

The Signs of the Times.

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

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The Signs of the Times.

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COME HOME.

O God, the way is very long,
And storms are rough and wild;
And who shall tread the ways of earth
With garments undefiled?
But unto laden weary ones
Thou sayest, “Come unto Me;”
And, like a tired child seeking rest,
So I come home to thee.

The tasks of life are hard to do,
And great the stress and strain
On those who toil from morn till eve
Hindered by fear and pain,
But ever, for a little space,
Some respite there may be,
And with a sigh of glad content
Thine own come home to thee.

In these school-days there is such din
Of voices all around;
The teachers strive together,—“Here”
They say “can light be found.”
And baffled souls grow sore afraid,
And only pray to see—
But always 'tis a lighted way
Through which we come to thee.

Sometimes alas! we keep away
And strive to do and bear
Without the solace of thy love,
The comfort of our prayer;
But thy reproaches are so soft,
Thy pardon is so free,
That only joy is given to us
When we come home to thee.

Coming to thee is coming home,
And what is Heaven but this!
Give to us then whate'er thou wilt,
And all our life is bliss;
We work, endure, and weep, and pray,
And all the shadows flee,
Since evermore, where'er we stray,
Lord, we come home to thee.

—Marianne Farningham.

General Articles.

Walk in the Light.*

BY MRS. E. G. WHITE.

THE present is a time of dense darkness to the world; but the true light is shining, and God, in his great mercy, has permitted us to behold its brightness and to walk in its guiding rays. We are favored above any other people upon the earth. Our spiritual blessings are more and greater than have been granted to the church in any previous age.

What makes me tremble for the professed believers in present truth, is the fact that they do not appreciate the light, and follow its guidance. With all our opportunities for spiritual advancement, we are not, as a people, wise, humble, and holy. As the Lord caused the pillar of fire to shine upon ancient Israel, so has he shed upon us the light of his truth. He requires us, as rational, accountable beings, to walk in the light. If we refuse to do this, our light will become darkness, and the darkness will be in proportion to the light rejected.

We are living in the time when Christ is about to close his work of mediation in our behalf. All should now closely examine their hearts to see whether they are in the faith. Instead of indulging doubt and unbelief, they should humble them-

selves before God, cultivate faith in his word and his work; and labor earnestly for the salvation of souls. It is no time now for caviling, dissension, and disunion. Where these exist, we may know that self is not dead. Those who have received the truth into the heart will be so filled with joy and gratitude, and so absorbed in the desire that others may share its great blessings, that they will lose sight of petty doubts and evil surmisings. In their disinterested labor for the salvation of souls, they forget self and selfish interests. Instead of acting the part of Judas the betrayer, or of Peter when he denied his Lord, they earnestly seek to follow the example of Christ, and carry forward the work which he came on earth to do.

When I think how strong we might be if we would take hold of the strength of the Mighty One, and then see how weak we are, because we do not claim the promises of God, my soul cries out in anguish, “Spare thy people, O Lord, and give not thine heritage to reproach;” “wherefore should they say among the people, Where is their God?”

There are among us many who profess the truth, but who refuse to be crucified with Christ. The Author of our salvation labored and suffered for us. His whole life was one long scene of toil and privation. He could have done as many of his professed followers choose to do; he could have passed his days on earth in ease and plenty, and appropriated to himself all the pleasures and enjoyments of this life. But he sought not his own comfort or gratification; he lived to do good, to save others from shame, suffering, and ruin. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.”

Can those who are partakers of this great salvation, who are objects of this wondrous condescension, this infinite love, cherish one feeling of dissatisfaction or indulge one murmuring thought, because they are not free from trials, toils, and conflicts? Do we desire a better portion in this life than was given to our Lord? Can we not yet comprehend the great privileges which are ours through the grace of Christ? If Jesus had not died as our sacrifice, and risen again as our Mediator, we could never have known peace, never have felt joy; we must have experienced the horrors of darkness and the miseries of despair. Then let only praise and gratitude to God be the language of our hearts. All our lives we have been partakers of his heavenly benefits, recipients of the blessings of Christ's atonement; therefore it is impossible for us to conceive the hopeless state of ignorance and misery into which we had fallen and from which the Saviour raised us. When we feel the pains, the sorrows, the bereavements to which we are all subject, we should not, by one murmuring word or thought, dishonor our Redeemer. In the hour of trial and affliction let us consider that we cannot tell how much greater our sufferings would be, had we not a compassionate Saviour; we cannot determine how much less we suffer than our sins deserve.

Oh that we might, as a people, seek the Lord as never before! Oh that we might renounce our sins, break down our pride, and with contrition of soul cast ourselves unreservedly upon Christ, believing that he accepts us just now, not because we are worthy, but because he died for us. God grant that all who have named the name of Christ may depart from iniquity! All that God could do for us has been done. Jesus is now looking upon the people for whom he suffered and died, and is saying, What more can I do for my vineyard than I have already done? Can we wish to be free from trials and reproach for the truth's sake? Can we look upon Him whom our sins have pierced, and not be willing to share his humiliation?

Our sins mingled the bitter cup which he drank

in our stead, that he might put to our lips the cup of blessing. He endured the cross, despising the shame, that he might reconcile us to God, that whosoever would come unto him might take of the water of life freely. In view of the cross of Christ, can you, my brethren and sisters, wish or expect to enter his kingdom in any other way than through much tribulation? We have a work to do which we have neglected. We do not love to follow where Jesus leads the way. Our heavenly Father requires of his church and people according to the grace and truth given them; and his requirements are just and right. All these must be fully met, or in the Judgment they will condemn the transgressor.

All who profess Christ are accountable for the talents committed to their trust. Christians must stand on that elevated ground which the truth has for ages been preparing for them. To meet the mind of the Spirit of God, we must exhibit to the world, in character and works, that union with Christ which is in accordance with the light of sacred truth now shining upon us. It is not the lack of knowledge and understanding that at the last day will condemn Seventh-day Adventists, and banish them from the presence of the Lord; but it is the truth that has reached the understanding, the light that has illuminated the soul, which will witness against us, if we turn away and refuse to be led by it. If we were blind, we would have no sin; but the Lord has given us great light, sacred truth has been unfolded to our understanding; yet we have not been wise unto salvation, we have not advanced in knowledge and true holiness according to the light and truth which has been bestowed upon us.

God has been very merciful to you, my brethren and sisters in California. Great light has been shining upon you; but you have a great work to do for yourselves before you can share largely of his blessing. Many are seeking to smooth over and excuse sin, instead of striving, with all their hearts, to put it away. Such must be thoroughly transformed in character and in life. When they seek earnestly to meet the high standard of the Bible, then will the Lord be to them a present help in every time of need. But how few will bear the test when examined by the light which God has given them. A deeper heart-work must be experienced by many, or they will drift into the deceptions of Satan. Their works must be wrought in God.

Oh that my dear brethren and sisters would make sure work for eternity! There is no hope, no remedy, except in confessing and forsaking our sins, and with full purpose of heart turning unto the Lord.

The time has come for us to take advance steps. We should beware lest a selfish, covetous spirit shut out the blessing of God. The Lord calls upon us to give of our means to support his cause. He requires more of us than merely the payment of the tithe. The message is to go forth, “Sell that ye have, and give alms.” Those who have large farms should begin to cut down their possessions. There is earnest work to do for God, and we are far behind his opening providence. Recall all the mercies and blessings that the Lord has bestowed upon you, and consider that he has made you stewards of his goods. Then let each one examine himself and see if he is honoring the Lord with his substance. We should come before him with both thank-offerings and sin-offerings. Our obligation to God is endless. His work must not languish for want of means. His claims must be met first, at whatever cost or sacrifice. It is time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. Throughout our own country also there are fields that have not yet been entered, and where the truth should be proclaimed.

John Wesley once preached a powerful sermon on the use of money. He laid down three rules:

*Addressed to those assembled at the camp-meeting at San Jose, Cal., and read upon the camp-ground, Friday morning, Sept. 14.

"Make all you can; save all you can; give all you can." To acquire and not save is improvidence. To hoard up money, adding land to land, and house to house, is covetousness and idolatry. To make and to save in order to give in support of the cause of God, is obeying the command of Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Those who have not hitherto felt the claims that God has upon them, should now begin to act. God calls for all to act a part in the closing work for sinners. Let every needless ornament, every extravagance, every selfish indulgence, be given up, and let all these little outgoes, these tiny streams, flow into the Lord's treasury. Let us remember continually what Jesus has done for us. He for our sakes became poor, that we through his poverty might be made rich. Let us do our duty faithfully, and then trust ourselves and all we have to the hands of God. He wants not only ours but us. None can render effectual service unless they do the work he has left for them to do, and then leave the result wholly with him.

Oh that those to whom have been intrusted so great and solemn truths would manifest corresponding faith! They should trust their work in the Lord's hands, pleading upon their knees for wisdom and guidance, and then, instead of taking the burden all back, and seeking to plan and execute in their own strength, and groaning because they are overburdened, let them leave it with the Lord. Amid a life of constant activity they will thus find rest to their souls. That which they trust with him they are not to fret and worry about. Those who really trust in God will find the rest he has promised, will find his yoke easy and his burden light.

If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. The Lord is a mighty helper. If we trust in him, we shall have rest and peace. The language of the soul should be that of joy and gratitude. If we have dark chapters in our experience, let us not keep their memory fresh by repetition. Forgetting the things that are behind, let us press forward to the things that are before. Cultivate only those thoughts and feelings which produce gratitude and praise. If you have been wronged, forget it, and think only of the great mercy, the loving-kindness, the inexpressible love of Jesus. Learn to praise rather than to censure. If you meet with insult and abuse, do not become discouraged, for Jesus met the same. Go forward, doing your work with fidelity. Store the mind with the precious promises of God's word, and hold sweet communion with him by frequently repeating them. Cease fretting, cease murmuring, cease finding fault, and make melody to God in your hearts. Think of everything you have to be thankful for, and then learn to praise God. "Whoso offereth praise glorifieth God."

If all our mourning, and fretting, and complaining were presented before us as written in the book of records, what a sight would we behold! How astonished we would be to see and understand our real thoughts and feelings—naught but unhappy complainings.

I entreat you never to utter one word of complaint. Weave into the warp and woof of your experience the golden threads of gratitude. Contemplate the better land, where tears are never shed, where temptations and trials are never experienced, where losses and reproaches are never known, where all is peace, and joy, and happiness. Here your imagination may have full scope. These thoughts will make you more spiritually minded, will imbue you with heavenly vigor, will satisfy your thirsty soul with living water, and will impress upon your heart the seal of the divine image. You will be filled with hope and joy in believing; and the Comforter will abide with you forever.

A NOTICEABLE feature of the brewers' banquet at their late congress in Detroit was the absence of beer and the presence of stronger drinks, which beer, according to the "new light" reformers, is to displace. It has been said that no brewer drinks American beer, and the brewers' banquet would seem to confirm the assertion.—*Christian at Work.*

Two Houses of Israel.

SOME think that in some way Isa. 8: 14 involves a difficulty or contradiction according to the way I understand the Jew question.

On that verse I will remark that all the posterity of Jacob were originally called Israel. After the division of the nation into two kingdoms, one was called the kingdom of Judah, and the other the kingdom of Israel, from the fact that a large majority of the nation composed it. Sometimes it was called Ephraim, or the kingdom of Ephraim, because the tribe of Ephraim occupied one of the most eligible sections of the territory, extending from the Mediterranean Sea on the west to the river Jordan on the east. The capital of the kingdom was always within the bounds of Ephraim. This is another reason why it was sometimes called Ephraim. Jer. 31: 9, 10, 20.

But the kingdoms were both really composed of Israelites, and might with propriety be sometimes called the two houses of Israel. Still, however, the distinction was kept up under the titles of Israel and Judah. The kingdom of Israel was destroyed by Assyria 725 years before Christ, and the people were carried into captivity to the Assyrians. In the year B. C. 588, or one hundred and thirty-seven years after the destruction of the kingdom of Israel, the kingdom of Judah was destroyed by the Chaldeans, and the people went into captivity for seventy years. Thus ended both kingdoms.

Now I am asked, What has become of the ten tribes? Where are they? I answer, Nowhere at all. There is no such a people on the earth. They are a dead nation, as much so as the Assyrians and Chaldeans. The present race of Jews, dispersed among all nations, are all that remain of the natural seed of Jacob. They are called "Israel according to the flesh" See 1 Cor. 10: 18.

It is supposed by the Judaizers that the ten tribes left the Assyrian empire, and went off into some unexplored part of the earth. There is not one particle of truth in this supposition. There never was a tribe lost in a literal sense. All the tribes were in the land of Canaan when the Saviour made his first appearance to the Jewish nation. When he sent out the apostles to preach, he told them not to go in the way of the Gentiles, but to confine their mission to the lost sheep of the house of Israel, who were then in Judea, but lost in one sense of the word. These are the people the Judaizers are looking for.

By way of comforting them on their fruitless search, they are hereby referred to the fact that the apostles found them more than eighteen hundred years ago. All the tribes were in the land at the first advent, and continued in it until the destruction of Jerusalem by the Romans, and their final dispersion among all nations. Their genealogical records were lost in that terrible calamity, consequently their tribal character ceased. They were all merged into one common stock, since known as Hebrews, Jews, or Israelites.

As I have written somewhat extensively on this subject several years ago, it is not necessary to go over the same ground again. But I will say that after the conquest of Babylon by Cyrus, and the issuing of his decree of emancipation, remnants of all the tribes returned and formed one nation and one kingdom, subsequently known as the kingdom of Judea. Assyria, the place of the ten tribes, was geographically the same as the Chaldean or Babylonian empire. Cyrus, king of Persia, succeeded to the government of all the provinces of those conquered empires. Chaldea swallowed Assyria, and Persia swallowed up Chaldea. The decree of Cyrus applied to all Israelites in his vast empire.

Jeremiah is extensively quoted to prove a future return of Israel and Judah to the land of Canaan. This is a strong delusion, misapplication, and perversion of his prophecies. So far as Israel and Judah are concerned, his prophecies have been fulfilled. I refer to the fiftieth chapter of his prophecy for proof of this statement. I would add that all of every tribe never returned, but a remnant of each did, as foretold by Isaiah (10: 20-22). Such as remained in Babylon melted away in the native population. They did not all return at once, but continued to return for years.

I will close with a few historical facts, which will forever refute all arguments of the Judaizers. Two hundred and fifty-nine years after the return from Babylon, at the request of Ptolemy Philadelphus, king of Egypt, the Jewish Sanhedrim sent down to Alexandria seventy-two learned

Jews, six from each of the tribes, to translate the Hebrew Scriptures into the Greek language, which translation we have to-day, known as the Septuagint. Now I want some learned stickler for the restoration of the *ten lost tribes* to tell me how the Sanhedrim could have selected six men of each of the twelve tribes if ten of them were not in the country, but lost to the knowledge of the world? This historical fact forever explodes the theory of the lost tribes.

Another fact worthy of note is that at the dedication of the second temple, all the tribes were present, and twelve he-goats were offered for the sin of all Israel, according to the number of the tribes. Ezra 6: 17. Now, why should a sin-offering be made for ten of the tribes if they were lost and unknown to Judah and Benjamin? The tribe of Judah never made such an offering for the ten tribes when they lived in the land. Why should it be done at the time stated by Ezra? The reason is that the tribes returned under the decree of Cyrus, and were present when the offering was made.

We are told (Luke 2: 36, 37) that Anna, a prophetess, was of the tribe of Asher, one of the lost tribes according to the Judaizers. I will not pursue the subject any farther now, but simply add that the natural Jews have not a promise in the Bible of any future blessing, unless they obey the gospel. God has bestowed upon them every temporal blessing he ever promised them. They now stand upon the same footing with the Gentiles. If they become Christians, they will be Abraham's seed and heirs to what God promised him. They will then be the true Israel, who own the land of Canaan, and indeed the whole world of which Abraham was made heir.—*N. Field, M. D.*

An Answer to Prayer.

BISHOP BOWMAN gives the following instance of answer to prayer from his own experience:—

"In the fall of 1858, while visiting Indiana, I was at an annual Conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes, 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We knelt to pray. William Taylor, the great California street preacher, was called to pray, and such a prayer I have never heard since. The impression seized upon me irresistibly, *Bishop Simpson will not die.* I rose from my knees perfectly quiet. Said I, 'Bishop Simpson will not die.' 'Why do you think so?' 'Because I have had an irresistible impression made upon my mind during this prayer.' Another said, 'I have the same impression.' We passed it along from bench to bench until we found that a large proportion of the Conference had the same impression. I made a minute of the time of day, and when I next saw Bishop Simpson he was attending to his daily labor. I inquired of the Bishop, 'How did you recover from your sickness?' He replied, 'I cannot tell.' 'What did your physician say?' 'He said it was a miracle.' I then said to the Bishop, 'Give me the time and circumstances under which the change occurred.' He fixed the day and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this Conference. The physician left the room and said to his wife, 'It is useless to do anything further, the Bishop must die.' In about an hour he returned, and started back, inquiring, 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the disease within the last hour beyond anything I have ever seen; the crisis is passed, and the Bishop will recover.' And he did."—*The Wonders of Prayer, by H. T. Williams.*

An ancient moralist has said, "An account must be given not only of our labor, but also of our leisure." Impressive thought! We are responsible not merely for what we do, but for what we *might have done.* Possibilities are placed before us that we may make them actualities.

It is not the bee's touching on the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, strongest Christian.—*Bishop Hall.*

A Sweeping Condemnation Considered.

It is well known to all the readers of the SIGNS that there is at the present time a large class of people engaged in the work of religious reform, who are endeavoring to teach the people "repentance toward God and faith toward our Lord Jesus Christ"—in other words, sorrow and contrition for the transgression of God's law, and faith in the merits of Christ's blood to atone for such transgressions. It is well known, too, that this people have on the very front of their banners, and as their rallying cry, "The commandments of God and the faith of Jesus." Their sole endeavor is to lead men and women to prepare for the coming of Jesus, by turning away from their sins, taking him as their advocate and friend, and walking in his example of perfect obedience to the law of the Father.

As a natural consequence of these principles, it is not strange that this people should cry out against any and every violation of the law of God—the ten commandments. It is not strange that they should raise the voice of warning loud and clear against the violation of that commandment which alone brings God to view as the maker of the heavens and the earth. The Sabbath commandment being the one which all classes, both professors and non-professors, are trampling under foot with such utter disregard, will certainly be honored and defended by a people who are trying to follow the example of Christ and his apostles. Wherever they go their work is to turn men away from every sin. To accomplish this their first effort is to lead the people to understand their relations to God and to show their loyalty to the Creator of the universe, by keeping his holy day in commemoration of the work of creation.

But because they teach that the fourth precept of the decalogue is binding on all men in all ages, just as the other nine, and show this by plain statements of Scripture, they are accused of judaizing and proselyting, and not working to convert people but only to get followers. To discourage people from favoring such a work, it is said that none who unite with this people are ever converted, and that keeping the fourth commandment is no part of conversion. These accusations are very uncharitable, not to say unchristian, and coming as they often do from a people the results of whose revival methods show that not more than one in twenty of their professed conversions prove genuine, they betray great weakness on the part of those who make them.

Is it really true that turning from sin to obey the commandments of God, and especially the fourth commandment, is not a work of conversion? Let us see. Suppose a man in your community has been accustomed to violating the third commandment—taking God's name in vain. This has been the one great sin of his life. Suppose there is also another man in your community who has been given to lying—breaking the ninth commandment. Nobody trusts the man's word, and every one despises him for his duplicity. Now suppose your church should have a revival and the blasphemer should profess faith in Christ and publicly renounce his blasphemy and fully reform, and suppose the liar should renounce his lying and profess faith in Christ, and prove himself a true friend and neighbor, would not you and all other good people rejoice for months over the conversion of these men? would you not call them really converted, and if they were the only fruits of the revival would you not think it had been a profitable season to your community?

And now suppose again that a Seventh-day Adventist minister should hold meetings in a community of sinners and was successful not only in turning men from the sins of lying and swearing, but also from the sin of Sabbath-breaking, leading them to accept of Jesus as their advocate and friend, and follow his example, who will stand up and say that such men are not converted?

Conversion is turning away from sin and seeking pardon through Christ. It is not a strange and unaccountable feeling that possesses us instantly and makes us holy in a moment. Conversion is turning from our own wills and ways and obeying God's will and walking in his way. It is walking by firm principle and not by feeling.

Who shall say that those who turn away their feet from trampling on God's holy day—the seventh day of the week—and are trying to make that preparation of heart and life which is necessary to meet the Lord Jesus when he returns—

who shall say that such are not converted men? Surely none who are led by the spirit of God will bring such an accusation.

G. D. BALLOU.

"In That Form."

WHEN a minister of the gospel says he thinks the ten commandments are not now binding in that form in which they are given in the Old Testament, does he not know that he is quibbling? When he pretends that the Saviour, in Matt. 5, made them either more or less than they ever had been, don't he know better? Does he really believe that those "of old time" could hate a brother and not be a murderer, or look upon another's wife with impure desire and not be an adulterer in heart?

If the ancients, as he pretends, might indulge hatred and lust, and yet not be murderers and adulterers in God's sight, as judged by his law, the decalogue, then there will be two classes in Heaven, one with the heart all unconverted, living in hatred, lust, and covetousness, though not committing the very acts of murder, adultery, or theft, and the other class living under the new "form of the law," as given by Jesus, which demands that the heart itself be cleansed from every sinful desire, made holy and pure, like Jesus and the angels, whose society they are fitted for by this genuine and thorough conversion.

If such two classes of character are to be admitted there, it will necessitate a partition more formidable than the Chinese wall. But if none but the truly converted are saved, then the law of God was just as broad as it is now, when David said by the Spirit, "The law of the Lord is perfect, converting the soul;" and those who argue that Christ enlarged or diminished that law are either self-deceived, or wicked deceivers.

The truth is, Cain was a murderer before he shed his brother's blood, and David was an adulterer when he formed his design in regard to the wife of Uriah. And our friends might know, if they would, that all such silly evasions of the law of God, as it is, would never have been resorted to had not "the church (of Rome) put in place of the Sabbath the day we now call Lord's day." But to sustain this change of "times and laws" by the "man of sin," no one would now argue that Jesus changed the decalogue in the least.

R. F. COTRELL.

Perpetual War.

SAYS our Saviour "Think not that I am come to send peace on earth; I came not to send peace but a sword" Matt. 10:34.

Our Lord here recognizes the fact that a large majority of mankind will not accept the truth, and the consequence will be perpetual war. But does not the prophet call the Christ the Prince of peace? Isaiah 9:6. Did not the angels sing at his birth, "Glory to God in the highest, and on earth, peace, good-will toward man"? The time of peace on earth has not yet come, nor need we expect it till all things are put under the feet of the Prince of peace. The great war between truth and error has long been raging, and the storm will continue until Christ our Lord appears.

Men cry, "Stop that preaching of immersion! Stop that denying of the immortality of the soul! Stop preaching, that 'the seventh day is the Sabbath of the Lord thy God!'" These things are non-essentials. You create divisions and bitterness. What difference does it make what we believe if we are sincere? No, we cannot stop. Your efforts to gain peace by trying to suppress the truth will be unavailing. The word of God was intended for the dividing wedge between the lovers of truth and the lovers of error, and it is surely doing its work. It would be as easy to change the course of the planets as to overthrow the purposes of God. There have ever been, and will continue to be, those who "earnestly contend for the faith once delivered to the saints." Jude 1:3. God will record these as his own. Those who love the error serve the father of the lie, and violate the first commandment. For God is the God of truth, and the Holy Spirit is the spirit of truth. John 14:16, 17.

EPSILON.

WHEN the man, listening to his conscience, wills and does the right, irrespective of inclination or of consequence, then is the man free, the universe open before him. He is born from above.

Fear Not, Little Flock.

THE worldly-minded and lovers of pleasure may fear and tremble as the storms and pestilences of the last days thicken around us like gathering clouds, but the little flock of God's true people have no cause for alarm from this source, but, since the dear Saviour has taken special pains to inform us of those signs which were to tell when the glorious event of his coming was near, will feel like making the preparation which must be made to get ready for the coming of the Lord. In Luke 21, Christ tells us that there shall be in many places earthquakes, famines, pestilences, fearful sights, and great signs, with distress upon the earth among nations; men's hearts failing them for fear, and for looking after those things which are coming on the earth. But to his faithful, trusting people he says, "Be not terrified, but look up and lift up your heads for your redemption draweth nigh."

As we read the precious word of God and then look at the world around us, we can see these signs rapidly fulfilling, and we know that what we do must be done quickly; and as the world around us is lying in wickedness, we should feel like girding on the armor anew, and connecting very closely with the "living Vine" so that our efforts to save the perishing may be crowned with success. God will bless our efforts to save our fellow-men, in proportion to our devotion to his cause and the sacrifice we make for the good of others. I feel that we must be terribly in earnest if we would be among the little flock at last.

Deering, Maine.

MRS. A. K. HERSUM.

The Way of Cain. Jude 11.

ATTENTIVE students of the word may see that the reference in Jude 11 to "the way of Cain," points to worship and not to murder. Abel's worship is commended and Cain's condemned, in Heb. 11:4. The epistle addresses professed worshippers and not murderers, mere formalists who mingled in the "feasts of charity." Cain was a type of the flesh, or of the natural man. He acted in worship, upon the self-willed and æsthetic impulse of his nature. He rejected God's symbol of blood, and in will-worship offered what, in the judgment of the natural man, was far more suitable and pleasing—the fruits of the earth, probably decorated with flowers. Through these rather than the blood, he proposed to worship God. No stretch of imagination is required to see "this way of Cain" in many of our modern churches. Nor should we fail to see that such practices violate the second commandment, as interpreted by our standards, which forbids "all devising, counseling, commanding, using, and any-wise approving any religious worship not instituted by God himself." If we begin to introduce at option new forms and symbols, where shall we pause short of Rome? If flowers and fruits are in churches simply for æsthetic admiration, they detract from spiritual worship and impression. If symbols or aids, they dishonor the blood, and savor of idolatry. The Reformers, guided by the word and Spirit, abolished the high ecclesiastical art of Rome. Who now supposes that the elaborate musical performances in our chapels of ease and entertainment are inspired by the Holy Spirit, or that they promote spiritual worship? Are they not especially intended to raise-pew stock in the world's market, and so often inspired by brandy, vanity, and irreverence, that the proverb is everywhere heard, "The devil is in the choir"? Instead of keeping our young people from the opera and the theatre by these unblest entertainments, the number attending has increased five or tenfold since this worldly policy was invented. We are thus giving them horrid poison, and whetting their carnal appetites for the real thing, found in the play-house, among professionals. In such an atmosphere of showy forms, and in the awful presence of wealth and pride, professional peril overhangs the head of any preacher who earnestly presents the humbling doctrines of the gospel, rings out the three great R's and warns sinners to "flee the wrath to come."—E. P. Marvin, in *Messiah's Herald*.

TEACHING men morals is as though I had a clock that would not go, and I turned around one of the cog-wheels. But faith takes the key and winds up the main-spring, and the whole thing runs on readily.—Spurgeon.

The Divine Government.

In our examination of the teachings of the Bible concerning the principles of the Divine Government, and the means therein revealed for the pardon and salvation of the penitent sinner, we ask the reader to keep in view the principles already established, and to mark how perfectly the Bible harmonizes with, and how strongly it enforces, these fundamental principles of justice. In this respect, we insist that the Bible stands alone. Among the pretended revelations which have existed or now exist in the world, it has no worthy rival. Of all known religions that of the Bible alone offers pardon on terms which do honor to divine, infinite justice. It alone offers a substitutionary sacrifice worthy to meet the claims of the violated, yet immutable law of Jehovah, through whom it is possible for God to be just—to maintain his infinite justice—and yet justify or pardon the believer in that sacrifice. And if it shall clearly appear that the Bible is the faithful expositor and upholder of these principles, then we ask the reader, even though he may have been skeptical as to its merits and its claims, to accept it as the needed light from Heaven, a revelation of the Divine will. If such be the nature of its teachings; if such be its claims, then every one who is truly guided by reason and a love of right and truth, must so accept it.

There is a tendency among men, and we think it is increasing, to make the love of God the sole element in the gospel. Universalism is the true exponent of this theory, though thousands are inclining to it who would readily repudiate the charge that they are Universalists. We never could see the consistency of that system which taught that all men will be saved, while teaching that there is nothing in all the universe from which they need to be saved. We consider that view equally faulty which is now advocated by eminent men of almost all schools, namely, that the death of Christ was not a penal infliction, that it was not a vindication of justice, but merely a manifestation of the love of God, calculated and designed to move the hearts of men that they may be led to appreciate his love. In several respects this theory fails to commend itself. 1. It is not according to the teachings of the Bible, as we shall endeavor to show in these pages. 2. The result is not at all commensurate to the expenditure. If that were the sole object, the necessities of the case did not require such an immense sacrifice as was made in the sufferings and death of the Son of the living God. 3. It is a fact that men's emotions are more easily aroused by a consideration of human woes, by a recital of the sufferings of their own kind, than by reading of the sufferings of Christ. Dr. Clarke made some striking remarks on this fact. And we might add that they who claim the *emotional* ground of the death of Jesus are seldom aroused to such exalted views of the love of God in Christ as they are who believe in the *judicial* ground. The truth proclaimed in the word of God, that "he was wounded for our transgressions, and bruised for our iniquities," is attested by the Spirit of God, who bears witness of it to the consciences of the truly convicted and converted.

But we are not now presenting an argument on this question; that is reserved for the future. We merely call attention to these points here, while the simple principles of justice which have been examined are fresh in the mind of the reader, (1) to lead him to consider that the *emotional* view of the death of Christ does not at all meet the requirements of the divine law. It ignores the claim of justice in the divine Government, and really makes sin a matter of small account; (2) that we may be prepared to appreciate the importance of those principles and rules of duty which underlie all the purposes and dispensations of God toward man; that we may understand and realize why the gospel is needed to bring man back to God, and renew his hope of everlasting life and glory.

Our first inquiry, then, relates to the principles of the Government of God, or, in other words, to his law. This is fundamental; all else must be based on it. It is difficult, if not impossible, to form just ideas of secondary principles if we have not just ideas of their primaries.

There can be no difference between the attributes of God and the principles of his Government. If God is just, justice will show forth as a principle of his Government; it will be administered in justice. If God is love, love must per-

vade his Government. If God is immutable, the principles of his Government must be likewise unchangeable. We cannot conceive of his possessing an attribute which does not shine forth in his Government. But as law is the basis of Government, without which it cannot exist, whatever applies to the one applies to the other. Therefore to understand the attributes of God is to understand the nature or character of his law, as the latter necessarily springs from the former. This is too plainly evident to require proof, for his law is but the expression of his will, and his will must surely correspond to his attributes.

We do not consider it necessary to examine at length the attributes of Deity. All will agree that to him belong wisdom, power, holiness, truth, justice, love, and mercy. It may be said, however, that these qualities are ascribed also to man. Thus the Scriptures speak of men who were holy, true, just, wise, etc. But such expressions in regard to man must be taken with the limitations arising from man's nature. There are three attributes which belong to Deity which may be applied to all those mentioned above, but which man cannot possess, namely, infinity, immutability, and eternity. While man is wise, just, merciful, etc., in a certain degree, God is infinitely, immutably, and eternally wise, just, holy, true, etc. These three qualify all the others. They are "perfections of perfections," essential to the divine character, but belonging to it alone. So let it be understood that when we speak of the justice of God, the word is not used in any ordinary sense, or as it is used in respect to man. The justice of God is infinite, immutable, eternal. We are in danger of making God (in our minds) such an one as ourselves, and of imagining that he looks upon sin with as little abhorrence as we do, who have always associated with it, and in some of its forms have always been inclined to love it instead of abhorring it. When we speak of God and his attributes, of his will, his law, we should do it with more than respect—with reverence.

It has been noticed that the governor must make a plain revelation of the law to which the subjects are amenable. This the Lord has done. In the beginning the Creator talked with man in person, and made known to him directly the rules which were to govern his life. But the book of Genesis is not a book of law; it is a very brief history of the race, covering a period of more than two thousand years. We have frequent mention of men's violation of law, with references to the law itself, but no code left on record in the book. But all nations chose their own way—"they did not like to retain God in their knowledge"—and he separated from the nations the seed of Abraham, to be a people to his own glory. After they had been in long servitude and under deep afflictions in the land of Egypt, he "took them by the hand," as a father does his children, to bring them into the land of Canaan, and to lead them in the way of truth and righteousness. While all the families of the earth were turning away from God, going farther and farther into the darkness of heathenism, it is not surprising that the people of Israel, oppressed in cruel bondage, should have imbibed much of the spirit of their surroundings, and retained but imperfect ideas of the sacredness of the divine law. That this was the case is proved by the readiness with which they worshiped the golden calf, after the manner of the Egyptians, when the circumstances would seem to forbid their yielding to the force of such superstitions. It was a wide departure from the faith and godliness of their fathers, Abraham, Isaac, and Jacob, and of Joseph.

In revealing his will to his chosen people, the Lord made known through prophets and priests, civil and ecclesiastical duties; but he taught them, and all who should come after them, to look with peculiar reverence upon the *moral code*, by proclaiming it with his own voice, and writing it with his own finger on tables of stone. That men have always considered the ten commandments a moral code, could only be expected from the manner in which it was given by Jehovah, and placed in the ark over which the high priest made atonement for sin; from its containing a summary of duty covering all moral relations; and from the teaching of the Scriptures in regard to it.

When God brought Israel out of Egypt, he entered into an agreement or covenant with them, promising to regard them as a peculiar

treasure above all nations, if they would obey his voice and keep his covenant. This they readily promised to do. Ex. 19:5-8. "Obey my voice," and "keep my covenant," are two expressions used by the Lord, referring to the same thing; for when they heard his voice, the third day after the covenant was made with them, he declared his covenant which he commanded them to perform. This was the ten commandments. Deut. 4:12, 13. The word "covenant" is of such extensive signification that we can only learn its meaning in any text by the sense of the passage or its connection. According to the lexicons, and to Scripture usage, it applies to a great variety of things, as, a promise; Gen. 9:9-11; an agreement; Gen. 21:22-32; mutual promises with conditions; Ex. 19:5-8; a law; Deut. 4:12, 13; and a covenant of law may be the condition of a covenant of promises, as in 2 Kings 23:3. And so also in Ex. 19:5-8, the expression, "Keep my covenant," refers to the covenant which he commanded unto them, and not to the covenant or agreement made with them. The agreement was based upon the condition, namely, "Obey my voice;" that is, obey that which he spoke to them when they heard his voice. They did not hear his voice when this covenant was made with them; Moses acted as mediator between the Lord and them. But the ten commandments were spoken by Jehovah directly to the people. This law in all things bears the pre-eminence above the revelations made through the prophets. It was not committed to Moses to bear to the people, as were the other laws. It bears the impress of Deity alone.

The Lord also said that if they would obey this law they would be a holy nation. Now it is an acknowledged truth that character is formed by our actions in reference to law; and *the nature of the character* is determined only by *the nature of the law*. Obedience to a bad law can never make a good character. It is hence evident that *the character of the actor is the exact counterpart of the law obeyed*. But we have the Lord's own testimony, that if they would keep the ten commandments, they would be holy; that is, they would thereby form holy characters; and as their characters would be but a copy of the law, we have herein the word of the Governor of the universe that this is a *holy law*.

As law is the basis of all government, and as the Government or law is a certain exposition of the mind, the character, or the attributes of the lawgiver, and as the character of man is according to the law which he obeys, it follows that to obey the law of God is to attain unto *the righteousness of God*, or true holiness. The conclusion is undeniable that the holiness derived from obedience to God's law of ten commandments is that growing out of the divine attributes, as pure and changeless as Heaven itself. The law being a transcript of the divine mind, perfect obedience to the law would bring us into perfect harmony with God.

Let no one object that by the law no such character is now formed, for Paul informs us in Rom. 2 and 3 that there are none who completely obey the law. And his testimony is corroborated by many other scriptures. We are a fallen, degenerate race. The law cannot make us perfect, because of the weakness of the flesh. Rom. 8:3. But if we would see what the law would do in the formation of character where the weakness of the flesh was not manifested, where perfect obedience was rendered, let us look to Jesus, who said, "I have kept my Father's commandments." He did no sin; he never strayed from the law of his Father, and a pure and holy character was the result. And this is not a strange result, as all must admit who consider the force of the texts of Scripture which will presently be quoted.

EDITOR.

(To be continued.)

A CHRISTIAN should never be troubled because he is asked to give. If he cannot give, he may well be sorry, but if he does not wish to give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means as sad as is the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.

In trying times, resignation to God's sovereign will displays wisdom and secures comfort.

The Sabbath-School.

California S. S. Association.

THE sixth annual session of the California State Sabbath-school Association was held in connection with the camp-meeting at San Jose, Sept. 6-18, 1883. The first meeting was called Sept. 10, at 5 p. m. Prayer by W. C. White. The minutes of the last annual session were read and approved. A summary of the work done during the year was given, showing an addition of five new schools; and an entire membership of not less than 1,250.

The chair appointed the following committees: On Nominations—W. C. White, E. J. Waggoner, J. D. Rice; on Resolutions—C. H. Jones, C. C. Ramsey, W. C. Grainger; to Examine School Records—C. H. Jones, E. A. Chapman, and Josie Cochran.

The question of preparing and reciting the lesson being taken up, some pointed remarks were made calculated to stir all who are connected with the Sabbath-school work to the importance of faithfulness in the study of the Bible. It is not enough to study the synopsis as found in the *Instructor*, but we should compare scripture with scripture, making the Bible the text-book, and using the synopsis and notes as helps in the work.

A second meeting was held Sept. 14, at 5 p. m. After the usual opening exercises, the Committee on Nominations reported as follows: For President, Eld. G. D. Ballou; Secretary and Treasurer, Mrs. G. D. Ballou; Executive Committee—G. D. Ballou, C. H. Jones, and E. J. Waggoner. These were all elected for the ensuing year.

The Committee on Resolutions reported the following:—

WHEREAS, We recognize the hand of God in the Sabbath-school work, and his blessing upon the efforts that have been put forth in the past,

Resolved, That we will pledge ourselves to be more faithful in this important branch of our work in the future, and that we will try to keep in mind the two main objects of the Sabbath-school. First, to become better acquainted with the word of God, and second, to secure the conversion of souls.

WHEREAS, We believe that much good may be done by the establishment of Sunday-schools in different localities, and Sabbath-schools in connection with labor in new fields; therefore,

Resolved, That we will encourage the establishment of such schools, and that the Executive Committee be requested to supply these schools with the necessary outfit, when not otherwise provided for.

Resolved, That we urge upon all, both old and young, the importance of attending Sabbath-school regularly, and taking an active part, and that parents be especially careful to set an example worthy of imitation.

Resolved, That the dangers and duties of our times demand of us that we should give more earnest attention to the preparation of the Sabbath-school lessons, and to this end we urge upon teachers and scholars the importance of providing themselves with the necessary helps; and we especially recommend "Sketches from the Life of Paul," by Mrs. E. G. White, and the three volumes of "The Great Controversy," by the same author.

Resolved, That we request all our schools to keep a careful and complete record of attendance and scholarship, and make prompt reports to the State Secretary, and that all Sabbath-school record books be brought to our next annual meeting to be examined.

The discussion of these resolutions occupied the balance of the second meeting and all of the third. Much valuable thought was expressed, which if acted upon will soon infuse new life into every school in the State. The resolutions were all adopted.

The question was asked, What method can be adopted by the schools to secure the maps and other helps needed? Bro. Jones answered by stating how the Oakland school had solved this question. The key to the solution lay in the interest which all manifested to assist the work regularly by Sabbath offerings. If every school would take hold of this matter systematically, all would soon have funds sufficient to supply themselves with the needed helps.

Many other interesting questions were discussed. Meeting then adjourned *sine die*.

G. D. BALLOU, *Pres.*

Mrs. G. D. BALLOU, *Sec.*

"WISDOM is the principal thing," and "the fear of the Lord is the beginning of wisdom."

The Church School.

WHAT we call the Sabbath-school is a progressive institution. At the beginning it had for its object the instruction of children, but gradually the work has embraced older persons, as the benefits have become better understood and appreciated, until those who realize the importance of Bible study are endeavoring to include the entire church upon the school roll.

We claim to be disciples of Christ. A disciple is a learner. The first disciples went with their Master from place to place—some continually, and others as opportunity presented—to learn of him. Of these students there arose other efficient teachers to succeed him; they had acquired experience, and were specially endowed with wisdom to qualify them for the work. In the construction of the early church the office of teacher was recognized as an essential element, and the position ranked next to that of prophet (1 Cor. 12:28). Surely these worthy examples mean that the flock shall be instructed—not merely the children, but all; the sheep have to be fed, as well as the lambs. Our churches are not supplied with pastors to attend to this work exclusively, hence teachers are in greater demand. But whether the work be done by pastor or teachers, the best means should be adopted for accomplishing the purpose, and some united effort would naturally suggest itself as the most efficient.

The Sabbath-school presents itself as the most practicable system. Then let it become the church school, old and young availing themselves of its privileges and benefits. Children do not comprise the only class that needs to learn of Jesus or to know the Scriptures. The whole of probation is given for us to learn our duty toward God, and no one will ever be deemed a graduate, for there will always be something to learn.

But some argue that they have Bibles and can study them at home. That is true, and that is just what is contemplated in the school. The Bible is the Master's text-book, and the school-room is the place for recitation. They ask what is the use of recitation; if they study, is not that sufficient? The reply is also a question—Why have recitation in any school? If this theory be correct, why have any schools at all. Schools are established all over the world, by every class of people, for every imaginable purpose, and are acknowledged as *par excellence* the means of imparting instruction. But what would any school be without recitations? This is the test whether the study has been effectual and the conclusions correct. Here opinions are contrasted, ideas suggested, and the truth brought to the surface.

But, says one, I am old, or my memory is bad, and I cannot learn a lesson so as to recite it. So much the more necessity for the class and general exercises; these help so much to fix the facts and deductions of the lesson upon the mind. Many persons remember what they hear much better than what they read. Such objectors have, generally, little difficulty in remembering gossip. But if a lesson cannot be remembered, how can duty be learned and remembered? and if not learned, how can it be performed?

There are also unacknowledged causes for non-attendance. Among these are negligence and pride. Too many have no interest to study, and are ashamed to attend the recitation lest their ignorance be exposed. They would rather remain ignorant than take the chances of being deemed so by others. If they but knew it, they do not escape such opinion by neglect of study or absence from the place of instruction. Of all members, these most need the help of the school, that perchance a proper knowledge may lead to a proper conversion.

A due appreciation of the privileges of the gospel and the reward of obedience will lead any one to a desire for instruction concerning the truth, especially in these days of confusion, when there is so much error besetting one's pathway. And every one who enters the church should find a place in the school, as pupil or teacher—in either capacity, as a learner. In other words the church is a school, and the session of what is called the Sabbath-school is merely the weekly hour of recitation; and those disciples who habitually, without valid excuse, "play truant" at this time, give at least presumptive evidence that they have little concern for their standing at the end of the course.

Let us all endeavor to get this matter right end foremost. The church members should not be-

come the stragglers, or perchance the visitors of the school. They should head the roll, followed by all the children, and as many others as possible. Let us as far as possible, in practice at least, obliterate the idea of *Sabbath-school* for children, and incorporate the broader idea of an *every day* school for all, as a consequence of church existence, the Sabbath being recitation day.

W. N. GLENN.

An Incident in the History of Paul.

"WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus, our brother, and minister of God, to establish you, and to comfort you concerning your faith; but now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, we were comforted over you in all our affliction and distress by your faith." 1 Thess. 3:1-7.

The history relates that when Paul came out of Macedonia to Athens, Silas and Timothy stayed behind at Berea: "The brethren sent away Paul to go as it were to the sea; but Silas and Timotheus abode there still; and they that conducted Paul brought him to Athens." Acts 17:14, 15. The history further relates that after Paul had tarried some time at Athens, and had proceeded from thence to Corinth, whilst he was exercising his ministry in that city, Silas and Timothy came to him from Macedonia. Acts 18:5. But to reconcile the history with the clause in the epistle, which makes St. Paul say, "I thought it good to be left at Athens alone, and to send Timothy unto you," it is necessary to suppose that Timothy had come up with St. Paul at Athens, a circumstance which the history does not mention. I remark, therefore, that, although the history does not expressly notice this arrival, yet it contains intimations which render it extremely probable that the fact took place. First, as soon as Paul had reached Athens, he sent a message back to Silas and Timothy "for to come to him with all speed." Acts 17:15. Secondly, his stay at Athens was on purpose that they might join him there. "Now whilst Paul waited for them at Athens, his spirit was stirred in him." Acts 17:16. Thirdly, his departure from Athens does not appear to have been in any sort hastened or abrupt. It is said, "after these things," viz., his disputations with the Jews, his conferences with the philosophers, his discourse at the Areopagus, and the gaining of some converts, "he departed from Athens and came to Corinth." It is not hinted that he quitted Athens before the time that he had intended to leave it; it is not suggested that he was driven from thence, as he was from many cities, by tumults or persecutions, or because his life was no longer safe. Observe, then, the particulars which the history does notice: That Paul had ordered Timothy to follow him without delay; that he waited at Athens on purpose that Timothy might come up with him; that he stayed there as long as his own choice led him to continue. Laying these circumstances which the history does disclose together, it is highly probable that Timothy came to the apostle at Athens, a fact which the epistle, we have seen, virtually asserts, when it makes Paul send Timothy back from Athens to Thessalonica. The sending back of Timothy into Macedonia accounts also for his not coming to Corinth till after Paul had been fixed in that city some considerable time. Paul had found out Aquila and Priscilla, abode with them and wrought, being of the same craft, and reasoned in the synagogue every Sabbath-day, and persuaded the Jews and the Greeks. Acts 18:1-5. All this passed at Corinth, before Silas and Timotheus were come from Macedonia. Acts 18:5. If this was the first time of their coming up with him after their separation at Berea, there is nothing to account for a delay so contrary to what appears from the history itself to have been St. Paul's plan and expectation. This is a conformity of a peculiar species. The epistle discloses a fact which is not preserved in the history, but which makes what is said in the history more significant, probable, and consistent. The history bears marks of an omission; the epistle by reference furnishes a circumstance which supplies that omission.—*Paley's "Horæ Paulinæ."*

WHEN God's flail of adversity is upon us, we should not be like the chaff which flies into the face of the thresher, but like the grain that lies at his feet.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 27, 1883.

California Camp-Meeting.

OUR late camp-meeting at San Jose was the largest ever held in the State, and, all things considered, probably the most successful one. Certainly it was a time of hard labor. Though the time was quite long—from the evening of the 6th to the morning of the 18th—we found no time to spare; the last days were the most busy. We felt some regret that so much business had to be crowded into the closing days. We are impressed with the idea that the California Conference is becoming one of the heaviest and most important in the United States. Not the largest in point of numbers, but important in its geographical position as related to the islands in the Pacific, and in its relation to the missionary work of the Third Angel's Message.

The preaching force was not very large, taking into consideration the physical condition of several of the preachers. Eld. Rice has failed in health, and intends to go to the Sanitarium at Battle Creek. All efforts made thus far to restore his health have failed, and he thinks that unless future efforts prove more successful, he cannot continue in public labor. He preached once. Eld. Healey was in poor health; and we went to the meeting in such a worn state that it was with difficulty we passed through the labors of the meeting. We fainted once in the pulpit, not so much from sickness as from sheer exhaustion. But the Lord mercifully granted strength in all our efforts to declare his word. Besides the above, the preaching was done by Elders Haskell, Briggs, Ballou, Colcord, and the assistant editor of the SIGNS.

The preaching covered a wide range of subjects, but bore largely on prophecy, the advent, and the law and Sabbath. Most of it was well suited to the occasion, being given with earnestness, and the matter presented being well calculated to instruct and to incite to an increase of faith, zeal, and consecration to the work. As was expressed, God blesses with his Spirit and grace, not merely for our own personal benefit, not that we may enjoy a happy state of feeling, but that we may be better qualified to work in his cause.

The social meetings were spirited, generally giving evidence of a deep and thorough work, but free from the least appearance of fanatical excitement. The children's meetings were unusually interesting and fruitful of good. The number baptized at this meeting—fourteen on Sunday, the 16th, and fifty-three on Monday, the 17th, sixty-seven in all—was unexpectedly large; among these were many young people, members of the various Sabbath-schools. We have, at every opportunity, tried to impress upon the officers and teachers of these schools the necessity of putting forth strong efforts to make them what they have so often been called, "the nursery of the church." The responsibility of our churches is greatly increased by this movement on the part of the young at the late camp-meeting. It becomes the duty of the members—not to watch them, merely, but—to *watch over* and *lead* these young persons in the way of church duty and Christian life. No doubt there are fears entertained in some cases; and these fears may be suffered to hold in check that generous aid which the young so much need. If it shall prove that there were some mistakes made, that some went forward without proper consideration, we will only say that we wish no mistakes were ever made in the baptism of adults. But mistakes in such cases are many.

We think that in many instances where children are baptized and afterward backslide, the fault is largely due to neglect on the part of the parents, and of the church and its officers. We all need encouragement; these young people *must have it*. Their salvation depends upon it. If they go astray by reason of neglect, a terrible responsibility will lie at somebody's door.

But it sometimes happens that young persons offer themselves for baptism when it is known that their hearts are not really affected, and they do not real

the solemn importance of the step which they propose to take. In all such cases it is the duty of those who understand them to interfere, and the parents and guardians of such youth ought to be truly thankful for the interference. The duties of the parents at a camp-meeting may possibly be such that they have not the best opportunities to know what has been the course of their children, or what is the true state of their minds. Parents ought to be more watchful to learn the motives and the condition of the children. And it is expected that most parents will look with some partiality upon their own offspring; but they must remember, when they come to church relations, that God has no partiality; that he is no respecter of persons.

The business meetings were, as usual, characterized by great unanimity and good feeling. We think we were never in a meeting of the kind where there was manifested a stronger purpose to sink out of sight all considerations but the prosperity of the cause of truth. It is very evident that there are many within the bounds of the California Conference who not only sincerely believe in the Third Angel's Message, but evidently love it, and are ever ready to sacrifice for it. Yet we would not use the word "sacrifice" too lightly, for the number is quite small, even among Seventh-day Adventists, who have "resisted unto blood, striving against sin," or, for the sake of the truth, have really deprived themselves of earthly comforts. Most of them have but given what could be spared without discomfort. And were all to give according to the divine rule—their tithe, "as God has prospered them"—there would be no necessity for any to give as the poor widow did, and the cause would be abundantly supported.

The amount raised at this meeting, about \$20,000, is comparatively large, but not too large. The cause of present truth has strong claims upon the people of the California Conference. The providence of God has located the "pioneer paper" here, in the most eligible position in the State; and thereby we are placed at the very head and heart of the missionary work. A successful seaman's mission has been established here. A college has sprung almost into the strength of maturity in two years from the time of taking the first step, or rather of passing the first resolution, for its being established; and this school is conducted on a basis which all approve, and it has already commenced furnishing workers in the missionary field. The isles of the Pacific are looking to California for help, and steps were taken at San Jose to open a mission in the Sandwich Islands. If not done sooner, we expect that steps will be taken at our next camp-meeting to establish missions in New Zealand and Australia. This is a great work, and it must and will be done. We are looking to see rapid advances to be made in the future. Everything betokens an early revival of this cause. We believe the time has come, and great faithfulness is demanded of this people.

The visit of Bro. Colcord to this Conference will be of benefit to the work in his important field. We hope that hereafter visitors may be sent to and from all our Pacific Coast Conferences. By such an interchange of representatives, they may prove a help and encouragement to each other. In the past it has been impossible for California to help Nevada. Our lack of laborers prevented. But with the better prospect presented by the success of Healdsburg College, we think that something may hereafter be done for that field. The delegates from Nevada took new courage, and we believe they will not be disappointed in looking for better days.

The wants of the cause seemed to make it absolutely necessary that the course of Bible teachings in the College extend through a good part of the school year. But the nature of our work in the Office made it impossible for us to be absent for so long a time. And our failing health makes it impossible for us to do justice to the College work, and keep up our necessary writing for the SIGNS and for other works. In this emergency it was decided that our son, E. J. W., should spend the winter at the College in our stead, commencing his labors there Oct. 1. Personally we could only regret this, as he has proved an able and efficient "assistant" in the editorial work of the SIGNS, and we greatly need him here. But for the good of the general cause we give him up without a murmur. He can serve the work in Healdsburg as we could not, with our other burdens which we cannot now lay off. At the closing meeting of the camp-meeting he was set apart to the Christian ministry, having been recommended for ordination at a previous meeting of the Conference by the

President, and accepted, first by a vote of the delegates, and then by a vote of the entire congregation. While we are fully in accord with this step, and rejoice in his calling to places of usefulness in this glorious cause, we believe that his field of duty will be found mostly in the College or in the Office as editor. During his absence, Bro. Glenn, who has for years been connected with the work in Oakland, will assist us on the SIGNS. Our son will, however, continue his charge of the Sabbath-school Department, and write up the page devoted to that important work. So that our readers will not altogether lose the benefit of his labors on the paper.

We firmly believe that this camp-meeting will prove, in its results, the best ever held in this State. We send words of good cheer to our readers. We are hopeful of the future. True, we are laboring under difficulties; but we know that *God is above circumstances*, and the work is his, and he will carry it on to certain victory.

A Case in Point.

WE clip the following item from a religious—a "Christian"—paper:—

"A temperance movement of considerable strength, in Chicago, looks to the raising of bar-room licenses to \$500 a year. It is calculated that this would reduce the number by one-half, and improve the character of those that remain."

We are not well enough acquainted with the business to know how it is possible to "improve the character" of a liquor saloon! By raising the license many of the "low dives" may be killed out, and those which remain will have a monopoly of the business; they can fix up their bars more gaudily; they will be considered more "respectable," according to the very lowest standard of respectability, and therefore it will be possible for them to present greater allurements and stronger temptations to the young. But how their "character" will be "improved" we cannot imagine. It is our deliberate opinion that they will continue, as heretofore, in the disreputable business of drunkard-making. And when we consider that a drunkard cannot enter the kingdom of God (Gal. 5:21), we cannot imagine how any business can be more Satanic than that of making drunkards.

We remember a story of a son of the Emerald isle who wished to engage in the business of dispensing liquid poison to his neighbors, and applied for a license accordingly. And it was said that the rules of the country made it necessary for all applicants for a venter's license to present proofs of "good moral character"—probably "just for form, you know." The official reminded him of this requirement, when he honestly replied:—

"Sure, an' I didn't know that it required any moral character to sell whisky!"

True or not, the story is truly expressive. The truth is that the business unfailingly makes its own character, and all the laws and "high licenses" in the world cannot improve it.

In Sacramento they have well learned the anti-prohibition argument, and acted upon it. Having heard that "prohibition does not prohibit," and fully believing that "men always have gambled and always will gamble," they have concluded to make it add to the revenue, and now gambling is licensed in that city. It will no doubt have the effect to "improve the character" of gambling, which will make the business more popular and more generally followed, which will in turn increase the revenue. This is the way to make our country prosperous!

There is a strong probability that this argument may be turned to good account in other respects. The following from the San Francisco *Post* is very suggestive:—

"The *Examiner* owlishly remarks that polygamy cannot be eradicated by law. This is the Sacramento sentiment in regard to gambling. Let the Government license polygamy."

Now all may inquire, "Why was not that found out before?" Why was a suggestion so valuable allowed to slumber till this late day? It is "the key-note of reform." A good "high license" on polygamy would, beyond all doubt, prevent many poor, disreputable persons engaging in the practice. They who persisted in it—and persist they will—would be such as can pay for the luxury; the "respectable" and "high-toned" polygamists would alone remain. The revenue of the country would be very largely increased, and there is not the shadow of a doubt that by this means the character of polygamy would soon be greatly improved! All hail the discovery! Surely the millennium cannot

bè far away, when it is known that the character of a sin may be improved by simply licensing it. The idea itself is not new, as it has long been in practical operation all over the country. But it has been mostly limited to one evil. The value of the recent discovery consists in the knowledge of its general application.

There may be a question with some as to the possibility of improving the character of murderers, as their reputation already stands very high in society. No class of evil-doers can secure so great a measure of sympathy, can so readily become the favorites of tender-hearted ladies, and receive so many floral offerings, as murderers. If they have committed many murders, all the better; and especially if a man has killed his wife; he is the hero of the day—the pitied of all pitiful hearts. A license to murder would of course add much to the revenue, but it could scarcely raise the reputation—or “improve the character”—of the business, as it stands so very high.

But there is one desirable object which might be obtained by such a license. In almost every country there may be found a class of “fanatics” who would, if it were in their power, “prohibit” murder altogether, or deprive the murderer of his “personal liberty.” In fact they carry their fanaticism to such a length that, when the “technicalities” of the lawyers and courts are likely to secure the “rights” of the murderer, they disregard the “course of law” and lynch the guilty one. Such a proceeding is greatly to be deprecated, and we fully believe that a “high license” of murder would effectually put a stop to all such high-handed proceedings. For who would have the temerity to lynch a man for any action whatever if he could produce a license from the Government to perform the action? The fact would become apparent at once that if the Government received pay for licensing the act, it becomes responsible for the act and for its protection; in truth, it would be the act of the Government itself, and he who opposed it would be an opposer of the Government.

We are firmly convinced that a high license of murder would so improve its character that lynch-law and mobs would become unknown. For a time the passions of men who considered their lives unsafe might, from force of habit, cause them to hang a “respectable” bandit and cut-throat; but the benign influence of a license could not fail to correct this great evil.

As we take no part in “politics” we shall not follow up this suggestion by urging it upon the attention of our legislators. But we should expect that the same prudent course which has characterized their action in the past in securing “revenue” for the Government will cause them to pay early attention to the important matters here set forth.

The Doctrine of the Second Advent of Christ Was Known to the Antediluvians.

THE book of Genesis makes no direct mention of the second advent of Christ, nor of the day of Judgment, nor of the resurrection of the dead. Those who do not study the Bible attentively are apt to think that the men who lived during the period embraced in the book of Genesis were ignorant of the events of the great day of Judgment. But this is a great error, as we will now show.

The day of Judgment is an event which concerns every member of the human family. The fact that there shall be a day of final account is one of the great truths that every human being needs to understand. All men need to know, not only that there is a Saviour who can deliver them from sin, but that there will be also a Judge who will one day call them before him that they may receive according to their works. The people who lived before the flood needed to understand this truth as really as we need to understand it. We will now show that they were not left in ignorance of the fact that Christ will come in his infinite glory at the last day to execute judgment upon the ungodly.

The apostle Jude makes the following remarkable declaration: “And Enoch also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Jude 14, 15.

The man who uttered this prophecy was one of the most remarkable men that have ever lived. Moses says of him: “And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he

begat Methuselah three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not; for God took him.” Gen. 5: 21-24. Paul says of Enoch: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. Heb. 11: 5.

Two things were well calculated to give solemn force to the prophecy of Enoch. 1. His blameless life, for it is said that he walked with God. The prophet Amos tells us that two cannot walk together except they be agreed. Amos 3: 3. Enoch walked with God because at every step he sought the honor of God, and not his own pleasure nor profit. All men knew that Enoch was a man of God. 2. But the translation of Enoch to Heaven in a chariot of fire (2 Kings 2: 1) was an event that must have given the utmost force and interest to his prophecy concerning the second advent. He was taken up to Heaven in the very manner that all the saints will be taken thither when the Lord comes in his glory. Matt. 24: 30, 31; 1 Thess. 4: 16, 17.

We know that after the translation of Elijah he was diligently sought for during three days by a party of fifty men. 2 Kings 2: 15-18. The language of Paul implies that Enoch was also sought, so great was the excitement occasioned by his translation. Heb. 11: 5. Now let us observe how perfectly Enoch was able to enlighten the whole antediluvian world. The fifth chapter of Genesis furnishes us the facts in chronology on which the following calculation is based:—

Adam did not die till Enoch was 308 years old, which was only 54 years before the translation of the latter. Seth, the son of Adam, did not die till 55 years after the translation of Enoch. Enos, the son of Seth, did not die till 153 years after the translation of Enoch. Cainan, the son of Enos, did not die till 248 years after the translation of Enoch. Mahalaleel, the son of Cainan, did not die till 303 years after the translation of Enoch. Jared, the son of Mahalaleel, did not die till 435 years after the translation of Enoch, his son. Thus we see that the prophecy of Enoch was known to all the six generations which preceded him.

Now let us learn how it was with the three generations from Enoch to the flood, viz., Methuselah, Lamech, and Noah. When Enoch was translated, Methuselah, his son, was 300 years old, and Lamech, his son, the father of Noah, was at that time 113. Noah was not born till after the translation of Enoch, but he could converse during 595 years with Lamech, and during 600 years with Methuselah, and during 362 years with Jared, and with Mahalaleel during 234 years, and with Cainan during 179 years, and with Enos, the grandson of Adam, 84 years.

Thus six generations of the ancestors of Noah could repeat to him the prophecy of Enoch, and this many times during the long ages that they walked together. Four of these, namely, Enos, Cainan, Mahalaleel, and Jared, had witnessed the entire career of Enoch. Besides this, Lamech, the father of Noah, and Methuselah, his grandfather, though they had not witnessed the entire life of Enoch, had each witnessed a large part of his religious life, and each had personal knowledge of his translation. Thus we see how, in the providence of God, Enoch gave light concerning the second advent to each of the ten generations which preceded the deluge. If the antediluvians had no light on this subject from any other source, they were able to be well instructed by the prophecy, the example, and the translation of Enoch. But Adam lived during 930 years of the 1,656 which preceded the deluge. All men would desire to see the father of the human race, who had himself conversed with God in Paradise, and who was no doubt well informed with respect to the accountability of men, and with respect to the day of Judgment.

But the prophecy of Enoch, which Jude has preserved to us, is an ample testimony to the proclamation of the second advent in the days which were before the deluge. He says: “Behold the Lord cometh,” not to die for the sins of men but to execute judgment upon all the ungodly. He will be accompanied by ten thousands of his saints. This is the same as the declaration of the New Testament, that he will come with all his mighty angels (Matt. 24: 30, 31; 25: 31; 2 Thess. 1: 7, 8), for the word saint may be applied to angels as well as to good men. Thus Michael and Gabriel are called saints (compare Dan. 8: 13, 15-17; 10: 21), and the angels who were with the Lawgiver at Sinai are also called saints. Compare Deut. 33: 2; Ps. 68: 17. Enoch says that Christ comes to execute judgment upon all the ungodly, which plainly implies the resurrection of the unjust; and that he comes to take notice of all their evil deeds and of all their hard speeches, which shows that the prophet understood that all these things were written before God in the books.

Polygamy, according to Gen. 6: 1-8, was the cause of the deluge. This terrible sin begun in the family of wicked Cain. Gen. 4: 19. It is remarkable that the first polygamist must have been contemporary with Enoch, for this Lamech was the seventh from Adam in the line of Cain, as Enoch was the seventh from Adam in the line of Seth. Thus when Satan began to come in with a flood of iniquity the Spirit of God through Enoch lifted up a standard against him. We know that the inhabitants of the Old World, at the time of the deluge, had become exceedingly wicked, but we know also that they well understood that Enoch had predicted the coming of the Lord and the great day of Judgment.

J. N. A.

San Jose Camp-Meeting.

THE camp-meeting held at San Jose was in some respects the most encouraging of any such meeting ever held in California. There were over 150 tents pitched upon the ground, varying in size from 12x16 to 24x36. During the first week the census showed about 700 campers upon the ground, and others came afterward. The grounds were laid out in regular streets, and each tent was numbered. The large preaching tent, 60x100, was comparatively well filled by our brethren and those interested in the truth, there being quite a number in attendance from the city and the surrounding country.

The interest from outside was small, although it greatly increased toward the close. In some respects the course of our brethren in attending the camp-meeting was truly commendable, and their example worthy of imitation in all parts of the country. Almost the entire membership of some of our churches was in attendance. Out of a company of seventeen, thirteen came by private conveyance and rail about 160 miles, and brought a number of their neighbors with them, and in some instances they saw them baptized before the meeting closed.

The city of tents was districted, with proper leaders who conducted meetings at 8 A. M. During these and other meetings it was seldom that individuals were seen strolling upon the ground.

At the time of the 5:30 A. M. meetings the ministers and leading men were in consultation, and a special meeting was held for the young people. Instructions were also given in the Sabbath-school work at this time, to teachers and superintendents.

Each morning at 9 A. M. there was a childrens' meeting, the attendance averaging about eighty. Instructions were given to a class of canvassers, while others were having a business meeting.

There was a Bible-reading each morning at 10:30. These readings awakened as deep an interest as any meetings held. There is a power in the Scriptures. It is the sure word of God which has enabled millions of people to stand the rack, the fire, and the sword. The more interest that can be awakened in the pure teachings of that word, the more of the power of God we shall have. It is a two-edged sword. All were convinced of the utility of this kind of labor. All discussion is avoided, as nothing is brought up except what can be read from the Scriptures.

Regular preaching service was held at 2:30 and 7:30 p. m. The spiritual interest of the meeting was good from the beginning. A large proportion of the friends were on the ground the day before the meeting, and remained till the close. About 150 came forward for prayers the first Sabbath. The following Thursday a larger number came forward, and the Sabbath before the meeting closed witnessed a far deeper and more general move than before. Sixty-seven were baptized.

The interest taken in the work was shown in what was done financially toward the various enterprises. There was a general impression that the time had come for advance steps to be taken, and those who had this world's goods felt that it was time for them to show their faith by their works. The wants of the cause were set before the brethren at one 9 o'clock morning meeting. The meeting continued one hour and a half only. Pledge papers were passed around, and when returned they showed that over \$6,000 were pledged on the school, and \$10,000 on the foreign missions, to be divided with the International Tract Society. Besides this, there was \$4,000 pledged on a \$25,000 endowment fund for the College, for the purpose of educating men and women as colporteurs and ministers, etc. The whole amount pledged was over \$20,000. Adding to this amount the \$11,000 pledged a few weeks previous, for the endowment fund to the school, and \$2,000 to the ship missionary work in San Francisco, and we have \$33,000 given in California this season for the spread of the truth. If the friends of the cause in this State are faithful to the trusts God has committed to them, in placing in their midst institutions devoted to the promulgation of the present truth, they will in a short time see of the salvation of God in a marked manner.

The report of the missionary work showed a large increase over any previous year. One hundred and seventy-one yearly subscribers were obtained on the camp-ground for our periodicals, forty-two of them for the Review.

In the consultations it was decided to send two of our successful missionary workers to the Sandwich Islands. We confidently believe that God has men of means in this State who, like Barnabas, will sell their possessions and devote their time to spreading the truth. May God speed the time when a mighty angel will descend from Heaven, and the earth be lighted with his glory.

S. N. HASKELL.

The Missionary.

California Conference Proceedings.

THE twelfth annual session of the California Conference of Seventh-day Adventists was held at San Jose in connection with the camp-meeting, Sept. 6-18, 1883.

FIRST MEETING, SEPT. 7, 9 A. M.

After singing a hymn, prayer was offered by Eld. J. H. Waggoner. Credentials were presented by delegates as follows: Arbuckle—Wm. Kearth; Burr Valley—Jos. Hutchings; Chico—Jos. Leininger; Fairview—M. J. Church; Fresno—M. J. Church; Gilroy—Wm. Ings; Healdsburg—W. C. Grainger, John Morrison, J. Smith, S. Brownsberger, Geo. W. Mills; Lafayette—G. P. Sanford; Lakeport—E. J. Church; Lemoore—W. G. Buckner, Peter Scazighini, J. M. Hartman, Sr. Rosa Buckner; Los Angeles—Mary R. Stem; Napa—Jos. Eggleston; Nevada City—Sr. Fannie Angove; Oakland—E. J. Waggoner, G. A. Baker, J. W. Cronkrite, J. I. Tay, W. C. White, G. D. Hager; Petaluma—E. A. Chapman; Red Bluff—D. S. Hemstreet; Rocklin—C. C. Ramsey; San Francisco—H. C. Palmer, Eld. M. C. Israel; San Pual—John Judson; Santa Rosa—Frank Peterson, J. Thorp, H. Cole, J. H. Thorp; St. Helena—Jas. Creamer, P. M. Partridge, W. A. Pratt; Vacaville—Wm. Butcher, Jos. Dennison; Woodland—Geo. C. Martin, Wm. Saunders, W. W. Smith.

Delegates were received from unorganized companies as follows: Willits—S. McElhaney; Placerville—Geo. Vickery; Newcastle—Sr. E. M. Nierhoff; Ferndale—Eld. G. D. Ballou, N. C. McClure; Potter Valley—S. Bice; Downey—Eld. E. A. Briggs; San Diego—Sr. E. J. Howard; Pleasant Grove—Eld. E. A. Briggs; San Jose—Eld. Wm. Healey; San Juan—J. I. Woolford.

It was voted that all brethren in good standing be invited to participate in the deliberations of the Conference. The report of the last annual session was read and approved.

The following committees were then appointed by the chair: On Nominations—Wm. Saunders, W. A. Pratt, M. J. Church; on Credentials—Elders J. H. Waggoner, M. C. Israel, W. M. Healey; on Resolutions—E. J. Waggoner, S. Brownsberger, J. D. Rice; on Auditing—M. J. Church, W. A. Pratt, W. C. White, Wm. Saunders, S. Brownsberger, Wm. Butcher; on Preaching—Elders J. H. Waggoner, Wm. Healey, M. C. Israel. Adjourned to call of the chair.

SECOND MEETING, SEPT. 9, 5 P. M.

Prayer by Eld. J. H. Waggoner. Minutes of the previous meeting read and approved. The following additional delegates were received: From Lemoore—Sr. A. R. Bond; Oakland—C. H. Jones, J. W. Gardner; San Francisco—E. A. Stockton, A. Brorsen, Jos. Figer; Ukiah—Sr. Phoebe Yokum; Laytonville—Eld. J. D. Rice.

Eld. G. W. Colcord of Washington Territory, and brethren Allen and Harmon of Nevada were invited to take part in the deliberations of the Conference. On motion, the churches at Lakeport and Laytonville were received into the Conference. The ministers were then called upon to report. Eld. Ballou gave an account of the work at Ferndale, Humboldt County. Considerable missionary work had preceded the tent meetings. The SIGNS had been sent into that county quite extensively for several months by the missionary societies in the district. This was followed by the work of Bro. and Sr. McClure in visiting families, holding Bible-readings with them, also publicly in school-houses, and obtaining subscribers. This so prepared the way for the meetings that there was a good interest from the first. Many interesting circumstances were related in connection with the work there, especially in regard to Bible-readings, which were introduced wherever practicable. There are about thirty who have decided to obey the truth as the result of the effort. Seven of these have been baptized. Over \$1,000 have been subscribed for a church.

Eld. Briggs spoke of his work for the past year. At the time of the last camp-meeting he was at Laytonville, Mendocino County. Here fourteen signed the covenant, eleven of whom were baptized. He next held a series of meetings at Potter Valley. Four are still holding fast to the truth there. After this he went to Pleasant Grove, Sutter County, where the names of eight persons were enrolled upon the covenant. He attended

the southern camp-meeting in the spring, and from there went to Los Angeles, where four were added to the church. From the fifth of June he has labored at Downey and vicinity, where twenty-nine have signed the covenant, ten of whom have been baptized. They had Bible lessons each day for the tent company, and the information gained was used in Bible-readings with families visited.

Bro. Wm. Ings reported that he came to San Jose about three months previous to assist Eld. Healey in the missionary work. They were accompanied by ten of the College students. Two or three hundred subscribers have been obtained for the SIGNS, and many for *Good Health* and foreign periodicals. It has been a good experience for those who have been engaged in the missionary work; besides the benefit received from the lectures and Bible-readings. Twenty-nine names are already upon the covenant here.

The President considered advance steps necessary. A love of the Bible should be created in the people by the missionary workers. Where this is done the work will be more lasting.

THIRD MEETING, SEPT. 12, 5 P. M.

Prayer by Eld. G. W. Colcord. Minutes of previous meeting read and approved. The President spoke of the condition of affairs in Nevada. He has recently visited that State, and by his invitation delegates have been sent to the meeting. Brn. Allen and Harmon, who were present, were invited to present the wants of the cause there. They expressed a desire on the part of the people to unite with this Conference, and spoke of the need of ministerial labor and the willingness to help in the cause.

It was voted that the President appoint a committee of three to confer with these brethren in regard to the matter. The following were afterward appointed: W. C. White, Wm. Healey, Wm. Saunders.

The Committee on Resolutions then made a partial report, as follows:—

Resolved (1), That we regard the increased circulation of our pioneer paper, and the eager desire manifested to hear and read the truth, as an indication that God is working on the hearts of the people preparatory to the speedy close of the message, and that he would have us take hold of the work with renewed faith and zeal.

WHEREAS, The means hitherto employed to teach present truth to the world are very inadequate to meet the demands of the people for instruction; and

WHEREAS, The Spirit of God is evidently impressing many with the fact that they have a personal duty in teaching the people,

Resolved (2), That we recommend that as far as practicable, the various churches and little companies of Sabbath-keepers hold Bible-readings similar to those conducted on this camp-ground, for the purpose of better informing themselves in the Scriptures, and also of interesting their neighbors in the special truths of these last days.

Resolved (3), That we urge all our brethren and sisters who can consistently leave their homes to labor in the cause, to attend the Special Course of Biblical Instruction to be given at the College during the coming winter, for the purpose of preparing themselves to labor in the missionary field.

WHEREAS, Experience has shown that the preaching of the word has been attended with better success when it has been preceded by missionary labor; therefore

Resolved (4), That, in our judgment, whenever it is proposed to hold a tent-meeting in any place, that place should, as far as is practicable, be thoroughly canvassed for monthly subscribers to the SIGNS OF THE TIMES, before the meetings commence, the work to be followed up with Bible-readings, and continued during the progress of the meetings.

WHEREAS, The spiritual gifts as manifested in the church are given to unite God's people in one body, and bring them all into the unity of the faith,

Resolved (5), That we show our appreciation of this great blessing to the church by reading the testimonies more carefully and prayerfully ourselves, by urging their importance upon others, and by endeavoring to live more in accordance with their teachings.

The first resolution was spoken to by Eld. J. H. Waggoner. He considered the rapid increase in the circulation of the SIGNS surprising even to ourselves. It has increased in about six months from 10,000 to 20,000, of which about 18,000 are upon the regular subscription list. The chair presented a statement showing the increase of the SIGNS each year since it was first published in 1874. The increase during the last six months has been 1,500 more than during the eight years previous. The resolution was unanimously adopted.

The second resolution called forth remarks from many in regard to the importance of becoming familiar with the word of God. It was the unan-

imous sentiment that there should be a special effort made to encourage Bible study among churches and scattered brethren, and that proper persons should be encouraged to hold Bible-readings among our brethren and others.

While the third resolution was pending, the meeting adjourned to call of the chair.

FOURTH MEETING, SEPT. 13, 9 A. M.

Prayer by Eld. M. C. Israel. The third resolution, which was under consideration at the close of the last meeting, was again read.

The President spoke of the importance of the special instruction to be given at the College. To make Bible-readings profitable, the persons who conduct them should make them a study, and know the texts quoted. He thought that a score of our brethren of mature years should avail themselves of these privileges, and considered that the Healdsburg school offered superior facilities to our people who desire to fit themselves for the various branches of the work. Men of judgment and experience,—those who have made a success in life, are wanted, to be educated in the word of God. In connection with the ministers there should be a class of workers which Paul calls helps.

Prof. Brownsberger spoke to the resolution. He thought the school had a very close relation to the work, and that its establishment here meant something. God is moving upon hearts to engage in his work. The question is, Is there willingness in the heart to go forward as duty calls?

Eld. Waggoner considered that the individual who successfully aids in the school work is doing as much as he could in the ministry, and that there should be a growth in usefulness on the part of all. He expected that many laborers would be sent out from this school, even to Australia, and the islands of the sea. The resolution was adopted, the congregation also expressing their approval by a unanimous vote.

Several spoke to the fourth resolution. Eld. Ballou has observed that wherever missionary work precedes tent-meetings there has been a good measure of success. It makes friends of the people. The resolution was adopted. The fifth resolution was adopted, the congregation also indorsing it by a rising vote.

The committee appointed to confer with the Nevada delegates reported, recommending that Nevada be considered a part of the California Conference, and that we extend to the brethren there a hearty welcome. By a unanimous vote Nevada was received as recommended.

On motion, it was voted that the chair appoint a committee to revise the present constitution. Eld. J. H. Waggoner, S. Brownsberger, and Eld. J. D. Rice were afterward appointed as such committee.

Meeting adjourned to call of the chair.

FIFTH MEETING, SEPT. 16, 9 A. M.

Prayer by Eld. G. W. Colcord. In the absence of the Secretary, Eld. Colcord was chosen Secretary *pro tem*. The reading of the minutes of previous meeting was waived. The Committee on Resolutions continued their report as follows:

WHEREAS, The canvassing work is an efficient means of getting the truth before the people, and of giving an experience which is an aid to effective service in other branches of the work; and

WHEREAS, Certain valuable works, such as "Thoughts on Daniel and the Revelation," and the picture, "Way of Life," have been prepared to use in canvassing; therefore

Resolved (6), That we recommend that those of our brethren and sisters who have had success in the past, and others of financial ability who feel a duty in this direction, and who may be recommended by those who have charge of this work, improve their talents by giving themselves to the work.

Resolved (7), That it is with great pleasure that we have welcomed to this meeting Eld. G. W. Colcord, President of the Upper Columbia Conference, and that we recommend that this Conference send visitors to the other Conferences west of the Rocky Mountains, and cordially invite those Conferences to send their representatives to our annual meetings, believing that such an interchange will be of mutual benefit.

Resolved (8), That, while we heartily indorse Bible-readings, and consider that they may be made of great benefit to the cause, we would not lose sight of the necessity of maintaining order in the cause of God; and recommend that all who wish to engage in this branch of the work go out under the sanction of the Conference, and not otherwise.

These resolutions were adopted. Number six was spoken to by Eld. S. N. Haskell, W. C. White, and C. A. Cary. Number seven was also spoken

to. It was thought consistent with the resolution that where a church could recommend persons they would be free to work in the church and vicinity.

The Nominating Committee then made the following report: For President, Eld. S. N. Haskell; Secretary, Dr. E. J. Waggoner; Treasurer, Pacific Press; Executive Committee—Eld. S. N. Haskell, Eld. M. C. Israel, W. C. White. Eld. Haskell stated that his labors in California have been very pleasant, and that he has become much attached to the brethren here; yet duties in the East will doubtless require his attention more in the year to come than in the past. The persons recommended by the committee were duly elected. It was voted to drop the Red Bluff church from the minutes of this Conference, and to advise the members of said body to unite with other churches. Adjourned to call of the chair.

SIXTH MEETING, SEPT. 17, 3:30 P. M.

Prayer by Eld. G. D. Ballou. Minutes of the two previous meetings read and approved. The Committee on Credentials and Licenses reported the following for credentials: Elders W. M. Healey, M. C. Israel, E. A. Briggs, J. D. Rice, G. D. Ballou, John Judson, Sanford Rogers, J. H. Waggoner. It was voted that they receive credentials. Those reported for ministerial licenses were as follows: W. P. Burke, Wm. Ings, E. J. Waggoner, N. C. McClure, A. Brorsen, W. G. Buckner, Isaac Morrison. It was voted that these receive licenses, except E. J. Waggoner, who was recommended by the President for ordination and credentials. A motion to this effect was made and supported. Brn. Myers, White, Stockton, and Gardner spoke, favoring the motion, which was carried. In addition to the action of the delegates the congregation favored the same by a unanimous vote.

The following persons were named for colporteurs' licenses: Mrs. F. L. McClure, H. C. Palmer, Mrs. E. J. Howard, L. A. Scott. The cases of Henry Reick and others came up, and it was recommended that they attend the school if their circumstances would admit of it. The matter of granting them licenses was therefore left with the Conference Committee.

Eld. Haskell spoke of the benefit to be received from the \$25,000 endowment fund, the interest of which is to be applied in educating worthy persons for the work. Bro. A. La Rue spoke of his desire and feeling in regard to laboring in the Sandwich Islands, where he formerly resided for some time. These islands were favorably regarded as a missionary field by several who spoke on the subject. Already a number there have become interested in the truth, and some have embraced it. It was moved that this matter be referred to the Conference Committee and the council of ministers, and that they take action before leaving the ground.

The chairman spoke of the necessity of trustees being chosen for the \$25,000 fund. It was moved that a special board of three trustees be appointed to look after this matter. The chair suggested the names of Wm. Butcher, W. C. White, and Ruel Stickney, who were elected. It was stated by the chair that the duty of these trustees will be to see that the wishes of the donors to the fund are carried out. W. C. White made a motion recommending that the chair, Eld. Waggoner, and Eld. Rice define in writing the duties, time in office, etc., of this board. This was favored by an affirmative vote.

The Committee on Resolutions presented the following, which were adopted:—

WHEREAS, At this important time the cause of God is greatly in need of experienced men to manage its financial interests,—men who have made a success in business, and have acquired a competency, and

WHEREAS, There are among us men of this class who fear God; therefore

Resolved (9), That in the mind of this Conference it is the duty of such men to arrange their business so as to connect with the business interests of this work.

Resolved (10), That we think it would be for the interest of the cause for Bro. Ruel Stickney to so situate himself that we could have his counsel in our business meetings, and we therefore invite him to locate as soon as possible in the vicinity of Oakland.

Resolved (11), That we hereby acknowledge our obligations as a Conference to the South Pacific Coast Railroad, also to the San Francisco and North Pacific Railroad, for the generous reduction of fare granted to all those attending the camp-meeting, for carrying extra baggage free of charge, and for their uniform kindness extended to our people.

Resolved (12), That we have highly appreciated these grounds, so well shaded, and containing so many con-

veniences for a camp-meeting, and that we extend to the Santa Clara County Agricultural Association our sincere thanks for the free use of the same.

Eld. Waggoner moved that a vote of thanks be extended to the San Jose Mercury for the liberal space given to the camp-meeting reports. Carried.

Eld. S. N. Haskell, W. C. White, and Eld. J. D. Rice were elected delegates to the General Conference. Minutes read and approved.

Meeting adjourned *sine die*.

S. N. HASKELL, Pres.

BARBARA C. RICE, Sec.

PLANS FOR THE FUTURE.

At a council of the ministers and licentiates, held September 17, to decide in reference to future labor, the following plans were recommended:—

Elder W. M. Healey to remain in San Jose to complete the organization of the church, and take immediate steps toward building a meeting-house. Also to hold tent-meetings in the surrounding country as the way may open. Brethren W. P. Burke and Isaac Morrison to assist in the work. Elder G. D. Ballou to follow up his work in Humboldt County, to be assisted in the missionary work by Brother A. W. Everts.

Elder E. A. Briggs to return to his field of labor in Los Angeles County. Elder John Judson was requested to join him in the work.

Elder J. D. Rice and wife to stop in Nevada on their way to the General Conference, if they can so arrange their work here as to make it possible.

Elder M. C. Israel and Wm. Ings to visit the churches, holding Bible-readings on the most necessary points of faith, uniting such others with them in their labors as would probably develop into efficient workers. Brethren Wm. Butcher and S. McElhany were recommended to connect with them in this work.

Brethren L. A. Scott and A. La Rue to prepare to go to the Sandwich Islands. That they first get an experience in holding Bible-readings, and also in the ship work, by connecting with the Mission in San Francisco for a few weeks.

In answer to the call for help in Fresno and surrounding churches it was thought that labor put forth just before the spring camp-meeting would be more effectual than now.

It was the sense of the meeting that Los Angeles is the proper place to hold the southern camp-meeting next spring. J. D. RICE, Sec.

The Vermont Camp-Meeting.

THIS meeting was held at Prospect Park, a place formerly used for a fair ground, about two miles from Montpelier.

The attendance of the friends of the cause was about the same as in former years, upwards of 200 camping on the ground, and the churches throughout the State were well represented. Besides the ministers and the licentiates of the Conference, there were present Elder G. I. Butler, Sister White and the writer. Brother Boynton was also present and took charge of the canvassing work.

Sister White endured the labor at the New England camp-meeting well, and coming on with us here she was able to bear her testimony in her usual clear and pointed style. She gave four discourses, had good freedom, and seemingly without much weariness. The rest of the preaching was done by Elder Butler and the writer.

The principal burden in all the preaching services and social meetings was to impress the people to come up to a higher standard of piety and devotion to the cause of God. Much was said to show the wants of the cause, and to urge young men and women to give themselves to the work and help bear the burdens.

Brother Boynton was active in his branch of the work, and infused such a spirit of zeal and energy into the hearts of those who attended his classes that some ten or twelve who had never canvassed any resolved to enter the field, and six who had worked some, determined to put forth greater efforts.

The special seasons for seeking God on Sabbath and Monday were crowned with some success. The Lord came near and the tender spirit gave evidence of consecration of heart to God. A few made a start for the first time, and on Monday went forward in baptism. There were eight baptized, and it was a solemn and affecting scene.

On Monday morning Brother Butler presented the wants of the Missions in Europe, and of the

International Tract Society. This theme, which is always inspiring, raised the spirit of the meeting, and when the friends were called upon, in a short time, pledges were taken amounting to upwards of \$1,200, and about \$250 of this was paid.

The outside attendance on Sunday was not as large as in other places. Those who did come, except a few roughs, paid good attention, and some were deeply impressed by the truth. One man, who has been a minister of the gospel for nearly thirty years, the last fourteen of which he was an Adventist, came out decidedly on the truth, and at our closing meeting, Tuesday morning, declared himself determined to keep the Sabbath the remainder of his life. This man is Elder M. Durfey, of Worcester, Vt., about six miles north of Montpelier. Thus closed our good meeting in Vermont. May God bless the cause there.

We have just received word by letter from Worcester, Mass., that six have started to keep the Sabbath as the result of the camp-meeting in that place, and some half dozen others are investigating the subject. No doubt this interest is due largely to the thorough canvass made in the town and vicinity before the meeting. A strong plea for help has come up from that place.

I. D. VAN HORN.

The Maine Camp-Meeting.

THIS meeting was held on the old ground at Waterville, where it had been held five years in succession. There were but few present from the outside till on Sunday, when nearly one thousand were out to hear Sister White in the afternoon.

The meeting began on time, the evening of the 5th. Sister White arrived the next day about noon, in company with one of her sisters. She was feeling quite well and cheerful, and ready to bear her part in the meeting. All were much pleased to see her in her own native State again, and her instructions and testimony were well received.

The preaching was similar to that in other meetings we have held, and calculated principally to inspire zeal and devotion in the hearts of our people. Bro. Boynton took up the canvassing work, and, before our camp-meeting closed, some twenty-five or thirty resolved to improve their talents and make efforts to spread the light of truth by this means.

The social meetings and seasons for seeking God were fruitful of some good. A few moved forward for the first time, and many who were backslidden returned and sought the Lord for a new experience. Some victories were gained, and determinations were made to reach a higher moral standard.

The business meetings moved off harmoniously. Bro. Goodrich was re-elected President of the Conference. A good move was made toward the purchase of a large pavilion, to be used in their future camp-meetings. Their next meeting, therefore, will be held in some other place. This is as it should be. The time has come when the canvass of towns will precede our camp-meetings, and then the multitude can be reached by the truth.

Bro. Butler presented the advancing work of the Third Angel's Message, and the wants of our foreign missions. This inspiring theme created a desire to do something for this branch of the cause, and in a short time pledges were taken to the amount of \$681. About \$150 of this was paid.

The people came up to the close of the meeting with a good degree of courage and hope in their hearts, and go forth to labor more earnestly for God and his cause. We all feel that our toils will soon be over, and, if faithful, we shall be gathered with the saved and enter the kingdom of God.

Sept. 13, 1883.

I. D. VAN HORN.

PATIENCE is a Christian grace that all should cultivate. It is not the result of ignorance or apathy, but a sweet trust in God and a humble reliance on his grace in the midst of trials and afflictions. It is necessary to our comfort.

CHRISTIAN character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.

The Home Circle.

THE DREAMER.

ALL day the white-haired woman sits
Beside the open door and knits;
No living thing her dim eye sees,
As busy with old memories
She dreams her dreams of what has been,
And knits her old time fancies in.

She thinks of those who long ago
Went out across the threshold low;
How many times her listening ear
Had thought familiar footsteps near,
And when she started up to find
A dead leaf rustling in the wind;

But never as of those who lie
Beneath the wide and tender sky,
With folded hands and quiet breast
All wrapped about with peace and rest.
She thinks of them. For her they tread
The green earth with her. None are dead.

Though years have fallen like the leaves
About the graves where summer weaves
Her grass-fringed coverlet, to keep
Safe hid from all the ones asleep,
She sees them all. No grass nor mold
Can hide the ones she loved of old.

She talks with them. When brown-winged bee
Makes merry in the locust tree,
She thinks he comes and sits with her,
Whose voice was love's interpreter.
O dreamer! young again to-day,
What matter if your hair is gray?

Sometimes she thinks that round her knee
Her children play in happy glee.
And when they tired and sleepy grow,
She sings some songs of long ago,
And on her loving mother's breast
She rocks the little ones to rest.

O dreamer! knitting all the day
Your dreams in with your stitches gray,
Yours is a happy, happy heart—
A haunted world from ours apart—
The years that turn your tresses gray
Have given you back your youth to-day.

—Selected.

Birds at the Window.

"BETTER be at work," grumbled John Spencer, as he passed the minister's house and saw Jennie, the minister's daughter, feeding the birds that came every day to her window. "My girls have something else to do. I'll not give a single cent to support such lazy doings."

"Good morning, Mr. Spencer," said a friendly voice. "I want to know how much you will put down for Mr. Elder's salary this year? We want to increase it to \$500 if we can."

"Not one cent," was his slow, emphatic answer.

"Oh! you're jesting, Mr. Spencer," said his good-humored neighbor.

"No, I'm in earnest. My girls have something better to do than feeding birds. Humph! Do you see that!" and he pointed to a window where Jenny Elder, the minister's daughter, stood feeding half a dozen birds that flew close to her hand, one or two of them even lighting on her shoulder.

"Well, that is beautiful!" exclaimed Mr. Egbert.

"I think she'd better be at work," replied Mr. Spencer, in rather a hard voice.

Mr. Egbert turned and looked at his neighbor in mute surprise.

"I mean just what I say," added Mr. Spencer. "My daughters have no time to waste after that fashion, and I can't see that I am under any obligation to support other people's daughters in idleness."

"Jenny Elder is no idle girl," said Mr. Egbert, a little warmly.

"Don't you call that idleness?"

"No, it is both rest and invigoration. The ten minutes spent with these birds will sweeten her life for a whole day. She will hear them twittering as she goes about her household duties, and be stronger and more cheerful in consequence."

Mr. Spencer shook his head, but not with the emphasis of manner shown a little while before. A new thought had come to his mind. A bird had flown in through a window of his own soul.

"Work, work, work, every hour and every minute of the day," said Mr. Egbert, "is not best for any one—not best for Jenny Elder, nor for your daughters, nor mine."

"Nobody says it is," replied Mr. Spencer. "But—but—" His thoughts were not very clear, and so he hesitated.

"The rest that gives to the mind a cheerful tone,

that makes it stronger and healthier, is true rest, because it includes refreshment and invigoration."

"Nobody denies that," replied Mr. Spencer.

"And may not Jenny's ten minutes with the birds give her just the refreshment she needs, and make her stronger for the whole day? If not stronger, then more cheerful, and you know how much comfort to a household one cheerful spirit may bring."

"You have such a way of putting things," replied the neighbor in a changed voice. "I never saw it in that light before."

"If we can get down to the heart of things, we are all right," was the smiling answer. And now we want to know how much we may count on from you towards Mr. Elder's salary. Open wide the windows; let just and generous thoughts come in."

"As much as last year; perhaps more; I'll think over the matter," was replied.

While sitting at dinner with his family on that day Mr. Spencer broke the constrained silence, the usual accompaniment of their meal, with the words:—

"I saw a very beautiful sight this morning."

Both the sentence and the tone in which it was spoken were a surprise. A weight seemed removed from every one—a shadow fell from each dull countenance. All eyes were fixed in inquiry upon him.

"Jenny Elder at a window, with wild birds feeding from her hands, and sitting on her shoulders," added Mr. Spencer.

"Oh, yes; I've seen it often," said Margaret, his oldest daughter, a light breaking over her face. "Jenny is so good and sweet that even the birds love her. I wish they would come to my window."

"You must ask Jenny her secret," said the father, with a gentleness in his voice that was such a surprise to Margaret that she looked at her father in astonishment. Mr. Spencer noticed and understood the meaning of her look. He felt it as a revelation and rebuke.

The dead silence soon passed away. First one tongue and then another was unloosed; and in a little while the whole family were in pleasant conversation—a thing so unusual at meal-time that each member of the family noted the fact in a kind of bewildered surprise.

Mr. Spencer opened the windows of his soul still wider, and let the singing birds come in. All the hours of that day he pondered the new ideas suggested by Mr. Egbert, and the more he considered them the clearer it became that there was a better way to secure the happiness of himself and family than the hard and narrow one he had been pursuing. Minds needed something as well as bodies. Tastes and feelings had their especial needs. Soul hunger must be attended to and satisfied.

As he came home from his shop that evening he passed a store the windows of which were filled with cages of singing birds; and as his eyes rested on them he remembered how often he had heard Margaret wish for a canary, and how he had as often said: "Nonsense; you've got something better to do than wasting your time with birds." But Mr. Spencer saw things in a different light now.

"She shall have a bird," he said, speaking to himself, and turned into the store.

"Oh, father! not for me?"

Mr. Spencer was taken by surprise at the sudden outburst of delight that came from Margaret, when she understood that he had really bought her the bird. Tears filled her eyes. She threw her arms around his neck and kissed him.

"It was so kind of you—and I wanted a bird so much!" she said. "Oh, I'll be so good, and do everything for you I can."

What a sweet feeling warmed the heart of Mr. Spencer through and through. The delight of this moment was greater than anything he remembered to have experienced for years.

"I am glad my little present gave you so much pleasure, my daughter," he answered, subduing his voice that he might not betray too much of what he felt. "It's a good singer, the man said."

"It's a beauty!" returned Margaret, feasting her eyes on the pretty bird; "and I'll love it if it doesn't sing a note."

"Such a little thing to give so much pleasure!" Mr. Spencer said to himself as he sat and pondered this new phase of life. And to his thoughts came this reply: "A cup of water is a little thing, but to thirsty lips it is sweeter than nectar."

And then, as if a window had been opened in his soul, a whole flood of new ideas and thoughts came in upon him, and he saw that the mind had needs as well as the body, and that unless these were supplied, life would be poor and dreary—just as his life, and the lives of his wife and children had for the most part been.

Mr. Spencer never shut that window, but let the birds fly in and out at pleasure. When Mr. Egbert next saw him he received him with joyful heart and pleasant smile, and doubled his subscription to the minister's salary.—Selected.

"For Fun."

Four boys were full of fun; they wanted to see the people get a tumble as they came out of church, so they stretched a rope across the sidewalk, and hid behind the hedge to "have a good laugh." Little Alice came running down the street; she had been carrying a basket of fruit and flowers to Aunt Comstock, who was ill; and the cheery words spoken by the invalid made the little girl very happy, so she came hopping and singing along, gay as any bird. The night was dark, the street lamps dim and far apart. The little girl fell. The boys ran away. After service the people found the rope; they found something else lying near, lying quite still, and bore it to the light—poor little Alice! It was long before she opened her eyes again; and then it was only to know she could not skip about any more, could never even sit in her cosy chair; but must lie on her couch all the years of her life. Just for fun! Johnny and Charlie wanted a laugh "Girls are such sillies, you know!" Johnny made a dough face and put it on Charlie, wrapped him in a sheet, and hid him behind the tall old clock on the stairs. Dear little Mamie came down the the long corridor hushing Dollie in her arms. An awful groan and a flourish of white from out the shadows!—a shriek, a flying figure, and a fall! The boys had their fun, but Johnny has no sister now. Some young men in college "must have some fun, you know," so they pinioned a companion and poured brandy down his throat. A few hours later this telegram went flashing over the wires into a peaceful home: "Come at once, your son is dead." To-day those boys are wanderers over the face of the earth; behind them is a desolate home and an early grave—"all for a little fun!" Five or six idle boys wanted a "jolly time," so they caught a little homeless dog, saturated its matted and tangled hair with kerosene, then applied a lighted match. In a moment the poor creature was in a blaze. With cries of agony it ran hither and thither—oh, how the boys laughed!—then rushed into the open barn and hid beneath the closely packed hay. In a moment all was ablaze, and before assistance could arrive, barn, house, and the entire contents were destroyed. The boys had their fun, mamma and the little ones were left homeless.—*Ex.*

HOW BIRDS LEARN TO SING.—A wren built her nest in a box on a New Jersey farm. The occupants of the farm-house saw the mother teaching her young to sing. She sat in front of them and sang her whole song very distinctly. One of the young attempted to imitate her. After proceeding through a few notes its voice broke, and it lost the tune. The mother recommenced where the young one had failed, and went very distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before and continuing the song as long as it was able, and when the notes were again lost the mother began where it had stopped and completed it. Then the young one resumed the tune, and finished it. This done, the mother sang over the whole series of notes the second time with great precision, and again a young one attempted to follow her. The wren pursued the same course with this one as with the first, and so with the third and fourth, until each of the birds became a perfect songster.—Selected.

UNLESS a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.—*Wm. Matthews.*

REAL glory springs from the silent conquest of ourselves; and without that the conqueror is naught but the first slave.

Religious Notes.

—A Convention of all the different sects of Open Communion Baptists is to be held this fall at Minneapolis, Minn.

—The New York City Mission of the Bible House reports for August, 41 city missionaries, 311 meetings, 51,250 attendance, 50,500 tracts distributed, 5,687 visits made, 139 temperance pledges obtained, and 310 families relieved. The receipts were \$1,236, and the payments \$3,846.

—It is said that no less than fifteen churches have been added during the past year to those already in the city of Minneapolis, Minn., which are distributed as follows: Presbyterian, one; Unitarian, one; Universalist, one; Roman Catholic, one; Baptist, two; Methodist, three; Congregational, four.

—The colored people of New York and Brooklyn are trying to raise money to build a church at San Domingo for their own people. At present there is not a Protestant church in the city of San Domingo. The Government will donate a suitable spot of ground as soon as the funds are secured for the building.

—The following is the work of colporteurs of the California Bible Society during the year: Families visited, 2,910; found destitute, including Roman Catholics, 1,287; families supplied, 289, including 161 Roman Catholics; individuals visited, 1,687; supplied, 505. Of the individuals visited 682 were sailors of whom 232 were supplied with the Scriptures in six languages. Thirty ships and other sailing vessels were visited, and the Word of God distributed in eight languages during the month.

—All the different branches of the Methodist Church in Canada have now united, so that henceforth in Canada there will be but one body. The *Christian at Work* thinks that this should stir up the Methodists and Presbyterians of our own country, "to say nothing of the development of a union feeling which shall bring still closer together the various denominations now dissevered," and predicts that the time will come when "the pulpit hedges and the communion fences are overthrown."

—The following item from the *Christian at Work* will be read with interest by the readers of the SIGNS, whose attention has been of late especially called to the Waldenses: "Many years ago a colony of Vaudois emigrated to South America, and finally settled in the Argentine Republic. They have, amid all their vicissitudes, remained true to the faith of their fathers. The church at home has allotted to them two pastors. Their industry and independent efforts for the education of their children, and general good behavior, attracted the attention of the President of the Republic under which they live. He has lately paid them a visit, and expressed himself much pleased with these model citizens."

—The Rev. Phillips Brooks, of Boston, has been preaching in England, while on his vacation, and is considered one of the most eloquent pulpit orators ever heard in that country. The people of Geneva, Switzerland, however, were deprived of the privilege of hearing him, which misfortune happened on this wise, as related by the *Times*, of that city: "The combined vestries of the American and English churches could not furnish a surplice to fit him, and the reverend gentleman was obliged to forego his intention of preaching because the longest surplice to be found was an inch short." As the *Examiner* says, it is a case of no gown, no gospel. The reverend gentleman would modify the charge to go into all the world and preach the gospel to every creature, by adding, "providing you can find a gown large enough."

News and Notes.

—The French army in Tonquin met with defeat near Harphong.

—The 575th anniversary of Swiss independence was celebrated at Petaluma on the 20th inst.

—The Philadelphia Mint has been authorized to purchase 50,000 ounces of silver for coining into dimes.

—Clifton, Arizona, is said to be so infested with roughs that the local authorities are unable to preserve order.

—Seattle, W. T., spent over \$10,000 in a jubilation in honor of President Villard of the Northern Pacific Railroad.

—The President of the Northern Pacific Railroad Company has declined to extend the line from Portland to Astoria.

—The price of the New York *Times* has been reduced from four to two cents per copy, and the *Tribune* to three cents.

—A blind man recently killed a blind companion at Hongkong, in a quarrel, and was sentenced to penal servitude for life.

—Chinese sailors have asked the privilege of going ashore at New York and other cities, but have been denied under the treaty.

—The Mexican Central Railroad is progressing rapidly, and it is expected will be completed and in full operation by next summer.

—Judge Donohue, of the Supreme Court of New York, has annulled a marriage contract wherein the groom was compelled to take the bride as his wife by the threats of her father and brother to shoot him.

—Near Kaufman, Texas, on the 21st inst., James Fields shot and killed his brother, as the result of whisky and an old quarrel.

—The Telegraph informs us that an "old-fashioned thunder-storm" visited San Bernardino on the 20th inst., with a heavy shower of rain.

—Dr. Foye, of the San Francisco Small-pox Hospital, reports to the Board of Health that he has nineteen patients, all of whom are lepers.

—The State of Kentucky has erected a marble statue of ex-President Zachary Taylor, at the old homestead, on a monument thirty feet high.

—Destructive forest fires are reported on the Columbia River, near Rooster Rock, Oregon; also in the mountains back of Vancouver, W. T.

Articles of incorporation of the International Northern Telegraph Company have been filed in New York, with a capital stock of \$5,000,000.

—It is said the abolition of the tax on matches is driving the manufacturers of poor stock out of the business, owing to the cheapness of good brands.

—Popular demonstrations in China are demanding the abdication of the Emperor, who is said to be lacking in energy commensurate with the times.

—The bark *Britannia* was wrecked off the coast of Nova Scotia last week and thirteen lives lost. They were exposed to a fearful storm nearly two days.

—Telegraphic connection between the United States and Brazil has been opened via Galveston, Texas, and congratulatory messages passed by the President and Emperor.

—Italy is having some socialistic experience, as well as other countries. In Ravenna they are making demands for reform in the usual way. The leaders were arrested.

—There is now considerable stir in scientific circles over the reported finding of Noah's ark. There is one thing certain, it would be rather a difficult article to counterfeit.

—The Secret Service Bureau has in possession a five-dollar note of the Irish Republic, recently reported in circulation. It is said to be a fair imitation of a U. S. treasury note.

—The American mercantile marine has been notified by French authorities that all vessels carrying war materials to Tonquin will be captured by the French navy.

—The Apaches are committing depredations in Arizona again—the last being the murder of a stock man near Tombstone. There are 1,100 braves absent from San Carlos reservation.

—It is reported that the American Minister to China has joined with the English representatives in urging the Chinese Government to come to an understanding with France in regard to Tonquin.

—From Alaska are reports of very rich placer gold diggings—even to \$150 a day per man, but the working season is very short. The salmon fisheries are also reported as doing a flourishing business.

—A dreadful boiler explosion took place in the Sligo Iron Works, Pittsburg, on the 20th inst. Seven deaths are reported, with a long list of wounded, while several buildings in the vicinity were set on fire.

—A difficulty has arisen at El Paso between the police authorities and the Mexican Consul regarding the extradition of prisoners across the line. The Consul is said to have treated the police with insolence.

—A lady in San Francisco claims to be the wife of Senator Sharon, and has published a document purporting to be the marriage contract entered into privately. The Senator, on the contrary, pronounces it a forgery.

—Rev. James Kemlo, of Newark, N. J., quarreled with his wife last week, plunged a knife into her throat, then drew it across his own throat, and jumped out of a four-story window. Neither of them are expected to live.

—The Postmaster-General is determined to carry out in full the law denying mail facilities to lottery concerns. There are only three States in the Union where lotteries are permitted—Kentucky, Louisiana, and Colorado.

—The Central Pacific Railroad Co. has preferred charges of misdemeanor against Freight Conductor Thompson, who it is alleged was responsible for the collision of his train with the overland express near this city, a week ago.

—There is a revival of war talk in Europe, and although there has been considerable hobnobbing among the crowned heads, and expressions of good feeling, those who claim to know, maintain that great uneasiness prevails, and prognostications are rife as to pending complications between Russia and Austria.

—The yellow fever is said to be much worse in Guaymas, Mazatlan, and Hermosillo than at first reported. Two thousand persons are reported stricken at Guaymas. There is a strict quarantine against its introduction to this State by water, but none against it overland, and fears are entertained that it may reach us in this way.

—A Stockton dispatch says that the largest crowd was in town that ever visited a fair in that place. After stating that the race-track is in excellent condition; that every stall at the track is full; that in the pools for a four-year-old race, a certain horse is first choice at \$30.00, etc., there comes in the startling announcement that "gambling will be prohibited."

—Sacramento County has three murderers awaiting execution. They have all made appeal to the Supreme Court, and the sentences have been affirmed, leaving no chance for escape but the Governor's pardon, which is not expected.

—The Dakota Constitutional Convention has completed its work, and upon adjourning, adopted a resolution to submit any additional measure to a vote of the people upon petition of 5,000 voters, and upon a majority vote in favor, the measure shall be incorporated in the Constitution.

—Adolph Hartman, for thirteen years cashier of the Humboldt Savings and Loan Society, San Francisco, committed suicide last Saturday. He had been guilty of systematic peculations from deposits for a long time; and finally became desperate over the probabilities of detection.

—Another relief party will probably be sent to the Arctic regions this fall in search of the missing Greely party of explorers. The last relief expedition lost both their vessels, and the crews made narrow escapes. Even some of the enthusiasts are beginning to despair of this Arctic business.

—Special Treasury Agent Evans has returned from Washington Territory, where he has been investigating the reports as to the smuggling of Chinese from British Columbia. He states that he has given much time to the investigation, and that he has failed to find evidence that such smuggling is going on.

—Trouble appears to be brewing between Australia and the home government. Lord Derby has condemned the project of annexing the South Pacific Islands to Australia, and it is feared that his policy will cause the flooding of the colonies with French convicts. In the Victorian Parliament there was strong talk of devising ways and means to help themselves.

—A Galveston, Texas, dispatch of the 18th inst., says that a reign of terror prevails throughout the county. From the threats and speeches of a few colored persons of bad repute, a general uprising against the whites has been feared. The white farmers have their families closely guarded, and are securing all the ammunition and arms that they can get possession of.

—European correspondence says that the Austro-German alliance is directed against Russia and France. In the event of war between Germany and France, Austria is to maintain an army of neutrality. In the event of war between Austria and Russia, Germany is to do likewise. If a third party should attack Germany or Austria, the armed neutrality would be converted into active co-operation.

—A cold-blooded murder was committed in Stockton on the 22d inst. Some roughs were passing the house of Julius Deitrich, a painter, when one of them made some insulting remark to Mrs. Deitrich, who was walking in front of the house. She called her husband, who came out and after some words had passed between him and the party, one of them drew a pistol and fired, killing him instantly. The murderer was arrested, and barely escaped lynching.

—The new double turreted monitor *Monadnock* was launched at Vallejo on the 18th inst. This new war vessel has been built at a private yard, in face of Mare Island Navy Yard, and has been on the ways since 1875. Its length over all is 262 feet, with extreme breadth of 55½ feet, depth of hold 14 feet, displacement, 3,977 tons. The side armor is seven inches of steel, and the wood embankment twenty-four inches. Including armor, she will cost nearly \$2,000,000.

Obituary.

JONES—Died of consumption and cancer, in Monterey, Mich., Aug. 20, 1883, Orrin B. Jones, aged fifty-eight years. Bro. Jones was born in Onondaga County, N. Y., in 1825. He early removed to Michigan, locating first in Marshall, and then in Monterey, where he has lived more or less at intervals to the present time. When the present truth was preached there in 1857, he readily embraced it, and remained one of the staunchest of its friends to the close of his life. His ability as carpenter and builder was soon called into requisition in connection with this cause, commencing with the erection of the first brick Office building, after the formation of the Publishing Association, in 1861. He has since had charge of the erection of two other brick Office buildings, the third Battle Creek meeting-house, the Sanitarium, and the College, besides many residences for the Educational Society and for individuals. Two years he spent on the Pacific Coast, having charge of the erection of the San Francisco meeting-house, the meeting-house in Oakland, Cal., and the Office of Publication in the latter place. Thoroughness and faithfulness characterized all his work, and he was generous almost to a fault. Though feeling the affliction of being deprived of the privilege of active labor, which was his delight, yet through all the period of his confinement, commencing last spring, and in all his sufferings which at the last were extremely severe, not an impatient or murmuring word was heard to escape his lips. He leaves a wife, two sons, five brothers, and a sister, and many to whom he was dear in the ties of Christian love, to mourn his loss. The funeral was attended by a large congregation in the meeting-house at Monterey, August 22.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 27, 1883.

NOTICE.—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 them are not indebted to the Office.

Time of Camp-Meetings.

| | |
|--|----------|
| INDIANA, Bunker Hill, Miami Co., | Oct 1-10 |
| ALABAMA, Choctaw Co. | " 4-9 |
| MISSOURI, Higginsville, Lafayette Co., | " 11-16 |
| KANSAS, Eldorado, Butler Co., | " 11-21 |

THE press of business following the camp-meeting, and our ill-health, compels us to lay over for the present answers to questions, replies to letters, and some other matters.

"The Church's Expectation."

IN the SIGNS of July 26 we published an article under the above head, credited to "George duke of Manchester." Inquiry has been made as to the correctness of the credit. Of that we are unable to give any information. We took it from a paper printed a number of years ago; we were pleased with the matter, and therefore copied it, giving the credit as we found it. When it was written, or where it was first published, we have no means of ascertaining.

Battle Creek College.

UNDER date of Sept. 14, Eld. J. O. Corliss writes to us, saying: "The school has commenced quite prosperously, and with its present corps of managers we expect it will soon fill the place in the work its founders designed it should." This is a pleasing report.

Eld. C. reports that he is in very poor health, which we much regret. With the present openings in every direction, the cause needs all its workers. All who love present truth should unitedly and earnestly pray the Lord of the harvest to send forth laborers.

A Book for the Scandinavians.

WE have received a copy of a new book that should meet with a large sale among the many Scandinavians of this country. We speak understandingly, because it was our good fortune to read the manuscript before it passed into the hands of the translator. It is from the pen of Mrs. E. G. White, and consists of sketches from her religious experience, extracts from her writings, and lessons from the experience of the Christian church. A large portion of the matter was written expressly for this book. The attractive style in which the book is gotten up will add to the favor with which it will be received. It is printed on fine calendered and tinted paper, from new type, and is neatly bound, and contains nearly 400 pages. There are many English-speaking Scandinavians who are familiar with Mrs. White's writings, and know their value. These should exert themselves to circulate this volume among their countrymen. Price of the book, post-paid, \$1.00; with steel portrait of author, \$1.25. Address SIGNS OF THE TIMES, Oakland, Cal., or *Review and Herald*, Battle Creek, Mich.

Two very interesting Sabbath-schools were held on the camp-ground at San Jose. No special preparation had been made, either as regards organization or preparation of lessons, for the President of the Association did not reach the ground until just before the first Sabbath, and the hurry of camp-meeting preparations did not allow of the usual amount of study; and yet there was exhibited a good degree of familiarity with the lesson, and considerable enthusiasm in the work. We are glad to know that the interest in the Sabbath-school work in the State is increasing; that the real object of the school is being considered,—a thorough understanding of the Bible and the conversion of souls. A spirit of liberality is also being fostered, as was shown by the class contributions,—nearly fifty dollars. If all the schools in the State give as much proportionately every Sabbath, they will soon be amply supplied with every needed help, and will be able to do something in the missionary line.

A Good Note.

THE San Francisco *Alta* says:—

"The waters of any spring which taste bad are assumed to possess medicinal virtues. If in addition to the odious taste there is a villainous smell, the reputation of the springs as a health resort is made at once, credulity inducing people to believe that they have been benefited by bathing in or drinking from the unpleasant flood. But in Idaho they have a "medicinal" hot spring which has the property of killing people who bathe in it. It has recently claimed two victims, who did not live to get out of the water, and the reputation of the locality as a health resort is probably irretrievably destroyed. The Silver City *Avalanche*, nevertheless, says that the waters possess 'strong medicinal qualities.' That is the trouble—they are too strong."

There is common-sense truth in this note. We have known persons to visit springs, and leave with apparent disgust when told that the water was pure and cool. We have looked on with wonder, when visiting some of the popular resorts, to see a person gulp down a pint of water which had such a "villainous smell" that we could not bear it near enough to our face to taste of it. Truly, "there is no accounting for tastes."

Rather Amusing.

A METHODIST preacher who evidently feels elated with his title of "A. M.," has written a little pamphlet, and labelled it with the high-sounding title, "A Check on Adventism." If Adventism could be checked by such a piece of sophistry, self-contradiction, and self-esteem, then Adventism ought to be checked; nay, it never should have lived. That that book so often contradicts itself is a small matter—very immaterial; but it is quite material that it so often contradicts the Bible. Now we are not sufficiently egotistical to say we will write "A Check on Methodism," but if certain Methodists can be "checked" by an exposure of their inconsistencies and folly, then we propose to put a check on them.

We are not disappointed that the *California Christian Advocate* recommends the above work; that is its business. And its past course is proof that the very title of the book would secure for it the endorsement of that paper, no matter how foolish its contents. But we are very much surprised that Dr. Stratton sends it off with a favorable "Introduction." Our little acquaintance with the Doctor led us to expect better things of him. For his own sake, far more than for our own, we regret that he stands sponsor for such a production. We can stand it, and bear it complacently, as our readers will doubtless judge when we examine the work.

It is impossible for a man to write an article or preach a sermon of any length in favor of the Sunday-Sabbath, without getting terribly muddled. The *Conference News* prints a "Sermon on the Sunday Question," in which the writer says: "While yet in the wilderness, the man who gathered sticks on Sunday was punished with death." Then according to this writer's idea, the ancient Jews kept Sunday. Now read the following from the same article: "The Sabbath is a perpetual institution. Its obligations did not cease, as some would have us believe, with the coming of Christ, else he himself would not have observed it, nor enjoined its observance on others, nor sanctioned its change from the seventh to the first day of the week." If it be true that the Jews kept Sunday, and that a change in the Sabbath was made by Christ to the day following that which the Jews kept, then Monday is the true "Christian Sabbath!" Is it not time for another reform movement? We believe it is, and think that it should take the shape of teaching men how to read the Bible.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

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| Joseph Leininger..... | 5,000 |
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| F. H. Adams..... | 500 |
| Mrs. Mary Scott..... | 500 |
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