an injudicious use of the powers that he has given them.

Many are not doing the greatest amount of good of which they are capable, because they exercise their minds in one direction, and neglect to give careful attention to those things for which they think they are not adapted. Faculties that are weak are thus allowed to remain so, because the work that would call them into exercise, and give them strength, is not pleasant. And yet the power to concentrate the mind upon one subject to the exclusion of all others, is well in a degree, if it is not carried so far that the mind cannot act healthfully.

Ministers should be guarded, lest they concentrate their minds and energies upon one subject, to the exclusion of others that may be of equal importance. They are in danger of narrowing down the work of God, and becoming one-idea men. Many times all the strength of their being is concentrated on the subject to which the attention is called for the time, and every other consideration is lost sight of. This one favorite theme is the burden of their thoughts and the subject of their conversation. All the evidence which has a bearing upon that subject is eagerly seized upon and appropriated, and dwelt upon at so great length that minds are wearied in following them.

Those who put the whole strength of their mind into one subject, are greatly deficient on other points. The subject before them enchains their attention, and they are led on and on, and go deeper and deeper into the matter. They become interested and absorbed, and see new light and beauty as they advance. But there are few minds that can follow them, unless they have given the subject the same careful thought. There is danger of such men planting the seed of truth so deep that the tender, precious blade will never find the surface.

Much hard labor is often expended that is not called for, and that will never be appreciated. Time is lost in explaining points which are either self-evident or really unimportant, and which would be taken for granted without proof. But while time should not be spent on unnecessary and trifling arguments, the really vital points should be made as plain and forcible as language and proof can make them.

The most essential points of Bible truth may be made indistinct by giving attention to every minute particular. Some, in their writings, need to be constantly guarded, lest they make blind points that are plain in themselves, by

covering them up with many arguments which will not be of lively interest to the reader. If they linger tediously upon points, giving every particular which suggests itself to the mind, their labor will be nearly lost; for the interest of the reader will not be deep enough to lead him to pursue the subject to its close. Much ground may be covered; but the work upon which so much labor is expended is not calculated to do the greatest amount of good, because it fails to awaken a general interest.

In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up by a few strong proofs, is better and more effective than if its advocates were to search extensively, and bring forth an overwhelming array of evidence; for the simple propositions do not then stand so clear and distinct in many minds as before the objections and evidences were brought before them. There are some who take many things for granted, and assertions will go farther with them than long, labored arguments.

This is a busy world. Men and women who engage in the business of life have not time to meditate, nor even to read the word of God thoroughly enough to understand all its important truths. Long, labored arguments will interest but few; for the people read as they run. It is better to keep a reserve of arguments and proof than to pour out a depth of knowledge on a subject that is in itself clear and plain.

Christ's ministry lasted only three years; but a great work was done in that short period. In these days there is also a great work to be done in a short time; and while many are getting ready to do something, souls will perish for the want of light and knowledge.

If men who are engaged in presenting and defending the truth of the Bible, undertake to investigate the statements, and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up opponents enough to keep their pens constantly employed, while other branches of the truth of God will be left to suffer.

Said Nehemiah, when his enemies sought to entice him from his post of duty: "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" We, too, are doing a great work, and we cannot come down. And we need more of the spirit of those men who were engaged in building the walls of Jerusalem. If Satan sees that he can keep men answering the objections of opponents, and thus keep their voices silent, and hinder them from doing the most important work for this time, he rejoices; for his object is accomplished.

The world needs laborers now. From every direction is heard the Macedonian cry, "Come over and help us." Our success consists in reaching common minds. Plain, pointed arguments, standing out as mile-posts, will do more toward convincing people than will a large array of arguments which none but investigating minds will have interest to follow. And if the laborers are pure in heart and life, if they use to the glory of God the talents that he has committed to their keeping, they will have God on their side and heavenly angels to work with their efforts.

Basel, Switzerland.

"BLESSED is every one that feareth the Lord."

Bible Ideas in Bible Words.

It is the habit of some ministers in their sermons, whether written or *ex tempore*, to think and speak largely in the language of the Bible. Bible terms, Bible sentences, and parts of sentences, and Bible incidents and illustrations penetrate, color, and characterize their style. They thus think and speak apparently without effort, and almost without any special consciousness of so doing. They are thoroughly familiar with the Scriptures, alike in respect to their contents and forms of expression; and, hence, the language of the Bible naturally comes into their minds, and just as naturally flows from their lips. The Book of God is not a mere convenience to furnish a text on which to hang a sermon. It also furnishes thoughts, words, and whole sentences; and these materials are, in rich and ample profusion, scattered all through the discourses of these preachers. Any one who has ever read "Jay's Exercises," whether for the "morning" or the "evening," must have been struck with this feature of his style. Both of these books consist of short sermons, and both supply an admirable illustration of Bible ideas in Bible words.

We are of the opinion that the habit of such preachers is an exceedingly good one. The exact language of the Bible is certainly always in order on the preacher's lips; and if it were more freely used than is generally the fact, the ministers of the gospel would not only pay a becoming tribute to the word of God, as the supreme authority for what they preach, but would add to the power and usefulness of their discourses. They would preach more like ambassadors for Christ, and less like one who is simply delivering a popular lecture, and concerned mainly to create a momentary sensation.

If, for example, the theme of a particular sermon is what, among theologians, is usually designated as the *atonement* of Christ, we do not know what better thing the preacher can do than to state the doctrine in the words of the Bible, endeavoring with all fidelity and earnestness to impress upon his hearers their full import. These are the words which God has chosen to use for the doctrine; and this is a good reason why the preacher should use them. Where will he find any better words, truer words, or any words more adapted to convey the idea intended, or to impress the heart with that idea? Why not say that "Christ died for our sins according to the Scriptures;" that he "tasted death for every man;" that he "his own self bare our sins in his own body on the tree;" that he "hath once suffered for sins, the just for the unjust, that he might bring us to God;" that he "hath redeemed us from the curse of the law, being made a curse for us;" that he is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" and that "the Lord hath laid on him the iniquity of us all"?

These and other passages of similar import are Bible forms of stating the atonement upon which human salvation depends. The great fact which appears in such statements is that of Christ himself dying for sins and in behalf of sinners, as "the Lamb of God" laying down his own life, "the just for the unjust," and becoming "obedient unto death, even the death of the cross." The Bible has no hesitation in setting forth this fact with great prominence and constant reiteration, thus presenting a suffering Saviour who endured the bitter anguish of death on the cross in the plan and process of our redemption. This is the one aspect of Christ and his work which the Lord's Supper especially emphasizes and commemorates, and which, by appointing the Supper for this purpose, he meant that his people should remember in all ages. The Christian pulpit certainly can do no better than to think and preach the doctrine just as the Bible thinks and preaches it. It need not, in order to make the doctrine intel-

ligible to the head, or impressive to the heart, or unobjectionable to cavilers, supplement it with any human philosophy, and should not dodge or evade the plain statements of the Word of God on this subject. He who has read the Bible story of Christ's death, and also what he himself and his apostles said about that death, is in possession of the best possible words to aid him in thinking of this death; and, if his ideas correspond with those of the Bible, then to aid him in expressing them to others. He need not concern himself with the theories or the rhetoric of men, since it will be enough to think as the Bible thinks, and preach what it declares. The rule of Bible ideas in Bible words has a pertinent illustration in Christ's work of suffering for sinners.

If the theme of a sermon be the doctrine of *inspiration*, then the thing for the preacher to do is to ascertain what the Bible says on this subject, and be sure to say the same things. The Bible does say that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" and that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "Which things also we speak," says Paul, with reference to himself and his associates in the apostolic ministry, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Here is inspiration as the Bible states it. God spake by the prophets and by his Son; and "holy men of God spake as they were moved by the Holy Ghost." The apostles spake in the words "which the Holy Ghost teacheth." God's authority is annexed to the speaking, and is the voucher for its truthfulness. "Thus saith the Lord" is stamped upon the speaking. The thing spoken is the Word of God coming to the world in the language of men, and through a human medium. The vital fact in the doctrine of inspiration is God's authority for the thing said or written; and this fact the Bible sets before us in the clearest possible manner. We cannot state the fact in better language than that which it uses.

It would be easy to extend these illustrations indefinitely. What we desire to impress upon our readers, is the rule of Bible ideas in Bible words. There is no danger of overworking the rule, and thus making too much of Bible words. The danger is in the opposite direction, and that we shall treat the Bible as an old-fashioned book that, in its style and language, if not in its ideas, is out of date, and that needs to be modernized in order to be adjusted to the advanced thought of the nineteenth century. The Christian pulpit especially should guard itself against this peril, and hold fast "the form," as well as the substance, "of sound words," as found in the word of God, making that Word the supreme law of what it thinks and says. The more thoroughly it makes itself a Biblical pulpit, the more will it be in fact what it assumes to be, and the more useful will be its ministrations to the people. No man is fit to be a preacher of the gospel whose head and heart are not completely anchored in the Bible. This is the very first quality of a good preacher. One may be eloquent and attractive without this quality, but a good preacher he cannot be.—*Independent*.

Conscience.

I HAVE recently heard it stated that conscience is the standard of moral action, but have been accustomed to regard the Bible as the criterion of religious duty. It is reported that a pioneer of the Burman Mission wrote to the executive committee, "Don't send us men who are guided only by their own conscience. One conscientious wrong-headed man would ruin us." A pioneer in the mission to the Gentiles, was conscientious in indorsing the death

of Stephen as were those who threw the stones to kill him, and he was as sincere in the persecution of the worshipers of the Nazarene as he afterward was in preaching the gospel. The Jews were conscientious in killing their Messiah, for they thought him a blasphemer, and according to their law he ought to die, and while they did not drive the nails that fastened him to the cross, nor thrust the spear that pierced his side, still they crucified him by prompting the deed and approving the act.

The heathen have a conscience which may either accuse or else excuse their deeds, but that conscience may not be a safe criterion of moral action. We read of a good conscience and an evil conscience, and when the heathen burn a living woman on the funeral pile of her deceased husband, or throw themselves under the ear of Juggernaut, or sacrifice their children to Moloch to atone for their sins, we think in all their acts they are prompted by an evil conscience.—*William Dean, D. D.*

Sins of Omission.

THERE is a very common feeling that sins of omission are not so bad as sins of commission; that a mere failure to do all that one might do, that, in fact, one ought to do, is not really such a serious matter in the sight of God or of man, as the actual doing of something that one clearly ought not to do. Yet this is a distinction in grades of evil that is by no means justified by the Bible record, on the one hand, or by the relative practical consequences of neglect and of performance, on the other hand. To strike a child in a moment of angry feeling, or to speak words of unkindness under provocation, is a sin of commission; every one can realize that fact. The consciousness of having done such a thing will, perhaps, cause keen self-reproach and bitter self-condemnation to the over-hasty one who has been guilty of it. To fail of reaching out a hand of rescue to a drowning child within arm's length of one, on a river's bank or by the ocean's beach, is, in its form, a sin of omission; but its spirit would be cruel heartlessness, and its result would be practically murder. So, again, to fail of speaking a word of warning to one who is in obvious and yet in unconscious danger, or to fail of giving a needful word of counsel or of cheer when the opportunity is present, may involve far weightier consequences, and may be a truer index of the neglectful one's character, than would be the speaking of any number of ill-natured words, or even than the performance of a dozen acts of selfish meanness. A cold-blooded refusal to say or to do the right and the kindly thing in an emergency, may both be worse and seem worse than a hot-blooded saying or doing of the wrong or the unkindly thing under other provocation.

As if in proof of God's estimate of the larger evil of sins of omission, it is recorded in the Bible picture of the great day of account, that the final sentence against those who are utterly condemned will make no mention of their sins of commission, but only of their sins of omission. In view of their failure to feed Christ's hungry ones, to clothe his naked ones, to visit and comfort his sick and oppressed ones, the word of the Judge will go forth: "Inasmuch as ye did it *not* [as ye omitted to do] . . . depart from me, ye cursed." Sins of omission are fearful sins; their consequences are terrible. God preserve us from the curse of *not* doing! It often requires great self-control to refrain from speaking hastily or from doing wickedly. It sometimes requires yet greater control of self to overcome one's sluggish, or one's selfish, reluctance to speak the kindly word of warning or of cheer which ought to be forthcoming, or to do the nobly generous act that the occasion demands. But in view of the greater evil of not doing in the line of duty, let us rise up in the strength of Christ, and do—or die!—*S. S. Times*.

Conscience.

A VERY important element in the training of the young in the home, in the day-school, and in the Sabbath-school should be the education of the conscience—the cultivation of a keen sense of right and wrong concerning every moral question that may engage the attention, and especially concerning every moral act which they perform.

Conscience should be trained to discriminate between the right and the wrong in all matters as judged, not by feeling or preference or preconceived opinion—not by any standard found within the individual, but by the undeviating standard of God's word. It should be a conscience that recognizes no sliding scale of judgment, and no power of individual discretion in the application of rules of duty under varying circumstances of personal interest and convenience. It should recognize the right as everywhere right and always right, and the wrong as everywhere and always wrong.

A healthy conscience will be careful also in applying the principles which underlie God's commands to conduct and opinions which cannot be covered by specific rules. A healthy conscience will always lead one to judge concerning right and wrong totally independent of the judgment of others, and guided alone by God's word.

Such a conscience is the foundation of all true and stable Christian character; for without it there can be no keen sense of sin, and so no keen sense of a need of Christ, and consequently no lively faith in him. Such a conscience is the foundation of all trustworthiness. It is wanted in the church, in the family, in business, in offices of public trust, at the ballot-box, everywhere.—*Sabbath Recorder*.

How the Change Was Made in England.

ONE would hardly suppose that Protestants could be guilty of resorting to cruelty for the suppression of Sabbath observance, yet our forefathers in England imprisoned and put to death those who dared for conscience' sake to observe the Sabbath of the Bible. England had her Court of "High Commission" and "Star Chamber," which were patterned after the Roman Inquisition.

About the year 1618 John Thrask, or Trask, wrote and spoke in favor of the seventh day as the only Sabbath. He and others who preached the same doctrine were accused of Judaizing. Fuller, in his "Church History of Britain" (Vol. 3, pages 306, 307), says: "Now, of the broachers of Judaism, John Thrask was a principal. . . . He seduced many souls with his tenets, and his own wife amongst many others. For these he was censured in the Star Chamber, but afterwards recanted his opinions and lived as unsettled in judgment as place in several parts of the kingdom. . . . He afterwards relapsed, not into the same, but other opinions, rather humorous than hurtful, and died at Lambeth in the reign of King Charles. Nor must we forget that his wife could never be imperverted again, but perished in her Judaism." Thrask was sentenced by the Star Chamber "to be set on a pillory in Westminster and from thence whipped to the fleet and there to remain a prisoner." "Mrs. Thrask lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath." "One Mr. Hedden, a prisoner in the new prison, that lay there for holding Saturday Sabbath," is also mentioned.

In the year 1628, Theophilus Brabourne published a "book dedicated to his Majesty entitled, 'A Defense of the Most Ancient and Sacred Ordinance of God, the Sabbath Day,' maintaining therein: 1. The fourth commandment simply and entirely moral. 2. Christians, as well as Jews, obliged to the everlasting observation of that day. 3. That the Lord's day is an ordi-

nary working day, it being will-worship and superstition to make it a Sabbath by virtue of the fourth commandment. But while Mr. Bradbourne was marching furiously and crying *Victoria* to himself, he fell into the ambush of the High Commission, whose well-tempered severity herein so prevailed upon him, that submitting himself to a private conference, and perceiving the unsoundness of his own principles, he became a convert, conforming himself quietly to the Church of England."—*Fuller, Vol. 3, p. 419*.

In 1638 John Pocklington, D. D., published a sermon entitled "Sunday No Sabbath," and was sentenced "to be deprived of his ecclesiastical preferments, to be forever disabled to hold any place of dignity in the church or commonwealth, never to come within the verge of His Majesty's court, and his books to be burned by the hand of the common hangman in the city of London and the two universities."—*Neal's Hist. of the Puritans, Harper & Bros., Vol. 1, p. 360*.

In 1642 James Ockford published a book entitled "Doctrine of the Fourth Commandment," which met the same fate as Pocklington's.

John James continued to meet with a small church of worshipers in Bull-steak Alley, White-chapel, London, who believed the seventh day was the Sabbath, and met for worship on that day. On the 19th day of October, 1661, while preaching to his congregation, he was taken from his pulpit before a bench of justices sitting at the Half-Moon Tavern and committed to prison. At his trial, about a month later, he was sentenced to be hung, drawn, and quartered, which sentence was duly executed. This was done in the name of treason, but the real offense was that he and his church observed the Sabbath.

Francis Bampfield, an educated minister and an observer of the Sabbath of the Bible, published a book on the Sabbath in 1672. In consequence of this and his practice and preaching, he suffered imprisonment in Dorchester Jail for eight years. On his release he continued to preach his sentiments, and was again arrested and imprisoned at Salisbury. Being once more released, he went to London. Here again he was arrested, with a number of his friends, who were sentenced to prison for life or during the pleasure of the king, and where Bampfield died.

The above pictures of Sabbath repression are only examples of what may have been seen in the last thousand years all over Europe, from the Mediterranean Sea to the German Ocean, and over Southern Asia to the river Indus, and present indisputable evidence of the manner in which the Sabbath was put down and the Sunday built up.—*Light of Home*.

What Shall It Profit?

"WHAT shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" is a question which admits of but one answer; but that answer is too often forgotten in the mad race for worldly riches and honor. We are far too prone to feel that a man's life does consist in the abundance of those things which he possesseth. We are too apt to measure a man's success in life by his success in business.

But "carrying on business successfully is not half so important as building good manhood. Whether at the end of sixty or seventy years of hard toil, a man rests with a comfortable fortune or comes to the close with nothing, is really a very small matter, in comparison with what the man himself is at the end of his career. We pity a good man who fails in business when too old to start again; but if, through his checkered course, he has kept himself pure and clean and true, and has grown into strong,

noble character, he is not to be pitied. Pity rather the poor man with his millions, who has made money at the price of his character, and has built up a fortune on the ruins of his manhood," and the loss of his soul.

Yea and Nay.

OUR modern civilization is in nothing more menaced than by a prevailing indifference to truth. This saying yes when yes is not meant, this uttering of *no* when *no* is not intended, this far too general habit of insincerity, have become the bane of society in this nineteenth century as certainly, if not to the same extent, as it was in the first Christian century. It is the bane and the blight of business, of politics, of our social life generally. The speech of men and of women is indeed yes and no, but too often with inverted meanings. Language is used too commonly as an element of concealment rather than the instrument of making a given matter plain, and even luminous, if need be. The result is seen in manifold alienations, misapprehensions, and misunderstandings. There are fears and feuds where instead there should be harmony and hope. For howsoever adroit or ingenious or plausible speech may be, as it often is, there is and there can be no substitute for the unequivocal yea and the alike unequivocal nay, which Jesus Christ enjoins shall rule and shall be decisive in the words of men.—*Watchman*.

The Service of God.

IN the service of God, there is a combination of personal and practical religion. Progress must be made in spiritual life. There must certainly be growth and development of the new man. This advancement in holiness of heart assuredly belongs to serving God. Those who serve him will have their "fruit unto holiness." The service to be rendered is eminently practical, embracing obedience to all the known commands of God, and performance of the various duties of life. It is not to be overlooked that, in the different relations of life, we may serve God. In the family, and in society, that obligation may be met. Serving God does not lead us away from any appropriate sphere of action, or any lawful calling in life; but that service is open to us wherever we may properly be, or in whatever we may rightly do. We are not only to serve God in our closets and other places of worship, but in our homes and in all our secular callings. His service should enter into all our business engagements.—*Watchman*.

THE requirements of the service of God extend to all the situations in which his servants are authorized to be. Thus it is scripturally said, "Let them learn first to show piety at home, for this is good and acceptable before God." And again, "Speak every man truth with his neighbor." Furthermore, "For this is the will of God, that no man go beyond and defraud his brother in any matter." Yet again, "Render, therefore, to all their dues." Also, "Owe no man anything, but to love one another." As also, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" These are among the requirements of the service of God in daily life, which call for integrity and honesty and generosity, as much as for praying and psalm-singing. We are not only to regard ourselves as the servants of God in ecclesiastical relations, but also in the wide world, where as the true exponents of morality and every virtue of life, we may serve God, who has required our love to him only to exceed our love to man.—*Sel.*

LET your failings moderate your censure of others.

The Ten Kingdoms.

(Concluded.)

BUT some may ask, Does not Gibbon name Attila, as of equal importance with Alaric and Genseric in the ruin of the Roman Empire? We answer, Yes, and Gibbon therein states the exact truth. Then it may be asked, Why not allow the Huns a place among the ten kingdoms equally with the Visigoths and the Vandals? We reply that the place of the Visigoths and the Vandals among the ten kingdoms does not depend upon Alaric and Genseric alone. Suppose that at the death of Alaric the nation of the Visigoths had left the Western Empire, and had never entered its territories again, and in a few years had ceased to have any distinct existence as a nation, who would think for an instant of counting them as one of the ten kingdoms of the Western Empire. No one, assuredly. But this is precisely the case of the Huns, then by what right ought they to be counted as one? Plainly by no right. Attila, Alaric, and Genseric were of equal note in hastening the ruin of the Roman Empire, and they have an important place in prophecy, but that place is not in the prophecy of Daniel, it is in Rev. 8:7-11. Again it might be asked, Did not the Huns do as much as any other people in weakening the empire and hastening its downfall? We answer, Yes. Then why may they not be counted for that reason? Because that is not reason enough. The prophecy says, "The kingdom [Rome] shall be divided," and that into ten distinct kingdoms. Therefore the question is not, Did the Huns, or any others, *weaken* the empire? but, Did they *divide* it? Did they divide from the Western Empire any portion of its territory and establish there a kingdom that remained? The only answer that history gives is a decided, No. Then it is certain that the Huns cannot of right have any place among the ten kingdoms.

The evidence and the authorities which we have now given would, doubtless, be considered by all as sufficient to justify us in refusing to the Huns a place in the list of the ten kingdoms. But these are not all that we have to offer. In addition to these we have the positive evidence of Machiavelli himself, from whom Bishop Chandler is said to have made his list. From a casual reading some have supposed that Machiavelli himself named the ten kingdoms as such. This, however, is not the case, as appears from Bishop Newton's words. He says: "Machiavel, *little thinking what he was doing* (as Bishop Chandler observes), hath given us their names." It is plain, therefore, that the responsibility for Bishop Chandler's list lies not with Machiavelli, but with Bishop Chandler himself. Machiavelli was a Florentine, who lived A. D. 1469-1527. He wrote a history of Florence, and in the first two chapters he very briefly sketched the barbarian invasions, and the fall of the Western Empire, in which he, simply as a matter of history, gave the names of the nations which invaded the empire.

Now the question is, Was there in Machiavelli's history sufficient evidence to justify Bishop Chandler in setting down the Huns as one of the ten kingdoms that arose on the fall of Western Rome? We shall here insert all that Machiavelli says directly about the Huns, and it will be seen that it answers this question in the negative. After mentioning the inroads of the Visigoths, Burgundians, Alani, Suevi, Vandals, and Franks, he says:—

"Thus the Vandals ruled Africa; the Alans and Visigoths, Spain; while the Franks and Burgundians not only took Gaul, but each gave their name to the part they occupied; hence one is called France, the other, Burgundy. The good fortune of these brought fresh peoples to the destruction of the empire, one of which, the Huns, occupied the province of Pannonia, situated upon the nearer [western] shore of the

Danube, and which, from their name, is still called Hungary.

"The Huns, who were said above to have occupied Pannonia, joining with other nations, as the Zepidi, Eruli, Turingi, and Ostro or Eastern Goths, moved in search of new countries, and, not being able to enter France, which was defended by the forces of the barbarians, came into Italy under Attila their king. . . . Attila, having entered Italy, laid siege to Aquileia, where he remained without any obstacle for two years, wasting the country and dispersing the inhabitants. . . . After the taking and ruin of Aquileia, he directed his course toward Rome, from the destruction of which he abstained at the entreaty of the pontiff, his respect for whom was so great that he left Italy and retired into Austria, where he died. After the death of Attila, Velamir, king of the Ostrogoths, and the heads of the other nations took arms against his sons, Henry and Urie, *slew the one and compelled the other with his Huns to repass the Danube and return to their country*; whilst the Ostrogoths and the Zepidi established themselves in Pannonia, and the Eruli and the Turingi upon the farther [eastern] banks of the Danube.

"After the deaths of many emperors, the Empire of Constantinople devolved upon Zeno, and that of Rome, upon Orestes and Augustulus his son. . . . Whilst they were designing to hold by force what they had gained by treachery, the Eruli and Turingi, who after the death of Attila, as before remarked, had established themselves upon the farther bank of the Danube, united in a league under Odoacer, their general. In the districts which they left unoccupied, the Longobards or Lombards, also a northern people, entered, led by Gondogo their king. Odoacer conquered and slew Orestes near Pavia, but Augustulus escaped. After this victory, that Rome might with her change of power also change her title, Odoacer, instead of using the imperial name, caused himself to be declared King of Rome."—*Chap. 1, par. 6, 7.*

The bare facts here stated by Machiavelli are clearly against the propriety of counting the Huns among the ten kingdoms. He says, (1) that the Huns occupied *Pannonia*, on the western bank of the Danube; (2) that after the death of Attila, the Ostrogoths and other nations "compelled Urie with his Huns to repass the Danube and return to their country;" (3) that the Ostrogoths and Gepidæ established themselves *in Pannonia*; (4) that the Heruli and Turingi occupied the eastern bank of the Danube; (5) that when these latter went to Italy they left their country *unoccupied*; (6) and then it was occupied by the Lombards. So by this word, we have the Ostrogoths, the Gepidæ, the Heruli, the Turingi, and the Lombards occupying all of Pannonia and both banks of the Danube,—that is, all the country that had been occupied by the Huns, and that is now Hungary,—and the Huns gone back to their own country on the shores of the Black Sea and in the country of the Volga and the Don. It is true, that he says the country on the western shore of the Danube "from their name is still called Hungary;" but, even granting the correctness of this statement, his whole narrative shows that it is so called only from their *name* and not from their continued occupation, for in another place, when telling of the entrance of the Avars, A. D. 566, whom he calls Huns, he repeats the statement that the Huns after the death of Attila "returned to their country." It appears, however, from all the other authorities which we have cited, that in the matter of the *name* of Hungary, Machiavelli is mistaken, that name coming from the Magyars and not from the Huns.

Then where, in Machiavelli's history, or within the bounds of the Roman Empire, did Bishop Chandler find a kingdom of the Huns?—He did not find them there at all, for Machiavelli himself, in harmony with every other au-

thority on the subject, did not place them there. This also is confirmed by Machiavelli:—

"At this time [the reign of Odoacer, A. D. 476] the ancient Roman Empire was governed by the following princes: Zeno, reigning in Constantinople, commanded the whole of the Eastern Empire; the Ostrogoths ruled Mœsia and Pannonia; the Visigoths, Suevi, and Alans held Gascony and Spain; the Vandals, Africa; the Franks and Burgundians, France; and the Eruli and Turingi, Italy. The kingdom of the Ostrogoths had descended to Theodoric, nephew of Velamir. . . . Leaving his friends the Zepidi in Pannonia, Theodoric marched into Italy, slew Odoacer and his son, and . . . established his court at Ravenna, and, like Odoacer, took the title of King of Italy. . . . The Lombards, as was said before, occupied those places upon the Danube which had been vacated by the Eruli, and Turingi when Odoacer their king led them unto Italy."—*Chap. 2, par. 1, 10.*

Here, then, is Machiavelli's own list of the princes and peoples who ruled in both the Eastern and the Western Empire between A. D. 476 and 493, and the Huns are not named at all. By what right, then, did Bishop Chandler number the Huns as one of the ten kingdoms, and cite Machiavelli as authority for it?—By no right whatever. The good Bishop made a mistake, that is all. And solely on the authority of his name, the mistake has been perpetuated now these one hundred and fifty-eight years.

To these kingdoms as named by Bishop Chandler, Bishop Lloyd affixed certain figures as marking the date of their rise. We quote Bishop Newton's account of it. He says:—

"That excellent chronologer, Bishop Lloyd, exhibits the following list of the ten kingdoms with the time of their rise: (1) Huns, about A. D. 356; (2) Ostrogoths, 377; (3) Visigoths, 378; (4) Franks, 407; (5) Vandals, 407; (6) Sueves and Alans, 407; (7) Burgundians, 407; (8) Herules and Rugians, 476; (9) Saxons, 476; (10) Longobards began to reign in Hungary A. D. 526, and were seated in the northern parts of Germany about the year 483."

Why Bishop Lloyd should be given the title of "that excellent chronologer," we cannot imagine; for not more than half his dates are correct. He dates the Huns "about A. D. 356," whereas about A. D. 356 they were away in the depths of Scythia above the Caspian Sea; they never crossed the Volga till about A. D. 374-75; and their first appearance to the eyes of the Romans was in A. D. 376. (Gibbon, chap. 26, par. 12, 13.)

He dates the Ostrogoths A. D. 377. If that was intended to be the date when Alatheus and Saphrax, with their army, crossed the Danube, it is well enough, but in that case, his dating the Visigoths in A. D. 378 is wrong, because they crossed the Danube a year *before*, instead of a year *after*, the Ostrogoths. Besides this, of the Ostrogoths who crossed the Danube in A. D. 377, the last remains were slain January 3, A. D. 401, while trying, under the leadership of Gainas, to make their way back into the countries beyond the Danube (Gibbon, chap. 26, par. 31, 32 compared with 32:5-7), and therefore are not the Ostrogoths at all who formed one of the ten kingdoms, those being the main body of the nation, who submitted to the Huns in A. D. 376, and regained their independence at the battle of the Netad, A. D. 453. (Id., chap. 26, par. 13, with 34:5 and 35:16.)

He dates the Franks A. D. 407, whereas their "uninterrupted possession" of territory, and monarchy, in Gaul, dates from A. D. 351. (Id., chap. 19, par. 20, with Note, and 38:3.)

He dates the rise of the Saxons A. D. 476, when the fact is that they entered Britain, England, in A. D. 449, and never left it. (Id., chap. 31, par. 41, 42; 38:33; Green's England, chap. 1, par. 17; Knight's England, chap. 5, par. 6; Mosheim's Church History, Fifth Cent., part 1,

chap. 2, sec. 3, par. 3; Encyc. Brit., England, History, par. 15).

He names the Lombards as "in the northern parts of Germany about" A. D. 483, and began to reign in Hungary A. D. 526. Whereas they were in the northern parts of Germany "about the time of Augustus and Trajan" (Gibbon, chap. 42, par. 2), and were in Pannonia A. D. 453, and settled on the banks of the Danube after the battle of the Netad the same year. In the date A. D. 526, he is not so far wrong, as, soon after that they had gained possession of all Noricum and Pannonia.

"Lyman's Historical Chart" gives the ten kingdoms as follows:—

"Vandals, Alani, Suevi, Visigoths, Burgundians, Franks, Saxons, Heruli, Ostrogoths, Lombards."

With the exception of the Alani, this is correct. But this same chart says of them in A. D. 418, "The Goths nearly exterminate them," and of those who escaped after the death of their king, Gibbon says:—

"The remains of those Scythian wanderers, who escaped from the field, instead of choosing a new leader, humbly sought a refuge under the standard of the Vandals, with whom they were ever afterwards confounded."—Chap. 31, par. 38.

As this was only twelve years after they crossed the Rhine, it is certain that the Alani are not entitled to a place among the ten kingdoms.

After viewing thus the lists of the ten kingdoms as named by other men, we repeat, and we believe we may do it with a stronger assurance, that the ten nations named by Gibbon as the ones "who established their kingdoms on the ruins of the Western Empire," are the ones, and the only ones, that form the ten kingdoms of the prophecy of Daniel 2:41-43, and 7:7, 8, 19, 24.

For the convenience of the reader we shall draw out here in tabulated form, the ten kingdoms as named by Gibbon, with the dates of their entering the Western Empire, the places of settlement, and the historical references by which names, dates, and places can be verified.

ALEMANNI, A. D. 351, Swabia, Alsace, and Lorraine. (Gibbon, chap. 10, par. 26; 12:20; 19:20; 36:5; 49:22.)

FRANKS, A. D. 351, N. E. Gaul. (Id., chap. 19, par. 20; 36:5.)

BURGUNDIANS, December 31, A. D. 406 (Id., chap. 30, par. 17); in Burgundy A. D. 420 (Id., chap. 31, par. 39).

VANDALS, December 31, A. D. 406 (Id., chap. 30, par. 17); in Spain A. D. 409 (chap. 31, par. 36); in Africa A. D. 429 (chap. 33, par. 35).

SUEVI, December 31, A. D. 406 (Id., chap. 30, par. 17); in Spain, A. D. 409 (chap. 31, par. 36).

VISIGOTHS, A. D. 408 (Id., chap. 31, par. 2, 14); in S. W. Gaul, A. D. 419 (chap. 31, par. 39); in Spain A. D. 467 (chap. 36, par. 22; 38:2, 29).

SAXONS, A. D. 449, Britain. (Id., chap. 31, par. 41, 42; 38:33; Green's England, chap. 1, par. 17; Knight's England, chap. 5, par. 6.)

OSTROGOTHS, A. D. 453, in Pannonia (Gibbon, chap. 35, par. 16); in Italy A. D. 489, final conquest A. D. 493 (chap. 39, par. 7, 8).

LOMBARDS, A. D. 453 in Pannonia and Noricum, banks of Danube (Weber's Universal History, sec. 180; Gibbon, chap. 42, par. 2; Encyc. Brit., art. "Lombards"); in Lombardy, A. D. 567-8 (Gibbon, chap. 45, par. 5-7; Machiavelli, History of Florence, chap. 1, 2).

HERULI, A. D. 475-6, in Italy (Gibbon, chap. 36, par. 28-33).

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; who-soever would be defended by it, let him patiently repose himself under it.—Calvin.

"Unto thee will I cry, O Lord my rock; be not silent to me." Psalm 28:1.

Certainty of Punishment.

IT is not more certain that the righteous shall inherit eternal life than it is that "the unrighteous shall not inherit the kingdom of God." It is not more certain that there is a glorious Heaven for the reward of Christian virtue on earth than it is that there is a hell for the punishment of unrepentant and unpardoned sinners. The attitude of God, as revealed in his word, is one of intense opposition to sin, and of awful menace to the safety of the sinner. He who fails to see this has not read the Bible correctly. Human thought never dwelt on more fearful language than that of the Bible in respect to sin, and also in respect to sinners, if they shall leave this world without making their peace with God. They will find out at last that "sin, when it is finished, bringeth forth death."

What, then, should be the character of the pulpit ministration of God's word? How should the minister preach that word? Should he confine himself exclusively to those aspects of God which relate to his benevolence and grace as manifest in the gospel of Christ, and slur over and virtually conceal those aspects of the same God that relate to his law and his holiness and justice as expressed therein? Should he treat sin as a trifle, and give the sinner the impression that he is in no special danger? Should he keep "the terror of the Lord" out of sight? Should he be afraid to say "hell," when the Bible says "hell"?

These questions supply their own answer. No minister is faithful to God, or to the audience to which he speaks, who does not, while presenting Christ as "the way, the truth, and the life," also let the hearer know that he must accept Christ as his personal Saviour, or suffer the damnation of hell. Knowing the "terror of the Lord," and preaching that terror, as well as the benevolence and mercy of God, the minister will best imitate the example of Christ and his apostles. There is no danger that sinners will be frightened beyond the occasion for fear. The real danger is that they will not so see their peril as to flee for refuge while they may to the hope set before them in the gospel. The awful justice of God, the denunciations and the threatenings of the Bible, as well as the mercy of God, are in order on the preacher's lips.—Independent.

The Millennium.

THERE are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are mis-stated daily in pulpits all over the country. Ministers hesitate to present the worst side, for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. . . . Before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 native converts and 2,000,000 Christians among 260,000,000 heathens. Can we remove that solid bowlder that is as old as the hills? . . .

It is a big loaf to be leavened, and it has been

a long time working. . . . Our Methodist Church we think the most divine and ineffable. We boast that we are going to conquer the world and we come from our palaces and princely farms and subscribe fifty cents a head for the undertaking. ["That's so, that's so," replied several voices.] It is a burning disgrace, that excites pity and disgust. Here have we been our own board of twelve Bishops and forty laymen incubating for a week. Now we find that our nest was filled with rotten eggs, and a world is waiting to be conquered. I'll say no more.—Bishop Foster, before the Methodist Missionary Conference, November 9, 1885.

Modern Esaus.

WE have, in the person of Esau, a representative of a class found in almost every society. The great charm of the patriarchal histories is this: they show us human nature free from the disguises of latter ages. In them we get a complete picture, not only of their world, but Jacob and Esau, of Oriental times, are living characters of to-day. Their type and character is not one that has died out and been replaced by others; they still live in the nineteenth century. Who does not know Esau? The Esau of the nineteenth century is a fac-simile of the Esau of Oriental times, still clad in skins and hunting-traps, with a heavy bow and spear, much more ready to use his strong limbs in the chase than to bend his knee at the altar of prayer and consecration, his highest and only ambition being "to make a good bag."

Esau, as ever, is a hunter, and his eye is on the game, and he seldom, if ever, looks upward to his God. Business, money and pleasure are the things he hunts; he seeks nothing higher. He has heard, no doubt, of a glorious heritage, a spiritual birthright; but he is altogether absorbed in something more to his taste. He may be considered generous, ready to give alms and show himself a good fellow in general, but his spiritual birthright—ah! that can be had any day for a mess of pottage. Hundreds, and even thousands, are selling their birthright to-day.

What is this spirit of Esau? It is what is condemned in the word of God as worldliness—pursuing the world, its riches, honors, pleasures and applauses, to the entire forgetfulness of that which is to come—sacrificing the future for the present. They say, "Give me the pottage and let him have the birthright—who cares for it?" This is worldliness. This is the Esau spirit against which Christ speaks when he says, "What shall it profit a man if he gain the whole world and lose his own soul?" The great sin and folly of the present age is precisely this: putting the present before the future. Money, luxury, pleasure, financial success, and then, if possible, the birthright. First with them is the world, the present; this must be secured by all means, and then, in odd moments and by side efforts, try to secure that which is to come.—Rev. J. P. Kester.

The Service of God.

THIS service comprehends all that pertains to seeking the honor and approbation of God in all things; living unto God; embodying his will and pleasure in our hearts and lives; striving to do all things whatsoever he has commanded. In something of a right understanding of the case, the psalmist said, "Then shall I not be ashamed, when I have respect unto all thy commandments." The same spirit breathes in the words of Philip Doddridge,

"My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates and obey."

—Watchman.

THEY who degrade holy things, thereby degrade themselves.—Sel.

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } - - - - - EDITORS.

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,
URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 28, 1886.

California Camp-Meeting.

THIS meeting was the largest and the best camp-meeting ever held in this State. Such is the universal verdict. Indeed, all said that it was the best camp-meeting they had ever attended. It was located just outside the limits of the city of Woodland, in a field, which the owner, not an Adventist, kindly granted free of charge. The Woodland Water Company furnished water for the camp, free. This was no small item in the saving of expense. Very much smaller meetings, for one-half the time, have often paid sixty dollars or more for water. The Puget Sound Lumber Company also greatly favored the camp, by kindly taking back, without charge, all lumber that was not cut.

There were one hundred and eighty-five tents pitched, and about eight hundred people camped on the ground. There were more Sabbath-keepers who attended, as some came to the first part of the meeting and went home to allow others to come to the last part; but the average attendance was about eight hundred. The attendance from town was not very large, except on the first Sunday. There would have been more present the second Sunday if it had not rained. Those who did attend were well pleased, and the meeting seemed to leave a good impression on the community.

During the thirteen days' meeting there were twenty-nine discourses, two regular Bible-readings, besides several meetings for instruction in holding Bible-readings, twenty children's meetings, six meetings of the Conference, four of the Tract and Missionary Society, three of the Sabbath-school Association, besides prayer and social meetings, teachers' meetings, ministerial examinations, and class instruction in canvassing, and in keeping church, missionary, and Sabbath-school records.

The ministerial examinations were a new feature in this Conference, but were highly appreciated by all the ministers. The instruction given was most valuable, and we believe that the introduction of this feature will tend to greatly raise the standard of the ministry. In this connection we may say that there was never before so great a degree of harmony and brotherly love among the ministers as now. Never before was there so little of the spirit of criticism as during this meeting. The same may be said of the rank and file. This certainly augurs well for the future prosperity of the cause. During the entire camp-meeting we heard not an impatient word or an unkind allusion.

The business meetings were especially interesting. They were the most profitable meetings held. Those who stay away from business meetings, thinking them uninteresting, deprive themselves of a great blessing. We are thankful that there were not many such at this camp-meeting. The business pertaining to the Conference and Tract Society was performed without the slightest discord. It was specially noticeable that in these meetings the entire congregation was often moved to tears. There was never before so deep an interest taken in the spread of the work, and the salvation of souls.

The addresses from Mrs. E. G. White, that were read at different times, added greatly to the success of the meeting. Her appeals for greater consecration and union had good effect; and as the nearness

of the end was vividly set before the people, an increasing spirit of solemnity rested on the congregation. The fact that probation for sinners will soon end, and that the Lord is soon coming, seemed more real to very many than ever before. Heartfelt confessions were made, and as God's tender mercy as manifested in Christ, was set forth, many were enabled to grasp by faith the living promises, and to go free in the Lord. The most encouraging feature was that almost from the first, individuals at the meetings in various parts of the camp would with tears of joy praise God for the blessing of sins forgiven. There was marked evidence throughout the camp that the Spirit of the Lord was working.

The children's meetings were very profitable, and the interest in them increased till the close. The average attendance at these meetings was about sixty. It was the aim of the leaders to give simple instruction in the great principles of the gospel. The little ones showed great interest in studying the Bible to learn both faith and duty, and the Spirit of the Lord made a deep impression on their hearts. During the meetings twenty-eight children gave their hearts to God, and there was every evidence that they were intelligently and hopefully converted. Several of these were baptized before they left camp, and others who had to leave will be baptized at home.

At three different times during the camp-meeting, efforts in behalf of the unconverted and backsliders were made in the large congregation. At each of these times from one hundred and fifty to two hundred came forward for prayers, and the most of these were labored with personally. At such a meeting on the last Sabbath, thirty-two arose in response to an inquiry as to how many had resolved at this meeting to keep the Sabbath. On the last Monday of the meeting thirty-four were baptized, and probably nearly as many more left the ground designing to be baptized at home at the first opportunity. Among those baptized was a young Chinese convert, who has been keeping the Sabbath for several months, having made considerable sacrifice to do so. We believe that he is the only Chinese Sabbath-keeper in the United States.

The Sabbath-schools on the two Sabbaths were interesting and profitable occasions. Lessons were well learned by both old and young. The class contributions for the two Sabbaths were \$102.21.

The persons who were appointed to canvass for periodicals during the meetings, did their work well, and met with a good degree of success. The number of subscriptions taken was 314, classified as follows: For the SIGNS OF THE TIMES, 76; *American Sentinel*, 53; *Review and Herald*, 19; *Bible Echo*, 22; *Sabbath-School Worker*, 72; *Pacific Health Journal*, 72. The sales at the book stand amounted to something over \$700.

On Sunday morning, October 17, Elder Haskell gave a little talk on the work in Australia, New Zealand, and Central Europe, and a letter was read from Brother W. C. White, giving an account of the progress of the work in Russia, and of the imprisonment and release of Elder Conradi. The wants of the cause in California were also briefly stated, and then those who felt that it would be a pleasure to assist the cause with their means, were asked to pledge. Only a general call was made, and there was absolutely no urging, yet in a short time over one hundred thousand dollars was pledged for home and foreign missions. There was one feature of this movement that is worthy of note. Heretofore the bulk of the money raised has been by the poorer class, but these pledges were mostly by the more wealthy. To be sure much of this amount was pledged on condition of disposing of property, but there was a strong determination expressed by the wealthy brethren to sell, even at a sacrifice, and to give not only of their means, but themselves to the cause of God. These pledges were not made in a

burst of enthusiasm, but were the deliberate action of cool-headed business men who knew what they were about, and no one who knows the people of California will doubt that every dollar pledged is good. These men and women have been successful in gathering together earthly treasure, and are now determined to have treasure in Heaven.

Besides these pledges, quite an amount of cash was contributed in small amounts by those who could not pledge; an organ valued at \$125 was donated to the New Zealand Mission, \$75 was contributed towards buying an organ for the Australian Mission, and a good cow was given to the San Francisco City Mission. These liberal contributions were only the natural result of the good meetings which had preceded, and of the conviction that the end of all things is at hand, and that God is now saying to his servants, as to Moses of old, "Speak unto the children of Israel that they go forward." At the close of this meeting the Doxology was sung with a heartiness that showed that the people felt blessed in the sacrifices which they had made.

Monday, October 18, baptism was attended to, and ministers were appointed to their various fields of labor. In the evening Elder A. T. Jones gave a stirring half hour's talk on National Reform as it concerns Seventh-day Adventists. This was followed by a praise meeting of an hour, after which Brother R. S. Owen was set apart to the work of the gospel ministry, Elder Loughborough offering the prayer, and Elder Haskell giving the charge. Then the congregation united in singing, "All Hail the Power of Jesus' Name." Thus closed a meeting which will never be forgotten by at least a large part of those who attended it, and whose influence will be felt in the work until the saints meet in the kingdom of God.

W.

The Enemy of the Workingman.

THE following is the greater part of an editorial of the San Francisco *Chronicle*, September 19, 1886, on "Errors of the Labor Party." It shows how absolutely a man sells himself into slavery, and pledges himself, his wife, and his children, to want, when he joins one of those unions.

"The decision of the masons, plasterers, and carpenters at Charleston to raise wages 50 cents to \$1.00 a day in consequence of the increased demand for labor resulting from the earthquake, illustrates the tendency of unions to commit errors of policy when they are not under intelligent guidance. Of course the house owners of Charleston are less able than ever to pay increased wages to labor, and thus the result of the ill-advised proceeding of the unions will be twofold—first, it will check the repairs of injured buildings, and thus retard the recovery of the city and protract the period of enforced idleness among classes whose employment depends on a resumption of business; and secondly, it will attract to Charleston an influx of masons, plasterers, and carpenters from other States, and in a little while the supply of labor will be in excess of the demand and wages will fall down lower than they were before the earthquake. Instead of helping the classes whom the policy of the unions was designed to serve, it cannot but injure them.

"Unions must be guided by broad, liberal, far-seeing principles of policy, or they will prove a curse instead of a blessing. It is a serious matter for a workman who has a wife and children dependent on him to part with the control of his own actions in favor of a body in which he is a mere unit. If there is any danger that the plan of action which he binds himself to pursue is going to be dictated to him by a party of men who are not real workingmen, but are mere politicians and stump speakers—who have no regular job to lose, and who calculate to make their living as agitators, by levying assessments on men who do work, then he had far better not join any union at all. It is on him and not on the union that the responsibility of feeding his wife and children rests. It is nothing to the union if they starve. It ought to be a good deal to him.

"There is a man walking the streets of San Francisco to-day who until lately had a steady job in one of the largest manufacturing establishments in this city. He had held his job for thirteen years.

He was a good, steady workman; his employers thought well of him and paid him good wages. One day there arose a dispute between these employers and a union of which he was a member, and the union ordered him out. He had no quarrel with his bosses, no complaint to make, no grievance to urge; but he had bound himself to obey the orders of his union, and when it ordered him out he laid down his tools and out he went. The controversy lasted some weeks. When it was finally adjusted the workman went back and asked for his old job. He was told that his place had been filled by a man from the East. The firm had contracts which they were bound to fulfill under heavy penalty, and when their old hands deserted them they sent East and got new men. They could not now discharge these to make room for hands that had left them of their own free will. So this man—an honest, sober, industrious, competent workman—walks the streets of San Francisco to-day with nothing to do. How his family lives perhaps the neighbors could tell.

"Surely cases of this kind—and we are told that the workman in question is one of 150 in the same calling who are out of a job—ought to lead unions and assemblies of labor to pause before they order men out on strike on trivial grounds, or in the vain pursuit of an object which cannot be attained. It is a grand thing, no doubt, to be revenged upon a grasping employer by leaving him without a working force just when he needs it the most to fulfill his contracts. But revenge is a luxury in which few can afford to indulge. It generally costs more than it yields. If the employer needs his hands to fulfill his contracts, the workman needs his employer to feed his family. And this country is getting to be so full of people that it is a good deal easier to find a new workman than a new employer. An advertisement in a New York or a Chicago paper will cause workmen to spring up by the thousand, eager for steady work and ready to take the place of strikers without the smallest regard for unions or Knights of Labor. Where the effect of a strike is merely to transfer a steady job from a San Franciscan to an Eastern man, how is the former benefited?

"The great industrial machine is so complicated that it cannot be trifled with without serious consequences. Results flow from rash acts which their authors did not for a moment foresee. The railway hands on the Gould system of railways felt sure that they were going to dictate terms to the managers of the roads, or to stop their running—but what is the result? The roads are running as usual, and Sedalia and East St. Louis are full of hungry children of railway hands out of a job. Looking back over the causes which produced these results, is it not time for workmen to insist on their executive assemblies going a little slow in ordering men to throw up their jobs in order to assert a principle which may be unsound or impracticable?

"Unsuccessful experiment is expensive. While it is being worked out to failure, men and women must live, and they cannot live without work. It is dry work chanting hymns to labor, with an empty stomach."

The real enemy of the laboring man is not the employer, but the tyrannical managers, and the scheming manipulators, of the despotic unions, whose beck or nod he binds himself to obey. The laboring man must have an employer, if it is not himself it must be somebody else; the employer must have workmen, or else his business comes to a standstill; but the manager of the union has nothing at stake, nor to do, but to maintain the power and standing of the union, and by that his own power, while he laughs in his sleeve at the real toiling workman, and grows fat on the assessments and monthly dues of the order. J.

THERE is no one on earth who is beyond the reach of temptation; consequently there is no one who is beyond the possibility of falling into sin. The aged saint who has long been an example "in word, in conversation [daily manner of living], in charity, in spirit, in faith, in purity," may, if he ceases his watchfulness, fall into the snare of the enemy. Even the holy apostle Paul said that unless he kept up the warfare with self continually, he should himself be a castaway.

When a good man falls into sin, it is no argument against Christianity, nor against its power to purify the life; but it is an evidence of the weak-

ness of the flesh when the individual is not *abiding* in Christ. There is no occasion for glorying over such ones, or for regarding them as hopelessly lost. "Thou standest by faith; be not high-minded, but fear." "And they also, if they abide not still in unbelief, shall be grafted in again; for God is able to graft them in again."

Morality of the Ten Commandments.

NO WRITER in the Old Testament had more wisdom from God imparted to him than had Solomon; and no one gave a more emphatic testimony on the nature of the commandments of God than he did in Eccl. 12:13, 14. In other places, as in Prov. 28:9, he also spoke decidedly on the subject. This text reads: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This shows that the nature of the law is such that disobedience or neglect of it vitiates all religion. The same is shown by a text which we have quoted on another point, to mark the distinction between *the law* and the offerings and sacrifices, or ceremonials of religion. "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Incense, offerings, sacrifices, prayers—nothing is acceptable to God from those who reject his law.

This is directly contrary to the opinion expressed by many at the present time. They affect to think that God will hear their prayers and accept their offerings notwithstanding they reject or neglect his law. Nay, more, they say that our worship in this dispensation is so much more spiritual and exalted than that in the days of the patriarchs and prophets that it is not only acceptable without regard to the law, but is even more acceptable if the law is disregarded! We shall show, when we come to examine the New Testament, how completely this position is negatived by Christ and his apostles. For the present we will notice but one statement of the apostle Paul, in Rom. 6. He meets the point squarely by raising the question: "Shall we sin [sin is transgression of the law] that grace may abound?" Does he answer, Yes! neglect of the law is conducive to grace under Christ? He says: "By no means," or, "God forbid. How shall we, that are dead to sin [to the violation of the law], live any longer therein?" Christ removes his people from sin; saves them from sin (Matt. 1:21); saves them from walking contrary to his Father's revealed will. There is no intimation in the Bible that he will save anybody in sin, or answer their prayers if they turn away their ears from hearing the law.

Eccl. 12:13, 14 reads thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Let us notice the relations presented in this text.

It is an accepted truism that "God is supreme moral Governor." To be a governor he must have a Government; to have a Government he must have a law, for there is no Government without law. In the absence of law there is only confusion or anarchy. The Scriptures abundantly teach—and reason approves—that God has exercised governmental control over man ever since the creation of the race. Not that he compelled everybody to obey him. He never did that; he does not now. He always left man free to act, and held him responsible for his actions. This is necessary where there is any free agency, for without freedom to act no character could be formed. All which goes to prove that God has always had a law for the government of his

creatures. The opposite of this is an absurdity, and a direct contradiction of the Scriptures.

As he is a moral governor his law is a moral law, and as he is supreme his law is a universal law. No one can be found who is not amenable to his law unless he is outside of his jurisdiction—beyond the sway of God's authority. But that is impossible.

Can there be two moral laws? Yes, provided there are two moral governors! Not otherwise. Hence, if there are two moral laws, God is not supreme. Again, if his moral law has been changed, morality itself has been changed; man's moral nature and relations have been changed; and is it too much to say that, in that event, God himself has changed? We think not.

Now we will consider further the objection that our religion is higher than that of the Old Testament, and that New Testament morality is above that of the Old. When God says: "Be ye holy; for I am holy," can there be a higher standard of holiness than this? And when he says if they will keep his covenant—his law—they will be a holy people, is not that proof that a holy character is formed by obedience to his law? As there cannot be two moral laws unless there are two supreme moral governors, there can be but one rule for the measurement of morality. All moral characters are formed according to that rule.

Two more important statements made by Solomon remain to be noticed:—

1. That the commandments of God contain the whole duty of man. As man is a moral agent, the above declaration proves that the commandments of God cover all moral obligation. Every relation of man both to God and to his fellow-man, comes within the province of that law of which Solomon spoke. Types may give way, for these are not original or elementary, but circumstantial. Memorials may take the place of types; but no new *moral relation* can be instituted. Our relation to the salvation of Christ is exactly that of Adam when a Saviour was provided for him; our faith is exactly that of Adam when he accepted "the seed" of the woman as the one appointed to bruise the head of man's seducer; it is that of Abraham to whom the gospel promises were made, and who rejoiced to see the day of Christ; it is that of Moses who "esteemed the reproach of Christ greater riches than the treasures in Egypt;" and of all the ancient worthies who are held up to us as examples of faith whom we do well to follow.

2. On the authority of these commandments every work shall be brought into judgment. That law was no local affair; it was no temporary arrangement; it was not limited to a few outward acts. By it shall "every secret thing" be tested; it is a discernor of the thoughts and intents of the heart. J. H. W.

The Michigan Camp-Meeting.

THE largest company of Sabbatarians ever assembled since the days of the apostles, met upon the camp-ground at Grand Rapids, Mich., from Sept. 20 to 28. This Conference contains about four thousand members, over two thousand of whom attended the camp-meeting. There were pitched upon the ground over two hundred and fifty family and church tents. Besides these, there were eight tents varying in size from fifty feet in diameter to fifty by seventy. These were occupied as bookstands, dining-tents, and for special services. There was preaching in the German and Scandinavian languages, besides the English. The preaching pavilion where the general meetings were held was one hundred feet wide, and one hundred and fifty feet long. It was supported by three center poles and twenty-five quarter poles. These were besides the outside standards around the tent. When all of our brethren were present they nearly filled this

large tent; especially was this true on the Sabbath when the friends met in Sabbath-school. The outside attendance was also good. Everything was neatly arranged, and the preaching pavilion bore tasty mottoes between the center poles and over the preachers' stand. In taking a view of the camp from an elevation just back of it, one of the most picturesque scenes that a person could imagine was presented. It was like a large city of cotton houses, and occasionally a large tent towering up here and there might represent some meeting-house in a city of as many inhabitants. There seemed to be harmony reigning throughout the entire camp.

The interests of the various associations and societies were considered, and instruction given in different departments of the work at intervals during the entire camp-meeting. The half past five o'clock meetings were well attended. Ministers' meetings were also held each day at twelve. The camp was divided into thirty-six districts, and at eight o'clock each morning the families met at one place in each district for family prayers. Beside this, the children from six to ten years of age met under the charge of competent sisters who instructed them in the way of salvation. The youth from ten to fifteen met at another place, and the young men and women also had meeting by themselves. It was seldom that many could be found strolling around the ground at the hour of morning worship. The attendance at the general meetings was as good as at almost any camp-meeting which we have attended this year.

On Sabbath there were two efforts made for the unconverted and backslidden. In the forenoon about two hundred came forward for prayers; in the afternoon about three hundred. The congregation was so very large that all excepting those who came forward were dismissed to their places of morning worship, where they held district meetings. Then the three hundred were divided up in the large tent into ten companies, and ministers were appointed as leaders. And thus personal labor was had with each individual. Many gave their hearts to God, some taking their stand for the first time to keep God's commandments. A large proportion of those who came forward made a start for the first time to seek God; very humble confessions were made. Some who stood in good membership in their churches made confessions of things which no person knew excepting themselves, things which would shut them out of the kingdom of God. God came near by his Holy Spirit and it was a powerful meeting. On Sunday the appearance of the weather was such that the crowd from the city was not as large as was anticipated in the morning. While the preaching was going on under the great pavilion, Miss Dr. Lindsay was speaking to the sisters on the subject of health, in a fifty by seventy foot tent.

Over one hundred students from the Battle Creek College were present at the camp-meeting, and special meetings were held for their benefit every morning; a good interest was manifested, many being converted to God, and others who had made profession of religion before were aroused to make a new start in the service of God. In their meeting Monday morning ninety-six out of a congregation of one hundred and three bore testimony in one hour.

Much interest was taken in the subject of education, and a large number of names was enrolled of those who go from this camp-meeting to attend the College. A call for means was made Monday forenoon, but as there was a heavy rain and many of the brethren were preparing to leave for their homes that day, there was only about \$7,500 raised for the general fund and \$800 for their home work. About seventy persons were baptized, while the students concluded to be baptized at home. In many respects this was a successful meeting. Many spoke

of the meeting as being the best one they had ever attended. Seven brethren were ordained to the work of the gospel ministry. It is evident that the time is near at hand when God will pour out his Spirit in an unusual manner, and such scenes as were witnessed on the day of Pentecost will be re-enacted. May God spare his people and help us all to prepare for the outpouring of his Spirit.

S. N. H.

The Missionary.

California Conference Proceedings.

THE first meeting of the fifteenth annual session of the California Conference of Seventh-day Adventists was held in connection with the camp-meeting at Woodland, Cal., October 7, 1886, at 9 A. M. The President, Elder S. N. Haskell, in the chair. Prayer was offered by Elder H. A. St. John.

The following churches were represented by delegates:—

Burrough Valley, Dow's Prairie, Duarte, Eureka, Fairview, Ferndale, Fresno, Healdsburg, Lakeport, Lemoore, Napa, Nevada City, Oakland, Petaluma, Pleasant Grove, Placerville, Reno, San Jose, Santa Rosa, St. Helena, San Francisco, San Pasqual, Vacaville, and Woodland. The churches at Los Angeles, Norwalk, and St. Clair failed to report.

On motion it was decided to waive reading all but the resolutions of the minutes of last session.

The churches at Eureka and Dow's Prairie, organized by Elder N. C. McClure, and the churches at Virginia City, Mason Valley, and Duarte, organized by Elder E. A. Briggs, were received into the Conference.

Brethren Scott and La Rue were invited to represent the Hawaiian Mission, and Brethren Hare and Brighthouse, New Zealand. They spoke of the wants of the cause there, and hoped that soon help would be sent to that field.

Elder Haskell spoke of the lead that California had taken in providing for the missions in the Pacific, and the need which the cause had for more good workers to be sent to foreign countries to organize and carry on the work there.

On motion the chair appointed the following committees:—

On Nominations, Wm. Saunders, W. C. Grainger, and John Morrison.

On Resolutions, E. J. Waggoner, H. A. St. John, and E. R. Jones.

On Credentials, J. N. Loughborough, Wm. Healey, and N. C. McClure.

On Auditing, Wm. Saunders, Jos. Leininger, F. V. Harmon, H. P. Gray, Wm. Butcher, and Ruel Stickney.

Adjourned to call of the chair.

SECOND MEETING, OCTOBER 8, 9 A. M.

Prayer by Elder N. C. McClure. Minutes of last meeting read and approved. The Treasurer's report being read, showed the total receipts for the Conference year ending Sept. 1, 1886, to be \$18,628.09, with a balance on hand at the close of the year, of \$5,124.32.

Interesting remarks were made by Elder Haskell as to the need which we as a people have of a more thorough consecration of ourselves and our means to the work.

Elder Loughborough then read a letter from Mrs. E. G. White, speaking of the advancement of the cause in Europe, and urging all to renewed zeal in the cause of truth.

Adjourned to call of the chair.

THIRD MEETING, OCTOBER 10, 1886.

Opened by prayer.

The Committee on Resolutions presented the following:—

WHEREAS, The testimony of the Lord has explicitly spoken to the effect that it is the duty of every one to pay to the Lord his tithe, and that none are excused; therefore,

Resolved, That we promise henceforth to do our duty in this respect, and that we will make every proper effort to induce all within the reach of our influence to pay an honest tithe.

WHEREAS, Our preaching pavilion is scarcely large enough to accommodate the members that attend our present camp-meeting, and we expect that God is going to greatly bless this Conference in bringing souls to the saving knowledge of the truth;

Resolved, That we request the Conference Committee to purchase before the next annual camp-meeting a tent 100x150 feet in size.

WHEREAS, The Healdsburg College is prepared to make good family tents at reasonable rates; and

WHEREAS, It is essential to our influence for good that there should be neatness and a good degree of uniformity in our camp-meeting tents;

Resolved, That we recommend that all of our brethren who desire to purchase tents should patronize our college factory, and that those who prefer to rent tents should rent them of the Conference Committee.

All members of the Conference in good standing were invited to take part in the deliberations.

The first resolution, pertaining to the paying of tithes, was quite freely discussed, and it was shown that none should be excepted from the privilege. The most dependent should be assisted in some manner so that they will have something to put into the treasury of the Lord.

The resolutions were then adopted and meeting adjourned to call of the chair.

FOURTH MEETING, OCTOBER 11, 9 A. M.

The following resolutions were adopted:—

WHEREAS, It has ever been well-pleasing to God, and according to his word, that laborers in his cause should be special subjects of prayer by the churches that send them out; and

WHEREAS, They greatly need the help and encouragement of such special remembrance at a throne of Grace; therefore,

Resolved, That we recommend that all of our brethren and sisters of this Conference regard Wednesday of each week as a day of special prayer for God's blessing to rest upon ministers and laborers of every class in both home and foreign missionary work.

WHEREAS, The Testimonies have repeatedly spoken upon the subject of the qualification of the ministry; therefore,

Resolved, That we heartily indorse the recommendation of the General Conference, that at the annual session of each State Conference, some person, or persons, be appointed by the committee to examine all candidates for credentials or licenses, as to their attainments, their habits of study, their acceptance of the faith, what they have studied during the preceding year, and to advise them with regard to the same in the future.

The Committee on Credentials and Licenses then submitted the following names for Credentials: Wm. Healey, G. D. Ballou, E. A. Briggs, Wm. Ings, A. T. Jones, G. W. Colcord, W. C. White, J. N. Loughborough, J. D. Rice, E. J. Waggoner, N. C. McClure, H. A. St. John, E. R. Jones, and E. P. Daniels.

The report was accepted and all granted credentials as recommended.

Meeting adjourned to call of the chair.

FIFTH MEETING, OCTOBER 14, 9 A. M.

Prayer by Elder E. R. Jones.

The following resolutions were then introduced and adopted:—

Resolved, That the announcement of the trial and imprisonment of our brethren in Tennessee, calls for our hearty sympathy and prayers, and that while we remember those in bonds as bound with them, we will do our part in rendering them whatever material assistance they may require; and further,

Resolved, That we regard this proceeding on the part of the Tennessee courts as a warning to us that our time for work is short, and that we will heed this warning by making such consecration of ourselves and our means to the cause of God as will

bring the blessing of God, and fit us for whatever labor or suffering may be required of us.

It was voted that a copy of the two preceding resolutions be telegraphed to the brethren in Tennessee.

WHEREAS, In the providence of God the College at Healdsburg has been established for the special purpose of preparing persons to be efficient workers in all branches of his cause, and as competent teachers have been secured to give instruction on all points, and especially on the Tract and Missionary work in its different parts; therefore,

Resolved, That our ministers and people in this Conference should seek out worthy persons of ability, and urge them to attend the school, that they may receive such training as will enable them to do missionary work wherever they may be called to labor, in a manner that will be pleasing to the Lord and approved of his people.

WHEREAS, Experience has demonstrated that those students at Healdsburg College who have been under the discipline of the Students' Home have attained far greater success in forming right habits of labor and study than those who have not had the benefit of such influence; therefore,

Resolved, That we heartily indorse the resolution contained in the last annual catalogue, requiring all students from abroad to board at the Home, unless attended by their parents or legal guardians.

WHEREAS, The giving of quite full reports of our general camp-meetings, in the leading daily papers, is an efficient means of getting important truth before the people;

Resolved, That we recommend that before the next camp-meeting such steps be taken by the members of this Conference as will secure this result.

WHEREAS, The General Conference has at great expense, and with the exercise of much care, prepared a new Hymn and Tune Book which is amply sufficient to meet the wants of our people in this respect, under all circumstances; therefore,

Resolved, That we heartily recommend this book to all our brethren, and that we urge the individual members of every company in this Conference to purchase and use this book, that there may be uniformity in this important branch of the worship of God.

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

For credentials, Elder John Fulton; for ordination and credentials, R. S. Owen; for licenses, Philip Kent, Frank T. Lamb, Jasper G. Smith, Andrew Brorsen, Robert Hare, S. Thurston, and J. D. Morton.

Committee on Nominations presented the following: For President, Elder S. N. Haskell; Executive Committee, J. N. Loughborough, S. Brownsberger, C. H. Jones, and N. C. McClure; for Secretary, E. A. Chapman; for Treasurer, Pacific Press; for Camp-meeting Committee, C. H. Jones, G. A. Baker, E. J. Church, G. D. Hager, and Geo. W. Mills.

Elder Haskell called Elder Loughborough to the chair, and pleaded hard to be relieved from the office of President of the Conference, but his reasons did not appear conclusive to the delegates, and met with no response.

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

Elder A. T. Jones then spoke of the imprisonment of the brethren in Tennessee and said that we had arrived at a time when the same persecutions might be looked for in other places and we should be preparing and consecrating ourselves for whatever we might be called upon to bear. It was then moved that the Secretary correspond with the President of the Tennessee Conference as to the means that can be used to assist the brethren there.

It was moved by Elder A. T. Jones that the delegates to the General Conference be selected by the Conference Committee, and that they be instructed to use their vote and influence with that body to have a test case in regard to the Sunday law taken before the United States Supreme Court. This was unanimously adopted.

Adjourned to call of the chair.

SIXTH MEETING, OCTOBER 18.

Prayer by Elder J. N. Loughborough. The following additional resolution was then offered and adopted:—

Resolved, That every church should require its tithe collector to visit or correspond with each member of the church, on or near the first of every month, for the purpose of collecting tithe.

It was then moved by Elder E. J. Waggoner that the Conference express its thanks to Mrs. Beamer for the use of the camp-meeting grounds, to the Woodland Water Co. for the free use of water, and to the Puget Sound Lumber Co. for lumber used; and also that a copy of this resolution be published in the *Woodland Daily Democrat*.

The Committee on Credentials and Licenses presented the additional names of L. A. Scott and H. C. Palmer for ministerial licenses, which were granted as recommended.

Adjourned *sine die*.

S. N. HASKELL, Pres't.

E. A. CHAPMAN, Sec'y.

The Work in Russia.

On the 29th of June Elder Conradi started for Russia. At Odessa he was met by Brother Perk, and together they began to visit the Sabbath-keepers in Southern Russia. Wherever they went there was a great interest manifested to hear the truth. So busily were they engaged in their work that not many letters were written, and we can give but few particulars about their work up to the 1st of August, when it was very unexpectedly and suddenly cut short. Then they were both arrested on the charge of teaching Jewish heresy, and were thrown into prison. Although they were imprisoned the 1st of August, it was not until the 12th that we received at Basel a very imperfectly transmitted telegram, stating the fact. A few days later a letter was received signed by five of the German brethren giving some of the particulars with reference to the meetings held by these brethren, and their arrest. From their letter we take the following statements:—

"After having had, through the grace of God, our dear Brother Conradi almost three weeks among us, he has been taken from us and thrown into prison. At his request we write to you how these things happened, for he is not allowed to write. Wednesday, July 14, he went to Katisch among Baptist brethren, where he had twice before held meetings. Friday morning, in company with two brethren, he came to us. After much conversation, with joy, we went the same day to Japautchi, where we had a meeting with the brethren the same evening, and we rejoiced in the good instruction which we received.

"Sabbath morning also there was a meeting, and in the afternoon Brother Conradi gave us Sabbath-school lessons. . . . In the evening we invited all the neighbors in the village, and our meeting was well attended. Brother Conradi preached with eloquence on the present truth. Many were convinced, and went home in silent meditation. Sunday we held another meeting which was still better attended. After the meeting a teacher invited Brother Conradi to go to another village to preach there. If Brother Conradi could not go, he promised to visit him with a certain preacher; but alas, when he heard Brother Conradi preach that to break the Sabbath was as great a sin as to transgress the other commandments, he became offended, and we think that he and the preacher he mentioned, took part in the treachery against Brother Conradi.

"Sunday afternoon I returned home full of hope for the future. Brother Conradi remained and held meetings every evening. The next Sabbath we all assembled again; also the brethren of Berdebulat. Meetings were held Friday evening and Sabbath morning. A brother and

his wife from the Mennonites kept the Sabbath with us, and many others were convinced and inclined to keep the Sabbath. In the afternoon we had Sabbath-school, where we said our lessons as far as we understood them. In the evening Brother Conradi preached with power. The meeting was well attended, and many prayers were offered with tears. In our prayers we remembered also our friends, and may God put it more and more into our hearts to bring the light of truth, the message of the third angel, before our friends. During the meeting two windows were broken by enemies. This caused some fright and disturbance, but the meeting went on with blessings. Sunday morning was the last meeting in Japautchi. In the afternoon Brother Conradi went to Westheim, where there was a sister who wished to be baptized. In the evening he was invited to another village, where he went in company with several brethren, and held a meeting in the house of the man who had invited him to the village. The next week he went to visit two brethren in Avell and held two or three meetings there. Friday noon he went to Berdebulat, where he again explained the rules of faith, above all our duty to be faithful toward God, to one another, and to the community; and all this with proofs from the Scripture.

"So it came about that Sabbath afternoon we were organized as a congregation of nineteen members. But just as we were celebrating the ordinance of humility, by washing one another's feet, a policeman entered, and summoned our brethren and Brother Conradi and Perk to appear at court, after having taken our passports. On the day following our brethren of Berdebulat had to go with them to Perekop, where Brethren Conradi and Perk were imprisoned without cause. Our brethren came home with sorrow after having consulted a lawyer. The lawyer advised us to pledge our property as security that he would appear before the court at the appointed time. We did all in our power. Two days later we were again at Perekop but everything was refused us. We were not even permitted to talk with him. At last, however, we obtained the privilege of a few minutes conversation in Russian, in presence of a Russian officer. Then Brother Conradi told us that we should inform you of his situation; that we should write in his behalf to the American Consul; that we should greet all the friends; and that we should be peaceable and full of love to everybody, for the Saviour, said he, will end all things well. These things Brother Conradi spoke in German, and Brother Perk had to translate all in Russian to the officer and to me. Then I took leave without being allowed to speak a word in German. My heart has spoken many things but only with God. Hearty greetings to you, dear brethren, in the Lord. We help our Brother Conradi to the extent of our ability, just as you do. Rejoice, for the work of the Lord goes forward. Soon we hope to see Brother Conradi again and will give you further news. Your brethren in the Lord."

As fast as information was received from Russia with reference to Elder Conradi's situation, Elder Whitney communicated the facts to the American Minister at St. Petersburg. The minister, Mr. Lathrop, promised to do all that he could for Brother Conradi's relief, but told us that great patience might be required, as the action of the foreign office was very slow. On the 18th of August, we received letters from Elder Conradi, written on the 1st and the 4th, and which had no doubt been detained a considerable time by the officers whose duty it was to examine them. In these, Brother Conradi stated that their situation was anything but pleasant. They were confined in a common jail; but as the officer was friendly they were allowed to keep their own clothing. After sleeping three nights on the hard floor the

brethren were allowed to send them some coats, with which to make a bed. They were also allowed to purchase some food in addition to the regular prison fare. From this date until September 10, we were able to obtain no definite information, and we had no assurance that our letters reached their destination. This painful suspense seemed unendurable, and although we had but little idea as to what could be accomplished, it was decided that a brother should be sent to ascertain the true facts as to the situation of these brethren, and to do whatever was possible for their relief. In accordance with this plan, Brother Oscar Roth, of Tramelan, one of our most successful colporters, a man of much business experience who speaks both the German and the French, was selected to go upon this painful and unpromising mission. He left Basel August 31.

The American newspapers of August 27 state that "Conradi the American who was recently arrested at Simferopol, in the Crimea, has been released and ordered to leave Russia immediately." This, however, was a false rumor. But on the 10th of September Brethren Conradi and Perk were both released, and Brother Conradi sent a telegram to us at Basel announcing the fact. In a letter from Odessa, written September 16, Elder Conradi says:—

"Since leaving the prison, the Lord has blessed us much in visiting the friends; the seed which has been sown is bearing fruit already. After being released, I sent you a dispatch Friday morning, announcing our deliverance. Then we hired as good a rig as we could get, and after a tedious ride on an old lumber wagon, we reached our friends at Berdebulat, about five p. m. About seven o'clock I met Brother Roth, who then came from the post-office, sad and cast down. Oh, what joy to all when we met! It seemed a wonderful deliverance. Later, five of the brethren came from Japautchi, and we spent the Sabbath together talking over the missionary work. Six here have joined the Tract and Missionary Society. Four promised to go forward in baptism. Evening after the Sabbath we drove fifteen miles to Westheim. From there we went to Japautchi, where we met by appointment our brethren from Avell, thirty miles south, and a Baptist and his wife who had commenced to obey the truth since we were imprisoned. Our meeting continued till after midnight. Here we talked about the Tract and Missionary work and received two more members. In the afternoon, at the request of the Mennonite brethren I visited their meeting, and told them my experience. I never had so many friends in Japautchi as now. My accusers have bitterly repented of their action already. Then we went to Timirbulat, where five have promised to unite with us by vote, and two by baptism. Monday morning we drove twenty-five miles to Biden, where the most of our brethren at Milltown, Dakota, once lived, and where many of their relatives still reside. Next morning we went to Nikkebash, where one promised to obey the truth, and then to Avell where several more joined our Tract and Missionary Society, and four promised to be baptized. Wednesday morning a brother took us twenty-five miles to Eupatoria, where we took the steamer for this place.

"Since arriving here I have seen the American Consul. He was very friendly, and said that some here thought that I would go to Siberia; that my deliverance was brought about through the intervention of the American Minister at St. Petersburg, who, after writing to the Foreign Minister of Russia, went personally and told them that I was not a Jew but a Christian. Truly the Lord has been merciful unto us, and has wrought in our behalf.

"There are now forty-five Sabbath-keepers in Crimea; twenty-four of these are church mem-

bers. Eight are ready to join by vote, and twelve are waiting to be baptized. Twenty-three have joined the Tract Society. I expect Brother Wonneberg will baptize next Sabbath. I must be absent at such occasions, for the present at least, to avoid further trouble. Up to the present time I know of seventy-five Sabbath-keepers in Russia. As soon as he can get the books, Brother Perk will engage in colporteur work. After visiting Brother Laubhan at Saratov I shall return to Basel. I am now planning to return by the 15th of October. I am anxious to get to Basel as soon as possible to help in getting out books. We must have books for our colporters, books that they can sell and support themselves in the work."

In a letter written two or three days later Brother Conradi sends an order for a large box of books, and says that they are determined to give the canvassing work a thorough trial.

We cannot close this account of the work in Russia without calling the attention of our brethren to the means by which the knowledge of the truth reached these brethren in Russia. Here are seventy-five or more persons keeping the Sabbath, and up to the time of Brother Conradi's visit, none of them had ever seen a Seventh-day Adventist minister, but had embraced the truth from reading books, papers, and tracts sent to them by their friends in America. This should be a great encouragement to those who have friends in the countries of Europe, to send them the reading matter. The seed sown may not always bring forth so bountifully as this, but it will have its influence, and not until the great harvest day will it be known whether it has yielded thirty-fold, sixty-fold or one hundred-fold.

W. C. WHITE.

The Fall Camp-Meetings in Minnesota.

FOUR camp-meetings have been held in Minnesota this season, one in May at Wadena, in the northern part of the State, a general meeting at Minneapolis in June, and two in September. The first of the fall meetings was held at Owatonna, September 8-13, for the special benefit of our Southern churches. Owatonna is a beautiful place of perhaps two thousand inhabitants of a very quiet, respectable, and intelligent class. The location is a favorable one for such a meeting, being easy of access to all.

Some churches were well represented at the meeting while others were not. About thirty-five small tents, two congregation tents, and the book tent comprised the camp, which was pitched in a pleasant spot in the border of the town. The attendance of the residents was quite good, though it would doubtless have been much better had it not been for the cool and unfavorable weather which prevailed almost the entire time. A tent meeting had been held there the past summer by Elders Sebram and Gregory, which resulted in quite an extensive interest and about twenty-five embracing the present truth.

All the Conference laborers located in this part of the State were present and participated in the labors of the meeting. We also enjoyed the assistance of Brother W. W. Sharp, of Wisconsin. There was a disposition on the part of all to make the meeting a profitable one by drawing near to God. Our prayers were heard and the Lord came near to us with his precious blessing, especially so on the Sabbath, when there was a united move to seek God; ministers and people realized their needs and all pressed to the seats set apart for those who, either for the first time or anew, wished to obtain an evidence of the divine blessing. Many gave themselves more fully to the Lord and his service, and with quite a large number it was their first step in the ways of present truth.

Notwithstanding the fact that the weather was quite cool and the preparations to meet it

were inadequate, all felt it was good to be there, and the meeting proved a success. The work in Owatonna was more fully developed and since then the friends have secured a church and lot at small cost in a very favorable location, and we have reason to thank God for the work there and to hope that it may become permanent and to his glory. Monday several were baptized.

Two weeks later a meeting was held at Sauk Centre, over one hundred miles northwest of Minneapolis. Here also a tent meeting had been held by Brethren E. A. Curtis and A. S. Coon. About twenty-five have taken their stand upon the platform of present truth and a good interest to hear was still maintained. The grounds occupied were the same as last year, only two or three blocks from the center of the town. The meeting was not as large as last year nor quite as large as the one at Owatonna reckoning only our own people, but the outside attendance was better. The tent was well filled each evening and many came in the day-time also.

On account of the lateness of the season good preparations were made to meet the cold, and they proved to be timely, for the first night a heavy storm prevailed and the weather turned quite cold. It was necessary to lower both large tents and in the morning they were frozen so stiff that it was difficult to raise them. A strong northwest wind was blowing and as we were out in an open field the prospect was somewhat discouraging. But we succeeded in raising one of the tents and by putting two walls around it, plenty of straw and two large stoves in it, there was an end of discomfort. We prayed for favorable weather, and throughout the remainder of the meeting it was all we could desire.

The nature of the meeting was similar to that at Owatonna. Some thought our Sabbath meeting even better. Over one hundred requested prayers and renewedly consecrated themselves to God's service. During both of these meetings the Scandinavian brethren enjoyed the labors of Brother Lewis Johnson. One meeting was held each day in the interests of the Sabbath-school work. Talks were given on various methods of work and an opportunity was given for those who wished to do so to subscribe toward the church building at Minneapolis. Subscriptions amounted to about \$600. There is no doubt of the profitability of these meetings though many were deprived of these privileges by home cares, as the season is a busy one. God has blessed us in many ways this year. Our tent efforts have mostly been successful. There are abundant openings for labor. Crops were good, in many places bountiful. To the friends of the cause in Minnesota I would say, God is good; let us put on the armor anew, and work for him during the few remaining hours. The night cometh and also the day. How blest it will be to be found earnestly doing our Master's will.

Eight were baptized at this meeting and several others both here and at Owatonna will soon improve another opportunity to go forward in this rite.

G. C. TENNEY.

THE revelation of the divine person and life in Jesus is the central idea of the Messianic system. This is the ultimate answer to science, to literature, to reason, to the imagination, and to the impulses in search of God. And the amazing fact to all healthy thinkers is that which astonished Jesus—that men in religion cannot lay aside speculation and controversy, aimless spiritual castle-building, and bring to Christianity the practical tests which they apply in all other practical concerns. "Have I been so long time with you, and yet hast thou not known me, Philip?" The rebuke admirably fits the modern agnostic as well as the modern visionary. —Sel.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Thomas Convinced.

(November 7—John 20:19-31.)

WHEN the two disciples returned from Emmaus, they told to the other disciples their story of how the Lord had opened their eyes, and revealed to them the straight chain of prophecy which reached from the days of the patriarchs to that time, and foreshadowed all that had transpired regarding their Saviour. The company heard this report in breathless silence. Some were inspired with new faith; others were incredulous. Suddenly Jesus himself was in their midst. His hands were raised in blessing, and he said unto them, "Peace be unto you."

"BUT they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

THERE they beheld the feet and hands marred by the cruel nails; and they recognized his melodious voice, like none other they had ever heard. "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them." Faith and joy now took the place of doubt and unbelief, and they acknowledged their risen Saviour with feelings which no words could express.

JESUS now expounded the Scriptures to the entire company, commencing with the first book of Moses, and dwelling particularly on the prophecy pointing to the time then present, and foretelling the sufferings of Christ and his resurrection. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

THE disciples now began to realize the nature and extent of their commission. They were to proclaim to the world the wonderful truths which Christ had intrusted to them. The events of his life, his death, and resurrection, the harmony of prophecy with those events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things were they witnesses, and it was their work to make them known to all men, beginning at Jerusalem. They were to proclaim a gospel of peace and salvation through repentance and the power of the Saviour. At the first advent of Jesus to the world, the angel announced: Peace on earth, and good-will to men. After his earthly life was completed, he came forth from the dead, and, appearing for the first time to his assembled disciples, addressed them with the blessed words, "Peace be unto you."

JESUS is ever ready to speak peace to souls

that are troubled with doubts and fear. This precious Saviour waits for us to open the door of our heart to him, and say, Abide with us. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our life is a continual strife; we must war against principalities and powers, against spiritual wickedness, and foes that never sleep; we must resist temptations, and overcome as Christ overcame. When the peace of Jesus enters our heart, we are calm and patient under the severest trials.

THE resurrection of Jesus was a sample of the final resurrection of all who sleep in him. The risen body of the Saviour, his deportment, the accents of his speech, were all familiar to his followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love.

THE death of Jesus had left Thomas in blank despair. His faith seemed to have gone out in utter darkness. He was not present in the upper chamber when Jesus appeared to his disciples. He had heard the reports of the others, and had received copious proof that Jesus had risen, but stolid gloom and stubborn unbelief closed his heart against all cheering testimony. As he heard the disciples repeat their account of the wonderful manifestation of the resurrected Saviour, it only served to plunge him in deeper despair; for if Jesus had really risen from the dead, there could be no farther hope of his literal earthly kingdom. It also wounded his vanity to think that his Master would reveal himself to all his disciples but him; so he was determined not to believe, and for an entire week he brooded over his wretchedness, which seemed all the darker as contrasted with the reviving hope and faith of his brethren.

DURING this time he frequently, when in company with his brethren, reiterated the words, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He would not see through the eyes of his brethren, nor exercise faith which was dependent upon their testimony. He ardently loved his Lord, but jealousy and unbelief took possession of his mind and heart.

THE upper chamber was the home of a number of the disciples, and every evening they all assembled in this place. On a certain evening Thomas decided to meet with his brethren; for notwithstanding his unbelief, he cherished a faint hope, unacknowledged to himself, that the good news was true. While the disciples were partaking of their usual meal, and meanwhile canvassing the evidences of the truth of their faith which Christ had given them in the prophecies, "then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

HE then reproved the unbelieving who had not received the testimony of those who had seen him, and, turning to Thomas, said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." These words showed that he had read the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week, and therefore could not have told the Master of his stubborn unbelief.

He recognized the person before him as his Lord who had been crucified; he had no desire for further proof; his heart leaped for joy as he realized that Jesus was indeed risen from the dead. He cast himself at the feet of his Master in deep affection and devotion, crying, "My Lord and my God."

JESUS accepted his acknowledgment, but mildly rebuked him for his unbelief: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Jesus here showed Thomas that his faith would have been more acceptable to him if he had believed the evidence of his brethren, and had not refused to believe until he had seen Jesus with his own eyes. If the world should follow this example of Thomas, no one would believe unto salvation; for all who now receive Christ do so through the testimony of others.

MANY who have a weak and wavering faith, reason that, if they had the evidence which Thomas had from his companions, they would not doubt as he did. They do not realize that they have not only that evidence, but additional testimony piled up about them on every side. Many who, like Thomas, wait for all cause of doubt to be removed, may never realize their desire as he did, but gradually become entrenched in their unbelief, until they cannot perceive the weight of evidence in favor of Jesus, and, like the skeptical Jews, what little light they have will go out in the darkness which closes around their minds. To reject the plain and conclusive evidences of divine truth, hardens the heart, and blinds the understanding. The precious light, being neglected, fades utterly from the mind that is unwilling to receive it.

JESUS, in his treatment of Thomas, gave his followers a lesson regarding the manner in which they should treat those who have doubts upon religious truth, and who make those doubts prominent. He did not overwhelm Thomas with words of reproach, nor did he enter into a controversy with him; but, with marked condescension and tenderness, he revealed himself unto the doubting one. Thomas had taken a most unreasonable position, in dictating the only conditions of his faith; but Jesus, by his generous love and consideration, broke down all the barriers he had raised. Persistent controversy will seldom weaken unbelief, but rather put it upon self-defense, where it will find new support and excuse. Jesus, revealed in his love and mercy as the crucified Saviour, will wring from many once unwilling lips the acknowledgment of Thomas, "My Lord and my God."—*Mrs. E. G. White, in Great Controversy.*

THE PARABLES OF JESUS.

Lesson VII.—The Prodigal Son.

(Sabbath, November 13.)

SINCE the Sabbath-school lesson for this week comprises the whole of the fifteenth chapter of Luke, we have thought best to print the chapter by itself, omitting the questions, that we might thus have space for a few notes on the text.

(3) "And he spake this parable unto them, saying, (4) What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing. (6) And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. (7) I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

(8) "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the

(Concluded on page 654.)

The Home Circle.

OUR DAILY RECKONING.

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance, most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done, that you can trace,
That brought the sunshine to one face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost!

—The Young Reaper.

The Crusades.

AMONG the numerous religious wars which have darkened the annals of the world's history, the Crusades of the Dark Ages stand foremost. They were undertaken by the Catholics of Europe for the purpose of rescuing Jerusalem and the Holy Land from the Moslems. A desire for visiting Jerusalem, the Mount of Olives, Calvary, and the tomb of the Saviour, became a passion of the Christians during the early ages. Under Constantine the Great, Christianity arose from darkness and obscurity to the zenith of worldly glory. Helena, the beautiful and pious mother of Constantine, visited Jerusalem in the beginning of the fourth century, and had a magnificent church erected over the Saviour's sepulcher. In the following ages of ignorance and superstition this church was regarded with peculiar veneration. Pilgrims from every part of Christendom thronged to the Holy Land.

In 637 A. D. the city was captured by the Saracens, who treated the Christian pilgrims with every mark of respect. In 1065 the Moslems, having conquered Palestine, determined to prevent the pilgrims from visiting Jerusalem and treated them in the most cruel and heartless manner. The pilgrims returned home bearing dismal tales of their woes and sufferings. All classes of society were filled with burning indignation. Among the pilgrims was Peter the Hermit, a man remarkable for his zeal, eloquence, and perseverance, and a friend of Pope Urban II., by whose command he visited all the crowned powers of Europe, entreating them to march to the rescue of the Holy Land. A meeting was held at Clermont, in France; addresses were made by Peter and the Pope to an immense audience; the people were moved to tears by their burning eloquence, and the cry, "*Deus vult!*" arose on every hand. The Pope, believing that God had inspired them with these words, commanded them to be made their battle-cry. Their banner was emblazoned with the holy cross, and each soldier wore a red cross on his shoulder.

The Pope considered the invasion of Asia a means of promoting Christianity among the Infidels, and kings expected great victories and an increase of dominion. Thousands upon thousands hastened at the call of Pope Urban to engage in the Holy War, which enlisted the highest sympathies of human nature, as it had been sanctioned by the ministers of religion and was regarded as the will of God. It is said that in the spring of 1096 not less than 6,000,000 souls were in motion toward Palestine. Peter the Hermit and Walter the Penniless were the leaders of the first Crusade; they marched through Hungary and crossing the Bosphorus entered Asia Minor, where they conquered Nice on the 24th of June, 1097; then passing into Syria they took Antioch, after a siege of seven months. During those seven months thousands perished by famine and dis-

ease. Many brave warriors lost heart and began to desert. Among the list of cowards was Peter the Hermit, who had planned the enterprise. When Antioch was conquered the Crusaders were in turn besieged by 20,000 Moslems, but after a long and bloody battle, victory again crowned the efforts of the Crusaders, and the way to Jerusalem was opened. On a bright summer morning in 1098, after a weary march, barefooted, over desert, plains, and rugged hills, 40,000 Crusaders, all that remained of that once vast army, from the heights of Mount Emmaus obtained their first glimpse of Jerusalem. It was a sublime scene; the joy was so intense that strong men wept like children. After a siege of five weeks the grand object of the expedition was realized. On Friday evening, the 15th of July, at 3 o'clock, the very day and hour of the Passion, Jerusalem was rescued from the power of the Infidels. The question then arose who was to be made king of conquest; who would take upon himself the melancholy duty of defending the Saviour's sepulcher. Godfrey Bouillon, a brave knight, assumed this perilous honor; but he would not accept a kingly crown on the spot where our blessed Saviour had worn a crown of thorns.

For a while after conquering the Holy City the Christians rested in peace. Temples and churches were repaired, and everything went on smoothly, but by mismanagement nearly all the advantages they had gained were lost, and about 1744 they appealed to Europe for aid; this gave rise to the second Crusade, of which Conrad III. of Germany and Louis VII. of France were leaders. They were defeated and Jerusalem returned to the possession of the enemy.

In 1190 a third Crusade was led by Philip II. of France, and Richard the Lionhearted of England. A glorious but fruitless effort was made to regain Palestine. Richard's deeds of valor were spread far and wide; armed with a battle-ax he never hesitated to rush single-handed into the midst of the enemy, and many and bloody were the contests led by this brave warrior. But he was defeated and returned home in 1192.

The fourth Crusade was led by Henry VI. of Germany. This proved successful, until his death, when his soldiers returned home.

In 1248 Louis IX. of France led the fifth Crusade. He embarked for Palestine in 1250. He was defeated and taken prisoner. A heavy ransom was paid for his release. He returned home, raised another army, and embarked again for Palestine, but never reached his destination, having died at Carthage in 1270. His soldiers went on to Palestine but were defeated. Thus ended the sixth and last of the Crusades.

Jerusalem and the Holy Land were then left in the power of the Saracens. Many disasters attended the Crusades from first to last—army after army was destroyed, still there were glorious victories which showed that the old Crusaders were heroes of a valorous age. More than 3,000,000 of Europeans lie buried in the East, many of whom were noble, chivalrous, and virtuous. All this bloodshed was caused by failing to obey the Saviour's injunction, who taught that the Father was no respecter of place, and was to be worshiped everywhere. It seems strange that such delusions could have filled the souls of believers of the New Testament. Our Saviour plainly taught that the warfare of his kingdom was a spiritual contest with sin, and that those who struggled with the sword should die by the sword.—*Ella May Long, in the Guardian.*

To be thoroughly kind and yet be entirely just is not easy. Many a one who executes the law does it tyrannically or brutally; many another becomes so philanthropic that he will not execute it at all. To be equally benevolent and just is the rule of the Scriptures.—*Sel.*

The Children at Church.

THE practice of parents taking their children to church is not now so common as it once was, and the discontinuance of this practice must be regarded as one of the unfavorable signs of the times. There are various causes, which, it is presumed, contribute to this result. One of these, perhaps, is a spirit of self-indulgence which inclines parents to take their ease on Sabbath morning, so that they have not sufficient time to prepare themselves and their children for church. Others, perhaps, suppose that as the children attend the Sabbath-school, which is often very improperly called "the children's church," that that is sufficient. Others, again, imagine that there is nothing in the public worship of God to interest the children, that they cannot join in the singing, and that they cannot understand the preaching. Others think that it is too much to require the children to attend both church and Sabbath-school, and, as they think they must go to Sabbath-school, they excuse them from attending the church. In consequence of these views but few children are found in church.

The reasons assigned for not taking the children to church are not sufficient to justify parents in neglecting this duty. By a little forethought and previous arrangement, with but few exceptions, parents may, without depriving themselves of any needed rest on Sabbath morning, prepare themselves and their children for attendance upon the house of God. But should it require some effort to do so, the importance of the duty demands it. Parents are the natural guardians of their children. Their interests, both for this life and the life that is to come, are placed largely in their hands, and they should be willing, if necessary, to make sacrifices for their good. But the sacrifice required to prepare them for church service on Sabbath morning, certainly, cannot be very great.

The fact that children attend the Sabbath-school is not a sufficient reason why they should not attend the church. The Sabbath-school is not a church. It can never supplant the church. It can never take the place of the church. But this fact does not detract from its importance and value as an auxiliary to the church, as an important help in promoting its interests and objects. The mere adjunct, the mere auxiliary, however, should not be permitted to take the place of the church, and in the estimation of parents and children be regarded as of greater importance than the church. But when attendance upon the Sabbath-school is deemed of greater importance than attendance upon the church, the proper order is inverted, and, in the estimation of children, the less becomes the greater, and the greater becomes the less. But there need be no conflict between the church and the Sabbath-school. All that is necessary is for their relative claims to be duly recognized, and each to receive the consideration which its importance demands. The church should foster the Sabbath-school, and the Sabbath-school should aid, in every possible way, the church; and one of the most effectual ways in doing this, is to teach the children the importance of attending upon the public worship of God in his house, and so arrange its times of meeting as not to render this impracticable. If the church and the Sabbath-school are placed in competition, which should never be the case, the church, where the ordinances of divine appointment are observed, should have the preference. The more important should be preferred to the less important.

The assumption that the attendance of children upon the public worship of God neither interests nor profits them, is certainly without foundation. Although they may not be able to participate in much of the service, and may hear much that they do not understand, yet the sacredness of the place, its associations, the spirit of reverence and worship which surrounds

them, and an occasional truth from sermon or from song that fixes itself in their minds, cannot fail to be productive of good.

The worship of God's house tends to excite reflection, to quicken thought, to develop capacity, and, under the influence of the divine Spirit, to draw even young hearts to God. The worship of God is not intended for a certain class of persons, or for persons of a certain age, but for all classes and for all ages—for parents and children, for old and young. God's Spirit can make his truth plain to the trusting hearts of children, when many persons more advanced in years cannot understand it. The numerous instances of children being converted to God is a demonstration of this.—*Methodist Recorder*.

Interesting Finds in Pompeii.

"In entering Pompeii," says a recent visitor, writing in *Chambers' Journal*, "we descend a sloping path to the silent city, which stands between two enormous embankments of ashes, like a very deep railway cutting, and enter by the great gateway, with arches and pillars in perfect preservation. Through a small arch at the side, intended for foot passengers, we pass into the deserted streets; from the high, narrow footway we see the tracks of wheels on the paved street below; and the great stepping-stones are still there as in the days of old. Everywhere stand the remains of sculptured fountains—at the street corners, in every square. A number of converging streets lead into the Forum. Here are the perfect remains of beautiful temples, with their marble columns and altar, on which the inscriptions may still be read. On some are delicate carvings, representing sacrifice, in high relief, with every detail clear and sharp as when first chiseled. We go through the street of the soap-makers, and visit the large soap works, where the huge iron caldrons are still left. Another street is full of wine shops, with the huge iron caldrons still inserted in the marble counters. Then we pass the city bake-houses, where ovens were found full of charred bread, which is now in the Naples Museum, the baker's name stamped upon each loaf. Close by are the splendid public baths, with every appliance for hot, cold, and vapor baths, the pipes and cisterns still remaining. Near the entrance gate is a small museum containing the skeletons found in the city—a mother and daughter clasped in each other's arms, a sentinel found at his post, a man evidently knocked down by the cloud of ashes, and several others. Some of them have been injured by the process of excavation. When a skeleton is found, plaster of Paris is immediately poured into it, so that, while preserving the skeleton intact, it gives also, by filling up the impression or mould of the body that had lain there, the form and features of the living man. A large collection of surgical instruments greatly interested a celebrated physician who was one of our party, and who expressed unbounded surprise at the very slight difference between these relics of the infancy of medical science and the instruments in use at the present day. Some large cases of dentist's tools caught our eye also. . . . A great number of paint-boxes are displayed, which still contain the same bright, soft colors that we see on the walls of Pompeii; and case after case of jewels, some found in the house, others evidently dropped in hurried flight from the burning city, or fallen from the necks and arms of the skeletons."

No sublimer precept was ever uttered than that of Christ in his sermon on the mount, in which he enjoins upon his disciples to love their enemies. By the exercise of this love, and the practical effects which it produces, they are to demonstrate their divine relationship and their superiority to the world.—*Sel.*

Health and Temperance.

The Taste for Medical Humbug.

THOUGH it speaks for modern civilization, the masses of the people are wont to esteem the savage as preternaturally wise in the secrets of nature, more especially in the prevention and elimination of disease, accrediting him with knowledge, botanical, pharmacal, and therapeutical, that, if possessed of but a shadow of reality, would be little less than divine. In this we have interesting evidence of man's tendency to reversion, and of lingering attributes of the final state of his awe in the presence of the occult and inherent worship of the unknown; for how frequently one encounters, in all ranks and classes of society, individuals who, in spite of refined teachings and surroundings, exhibit an unmistakable taste for charlatanism in some of its many forms, secular and spiritual!

Medicine, as exemplified among the savage races and tribes of America, is practically one and the same with the shamanism of the European and Asiatic nomad, the fetich of the native African, and the obirites and voodoo-worship of West India blocks and negroes of the Gulf States; a careful examination of all reveals not only a common origin, but a unity of purpose. The medicine of the Indian is his religion and philosophy; and it comprises everything in life and nature, real or imaginary, superstitious or occult; and withal it is a mystery so subtle in its many factors as utterly to defy specific definition, or perfect elucidation.

The medicine man is no more a physician, in the modern and enlightened acceptance of the term, than an ape is a man because it chances to assume the erect posture and mimic the attributes of the human race; there is a slight analogy, but nothing more. The savage knows absolutely nothing of the relationships existing between cause and effect, of the action of remedies as remedies, of physiological conditions and phenomena, or indeed of any agency that is not directly born of the occult.—*Popular Science Monthly*.

It Must Go.

LADIES, do you not see that the corset must go? It has become a scientific query, "Are there two types of breathing?" and the advocates of either side of the question unite only in this: "Women cannot breathe naturally in a corset." They all agree that the corset is a splint, a bandage, a crutch, an injury to woman and an insult to the Creator, implying that his last work was imperfect, needing to be remodeled and strengthened by the ingenuity of human skill.

Sisters, let us no longer cast this stigma upon Omniscience, but rather let us heartily adopt as our motto the Arab proverb, "There is no gain in amending the work of God."—*Herald of Health*.

To Prevent Pneumonia.

AS PNEUMONIA is essentially a congestive disease, the best preventive measures are those which avoid the causes of congestion. Pulmonary congestion is favored by too heavy clothing worn in winter weather. A serious error is the supposition that a double set of flannels worn next the skin affords double protection. The fact is that in such a case the inner flannel absorbs all secretion and perspiration, which are there retained by the outer flannel. An almost poultice-like action is thus brought about, softening the skin and rendering it highly susceptible to the slightest exposure.

Over-heated, ill-ventilated rooms, and the sudden transition from these to the sharp outer air, are other avoidable predisposing causes of the

disease. He who uses a cold sponge bath with brisk rubbing every morning, who wears the lightest clothing consistent with comfortable protection, and keeps his living rooms well ventilated and at a mean temperature of 68 degrees, is employing the best preventive treatment of pneumonia known to sanitary science.—"*Physician*," in *Congregationalist*.

Tobacco in France.

SOME interesting particulars are published by M. Paul Leroy-Beaulieu in the *Economiste Français* with regard to the manufacture and consumption of tobacco in France. He quotes official figures, which show that while the quantity of tobacco grown in France itself was about 19,200 tons in 1850 it has been gradually increasing until it is now nearly double that quantity, while the revenue which the State derives from it has increased from £3,555,000 to nearly £13,000,000. In other words, while the quantity of tobacco grown has only doubled, the profits of the State, or, in other words, of the manufacturers, have nearly quadrupled. The great increase in profit is explained by M. Paul Leroy-Beaulieu upon the ground that the expense of manufacturing an additional quantity of tobacco is not anything like that of the first establishment of plant and material. The cultivation and manufacture of tobacco has been a Government monopoly since 1674, and, with the exception of a brief interval during the Revolution, has remained so ever since. In this connection M. Paul Leroy-Beaulieu gives the following figures showing the quantity of tobacco consumed in the different countries of Europe, and the rate per 100 inhabitants is, according to him, as follows: Spain, 110 pounds; Italy, 128 pounds; Great Britain, 138 pounds; Russia, 182 pounds; Hungary, 207 pounds; France, 210 pounds; Denmark, 224 pounds; Norway, 229 pounds; Austria, 273 pounds; Germany, 336 pounds; Holland, 448 pounds; and Belgium, 560 pounds. In other words, while in Spain little more than one pound per head is consumed, nearly double that quantity is consumed in France, three times as much in Germany, four times as much in Holland, and five times as much in Belgium.—*S. F. Bulletin*.

Lust Excitants.

PORK, pastry, pepper, spice, coffee, tea, grease, concentrated and fermented foods, etc., feed the fleshly lusts, and befoul our bodies with disease. Heating and stimulating foods are inflaming the passions of professedly pious people until they are sensual in a great degree. This is one of the most prolific sources of intemperance. The systems of these ravenous and omnivorous feeders are choked. The digestive apparatus is clogged with indiscriminate stuffing, and requires to be whipped up to its work. This sends thousands to the saloons. Children who are fed promiscuous foods fall an easy prey to vice. Gluttony is breeding more distempers, plagues, and crimes than any other evil that curses the world.

The maladies that torment mankind might be diminished ninety per cent. by correcting the voracious and heedless habits of eating. Simple diet of unbolted wheat flour and other grains with ripe fruits, regular habits of eating and rest, outdoor exercise, good ventilation, frequent baths, avoiding feather beds, and discarding drugs, with a life of obedience, will bring health to body and brain. There is great need of reform in these matters even among Christian professors. Thousands of professed Christians are consumptive, scrofulous, and cancerous, but persist in the use of their excitants! We ought to have a Hygienic Institute in every church.—*Sel.*

"As A man eateth so is he."

(Continued from page 651.)

house, and seek diligently till she find it? (9) And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. (10) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

(11) "And he said, A certain man had two sons; (12) and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. (13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. (14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want. (15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (16) And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. (17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (18) I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, (19) and am no more worthy to be called thy son; make me as one of thy hired servants. (20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (21) And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. (22) But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; (23) and bring hither the fatted calf, and kill it; and let us eat, and be merry: (24) for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (25) Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. (26) And he called one of the servants, and asked what these things meant. (27) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. (28) And he was angry, and would not go in; therefore came his father out, and entreated him. (29) And he answering said to his father, Lo, these many years do I serve thee neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; (30) but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. (31) And he said unto him, Son, thou art ever with me, and all that I have is thine. (32) It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15.

Note.

ALL three of the above parables teach one thing, namely, God's love for the erring. To the one who feels discouraged because of his sins,—who feels as though he were lost,—they speak courage, "For the Son of man is come to save that which was lost." All Heaven is interested in the salvation of fallen man, and this interest is shown in the fact that Christ died for the ungodly. The infinite power of God could do no more than has been done for man. And if God has thus shown his desire for us to return, will he not perfect that which concerneth us, if we will only allow him to work in us that which is good? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

SATAN is a hard taskmaster. He promises fair, and holds out the most dazzling allurements to engage in his service. He dresses sin up in the most pleasing garb, and persuades us that in it we shall find pleasure and comfort. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12. The pleasures of sin can be enjoyed but for a season, and cannot be really enjoyed at all, for at the best they are unsatisfying husks. The sinner can know real content, but is always in a state of unrest, always reaching out for something which recedes as he advances.

"AND when he came to himself." How aptly this describes the condition of the awakened sinner. Sin is deceitful and stupefying. It benumbs the sensibilities. Because of this quality which it possesses, it causes the sinner to be satisfied with his pitiable state, and to say, "I am rich, and increased with goods," while all the time he is "wretched and miserable, and

poor, and blind, and naked." One in such a condition may justly be called insane. Happy indeed is the one who comes to himself! Although he will not feel so well as he did when he fancied that he was rolling in wealth, he is really in a better case, because now he can take steps to better himself. The man who is acutely sensible of the bitter cold, although he may be suffering extreme pain, is far better off than the one who has been so benumbed by the frost that he lies down to peaceful sleep. The trouble with too many is that even a glance at their true condition reveals so much deformity that they turn away from the sight. They foolishly prefer to remain blind. Let us rather pray that our eyes may be anointed with eyesalve, that we may see.

"I WILL arise and go to my father." This is the language of strong determination, without which no victories can be gained. If the prodigal son had sat still, and said, "I would like to have some of the bread which is in my father's house," he would have starved to death. Many are content with saying, "I want to overcome," but they never do overcome. Such weak wishes are born of lack of trust in God. The prodigal son knew that in his father's house there was bread enough and to spare, and he knew that his father dealt bountifully with all his servants. If he had not had confidence in his father's willingness to give, he would not have started. It is not presumption for the sinner to say, "I will arise and go to my father;" I will overcome these sins which bind me; because Christ has overcome, and he has promised to strengthen us with "might by his Spirit." The Father is looking for the lost ones, even before they think of him, and when they make a decided resolution in the name of Jesus, he will meet them. Then may not the weakest "be strong and of a good courage"? "If God be for us, who can be against us?"

News and Notes.**RELIGIOUS.**

—It is said that there are not more than twenty houses in the whole Samoan group where there is not a Bible and family worship.

—"General" Booth complains that the members of the Salvation Army have not made noise enough in this country. They couldn't very well make more, unless they increase their numbers.

—A congress of evangelical workers is soon to be held in Mexico, representing all denominations now engaged in that fiercely contested field of labor. The Presbyterian, Methodist Episcopal, and Methodist Church South constitute the nucleus of the movement.

—Cardinal Jacobini, Papal Secretary of State, following the Pope's instructions, has sent circulars to all the papal nuncios abroad directing their attention to the principal political and ecclesiastical questions of the day, and urging them to cultivate good relations with the different Governments, with a view toward improving the situation of the church throughout the world.

—The *Sunday-School Times* very pertinently says: "It sounds comical to hear an ordinary congregation of well-dressed, comfortable-looking people singing: 'Jesus, I my cross have taken, all to leave, and follow thee.' Think of a woman with a silk gown on, and a stuffed bird in her hat, standing up and singing: 'Naked, poor, despised, forsaken, Thou from hence my all shall be.'"

—Says the *Christian at Work*: "If the Catholic and Protestant do not lie down together like the prophetic lion and lamb, at least they are very good friends. And why not?" No reason why not. But when "the prophetic lion and lamb" lie down together, the lion's nature will have been changed; but the Catholic lion's nature has not changed in the least, and therefore when the Protestant lamb lies down with it, by some mysterious means only the lion will be seen.

SECULAR.

—The will of the late Samuel J. Tilden is to be contested.

—Alcohol is now manufactured in the Azores from sweet potatoes.

—A fire in the Ohio State Prison, on the 20th inst., caused a loss of \$40,000.

—October 17 was the 350th anniversary of the martyrdom of William Tyndale.

—Senator Edmunds of Vermont has been re-elected to the United States Senate.

—Prince Alexander declines to be a candidate for re-election to the Bulgarian throne.

—October 23, the business portion of the town of Farmington, Maine, was almost totally destroyed by fire.

—October 22, Summerville, S. C., was visited by quite a severe earthquake which wrecked over seventy chimneys.

—It is stated that during the last two months, no less than 40,000 persons have died in Corea from contagious diseases.

—The great object glasses for the Lick telescope have at last been completed without accident, and are ready for delivery.

—King Otto of Bavaria, like Ludwig, his predecessor, is a lunatic, and becoming worse. He insists on remaining in solitude.

—It is now stated that Russia, Turkey, and France are entirely agreed that the British occupation of Egypt must cease.

—It is said that in 1840 only seven occupations were open to women in the United States; now there are more than three hundred.

—Major-General Macpherson, commander of the British army of occupation in Burmah, died recently of fever, after but two days' illness.

—Within the last nine months no less than \$83,000,000 has been invested in manufacturing and mining enterprises in the Southern States.

—The Czar of Russia is said to have a most violent temper. Only a few days since, while in one of his fits of anger he murdered his chamberlain.

—For several years past the loss by fire in the month of August has averaged about \$7,000,000; but this year it was nearly double that amount.

—The next Italian budget will contain a credit of 250,000 lire for changing rifles, completing forts, and providing for an additional squadron of cavalry.

—Geronimo and his band are to be confined at Fort Pickens, Fla., till further orders from the War Department. The women and children will be sent to Fort Marion.

—The total loss by fire in the United States and Canada for the first eight months of this year amounted to \$76,500,000, as against \$65,500,000 for the corresponding time last year.

—Cholera is subsiding in Japan; but small-pox is reported to have broken out in Okinawa-ken, and 257 persons are said to have been attacked by the disease from August 24 to September 13, of whom forty-four died.

—The General Assembly of the Knights of Labor, which has for some time been in session at Richmond, Va., adjourned October 20. A resolution appealing for mercy for the condemned Anarchists at Chicago, was passed.

—So far this year, New England fishermen have suffered the loss of twenty-seven vessels valued at \$173,000. One hundred and sixteen men have also been lost; twenty-eight women have been made widows, and fifty-six children rendered fatherless.

—Cold weather prevailed along the Hudson River on the 17th and 18th inst. The thermometer registered from 20° to 27° above zero. Nearly all the outstanding fruit was killed in many localities. It is estimated that nearly a thousand Concord grapevines were frozen in Ulster County alone.

—During a recent conflagration in the town of Eastport, Maine, gangs of smugglers from the islands on the Canadian side of the Passamaquoddy, deserted their regular business, and set sail in their boats for the doomed town, where they broke open stores and storehouses, and helped themselves to the most valuable merchandise, which they conveyed to some of the adjacent islands. This continued throughout the second day of the fire. The Police Department and the Fire Department were powerless; but the thieves were finally driven off by some of the citizens, and their return was prevented by the arrival of a revenue cutter.

Appointments.

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

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

EAST PORTLAND (Or).—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Obituary.

KETCHUM.—Died in San Francisco, October 11, 1886, of typhoid malarial fever, Robert M., son of George and Julia Ketchum, aged 23 years, 10 months, 11 days. Brother Ketchum had been a believer in present truth about five years. His life gave evidence that he loved the Lord. During his last illness, prayers were offered in his behalf, and the Lord relieved him for a time; but it seemed not to be his will that he should recover. Four days before he died, he confessed his sins, and felt reconciled to the will of God. He died in the blessed hope of the first resurrection. His parents, two sisters, and one brother mourn his loss. Funeral services took place at Healdsburg, October 13. Remarks were made by the writer from 1 Cor. 15:54, 55 to a sympathizing audience.

ANDREW BRORSEN.

BIXBY.—Died at Point Sur, Monterey County, Cal., October 5, 1886, Sister Charlotte Bixby, in the 76th year of her age. Sister Bixby has been a believer in the Third Angel's Message five or six years. Living in a lonely place she seldom saw one of like faith. Her life gave evidence that she loved the Lord. She was brought to a knowledge of the truth through reading and a Sunday-school conducted by Brother F. T. Lamb about six years ago.

A. D. BENTON.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 28, 1886.

We send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

DURING the camp-meeting vacation, a large amount of interesting matter, missionary reports, etc., accumulated, much of which is necessarily crowded out of this issue. It will all appear in due time.

SOME may think that they have lost a paper, because they received none two weeks ago. By examining your file, you will see that no number has been omitted. Look at the number of the paper, not at the date.

At a meeting of the California Conference Committee, delegates to the General Conference were appointed as follows: S. N. Haskell, W. C. White, E. J. Waggoner, and C. H. Jones, with N. C. McClure as alternate.

THE Catholic Church in this country has now begun to talk of the union of Church and State as an "unholy union." So it seems that Satan has not forgotten his trick of transforming himself into an angel of light.

A COMMITTEE, representing the charities of California, has been appointed to inaugurate a "Pacific Coast Annual Conference of Charities," to be composed of persons throughout the Pacific Coast, who are interested in charities and reforms. The conference will be held in San Francisco, at Union Square Hall, 421 Post Street, beginning Tuesday evening, December 7, and continuing through the 8th, 9th, and 10th.

LAST Sunday, Oct. 24, Elder A. G. Daniells and wife sailed on the steamer *Atameda* for New Zealand, where they go to engage in the missionary work. As they arrived during the camp-meeting, many of the brethren and sisters in California had the opportunity of forming a very pleasant acquaintance with them. Californians feel an especial interest in Australia and New Zealand, and we are confident that many prayers will follow these workers to their new field of labor.

WE hope that the resolution which was adopted at the late session of the California Conference, to make Wednesday of each week a day of special prayer for missions and missionary workers, both home and foreign, will not be forgotten by any of our brethren. It is not expected that the whole day should be devoted to prayer, to the exclusion of business, nor that public meetings for prayer will be held unless it is convenient, but that the burden of all the prayers, both secret, and in the family, and in public, shall be for those who are actively engaged in any part of the work of the Third Angel's Message, even mentioning them by name as far as possible. These united prayers, offered in humble faith, cannot fail to strengthen the workers, and at the same time the minds of the petitioners will be enlarged as they contemplate the vastness of the work. And let none forget the injunction: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." In this connection, the following paragraph from "Testimony No. 31" is pertinent:—

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that God will connect them with himself, and give them wisdom, grace, and knowledge. Pray that they may be guarded from the snares of Satan, and kept pure in thought and holy in heart. I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge the appetite. Let the time thus gained be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."

THERE was much disappointment at the camp-meeting because we were deprived of the labors of Elder Butler. His illness prevented him from coming. It is hoped that by another camp-meeting, at least, we may be favored with his presence. Elder Haskell was feeling quite poorly when he arrived, but hard labor seemed to revive him, and by the close of the meeting he was in good spirits. He tried every means in his power to be released from office, but the brethren in California appreciate his labors and counsel too highly to listen for a moment to any such reasoning.

The report on another page gives some of the main facts of the meeting, but the spirit of the meeting cannot be expressed in words. It is our prayer that none who were present will rest satisfied with the blessing they received, or allow Satan to deprive them of it. God blesses us that we may be a blessing to others.

A MEMBER of a Seventh-day Adventist Sabbath-school asks: "Is it as great a sin to break the Sabbath as to murder?"

The first thought that comes to our mind is, What difference does it make which is the greater sin? Does the questioner design to commit one or the other of the sins, if he can ascertain which is the lesser? We don't believe that he does. Both Sabbath-breaking and murder are sins, and are both to be avoided. "All unrighteousness is sin;" and "the wages of sin is death." Therefore since we are to avoid even the appearance of evil, all we have to do is to ascertain by the word of God what sin is. No matter if a sin is very small; the one who commits it will as surely be punished as though it were a very large one.

But to answer the question directly. We don't know; and we don't know of anybody on earth who does know. If we could tell, then we should be judges of the law. But God alone is judge, and all we are called to do is to obey. Even Christ, when he was called upon to say which is the greatest commandment in the law, would not specify any one, but quoted the two great commandments which comprehend the whole. It should be sufficient for us to know that the commandments are "holy, and just, and good," and that implicit obedience is to be rendered to every one of them.

Romish Temperance.

A GOOD deal of capital for the Catholic Church has been made of the action of the Baltimore Plenary Council on the subject of temperance. But the perfect hollowness of that action is shown by the following from the *Catholic Mirror* of Baltimore. The *Mirror* publishes, regularly, liquor advertisements, and some Protestant papers have been complaining of it; whereupon the *Mirror* defends itself thus:—

"Several Protestant exchanges have discovered that the *Mirror* is guilty of an habitual mortal sin because it publishes some liquor advertisements. What is there inconsistent with just temperance views in this? Certainly there are many who should never touch liquor in any shape. Nearly the whole young generation of Americans are in this condition. Our feverish habits of life and the climate forbid it. But there are others, especially the old

men of the present day, to whom liquor, judiciously taken, is beneficial and almost a necessity. What they need to guard against is the vile adulterations of the day. But, should any of our Protestant brethren feel in need of a pure article, which, being pious men, they will use in moderation, we can cheerfully recommend them to purchase of the reliable and well established firms who advertise in the *Mirror*."

This can be the better appreciated when it is understood that the *Mirror* is the official organ of Cardinal Gibbons, and is published with the special approval, and the "apostolic benediction" of the Pope himself. And that is just how much Rome really favors temperance.

The New Hymn Book.

It is with pleasure that we say a word in reference to the new hymn book. At first among our people, we had a small book of choice hymns, which took the place of a larger one; and different editions of this were published, containing selections of hymns and tunes adapted to the use of those who keep the commandments of God and the faith of Jesus. As it seemed necessary to get each edition out in great haste, there was not that time and care devoted to the work that was necessary to bring out a book which would meet the wants of the cause of God. In this case, time has been taken to secure the desired results. A large committee was first appointed to consider the matter, and then a working committee was selected, comprising the best musical talent in our ranks; and an earnest effort was made to secure a book which would please all, and not need to be replaced by another. We think the desired object has been realized. The book contains 1,413 hymns, the choicest selections from 275 different authors. These include leading reformers in different ages, commencing back with Zinzendorf, and embracing those who held positions as kings, counts, countesses, and people of every rank and station in life. There are 225 hymns whose authorship is unknown. One hundred and fifty of the hymns were composed by our own people, many of them especially for this book. Among the 460 tunes, many were arranged expressly for this book. We fail to see how any one can but be pleased with the book. Nearly all of the hymns were written under the inspiration of circumstances, and many of them by those who have been called upon to sacrifice their lives, at the stake and in different ways, for the truth's sake. Those becoming familiar with the hymns will be impressed with the fact that there is a hymn and tune adapted to all circumstances, and to any subject of truth which may be spoken upon. The book containing the tunes is only six by eight inches in size, one inch in thickness, and contains 640 pages. The paper is made of pure linen; the book is silk sewed, and thoroughly bound. There is another edition of the book, containing the same number of hymns, but without the music. The hymns are arranged by subjects under 52 different divisions. We bespeak for the book a large and extensive sale, not only among our people, but among all lovers of good music.

S. N. H.

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