

# The Signes 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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[For terms, etc., see last page.]

### LOVE TO A CRUCIFIED JESUS.

By Joseph Stennett, Minister of Pinner's Hall Seventh-day Baptist Church, A. D. 1690—1713, and author of the hymn,

"Another six days' work is done,  
Another Sabbath is begun."

I own I love; 'tis no uncemely fire  
That kindles in my breast intense desire;  
I hate myself that yet I love no more;  
And yet I more than love—for I adore.  
'Tis not just features, sparkling eyes, or air,  
That makes the object I admire so fair:  
'Tis one exploded form of deformity  
By others, has ten thousand charms for me.  
'Tis not the lily damask'd with the rose,  
That does these bonds upon my soul impose:  
Whom others in the vilest terms deride,  
I lovlier think than all the world beside.  
Myriads of hearts, should they to love conspire,  
Can ne'er enough this lonely one admire.  
Who ever has a heart to give, is free;  
Our happy loves shall fear no jealousy.  
The more this perfect beauty shall pursue,  
The more is paid to whom all hearts are due.  
But would you know to whom I make these vows,  
To whose victorious charms my spirit bows?  
O turn your eyes to calvary, and see  
A bleeding Saviour on a cursed tree.  
That languid countenance, those dying eyes,  
Those trembling lips that utter doleful cries;  
That fainting head with thorns encircled round,  
With streams of blood for wreaths of jewels crown'd;  
Those sacred hands that always grace implor'd  
Those tender feet with rugged irons bor'd;  
That sacred body bruised, and covered o'er  
With dying sweat, purpled with native gore;  
That soul that bore th' unsufferable weight  
Of a world's sins both numberless and great.  
See crimson streams flow from his wounded side,  
To wash those very hands by which he died.  
Behold my dying Lord, and disapprove  
My choice; say, who has charms like him, I love?

## General Articles.

### A GLORIOUS VICTORY.

BY MRS. E. G. WHITE.

FILLED with hope and courage by their conquest of the Amorites, the armed hosts of Israel eagerly pressed forward, and, still journeying northward, they soon reached a country which might well test their courage and their faith in God. Before them lay the powerful and populous kingdom of Bashan, crowded with great stone cities, that to this day excite the wonder of the world, sixty walled cities, and unwalled towns without number, being contained in an area not much longer than an ordinary English county. The houses were built of huge black stones, hard as iron, and even more enduring, of such stupendous size that no human force which could have been brought against them in that country would have been sufficient to batter them down. It was a country filled with wild caverns, lofty precipices, yawning gulfs, and rocky strongholds.

The inhabitants of this land, descendants from a race of giants, were themselves of marvelous size and strength, and so distinguished for violence and cruelty as to be the terror of all surrounding nations; while Og, the king of the country, was remarkable for size and prowess, even among that giant race.

In this hour of peril, Moses could have confidence only in God. He alone could subdue their enemies. But the aged leader trembled for Israel. How would they conduct themselves? He remembered how they had been terrified at the mere description of the giants by the men who spied out the land of Canaan thirty-eight years before. He called to mind how often Israel had failed, and how God had given them up to the

power of their enemies. What a horror of disaster and defeat must be the result, should they distrust God now!

But the cloudy pillar moved steadily forward, and following its guidance the Hebrew hosts advanced, past cities and towns of these rock houses, to Edrei, where the giant king, with all his forces, awaited their approach. Og had skillfully chosen the place of battle. The city of Edrei was situated upon the border of a table-land rising abruptly from the plain, and covered with jagged, volcanic rocks. It could be approached only by narrow pathways, steep, and difficult of ascent. In case of defeat, his forces could find safe retreat in that vast labyrinth of rocks, where strangers, attempting to follow them, would be lost.

Confident of success, the king came forth with an immense army upon the open plain; while from the table-land above, which, as far as the eye could reach, was like a natural fortress, were heard shouts of defiance, and along its whole extent were seen the glittering spears of unnumbered thousands, eager for the fray. When the armies of Israel beheld the lofty form of that giant of giants towering above the soldiers of his army; when they saw the mighty hosts which surrounded him, and the seemingly impregnable fortress, behind which unseen thousands were entrenched; and then looked upon their own aged leader, his head whitened with the snows of a hundred and twenty years; when they considered their comparatively unarmed and defenseless condition,—the hearts of many in Israel quaked with fear.

But Moses was calm and firm: he was following the directions of a higher general, and however much he might distrust the armies of Israel, the God of Israel, never. The Lord had said to Moses, "Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon."

The calm faith and intrepid bearing of Moses, and his words of hope and courage, inspired the hearts of Israel with confidence in God. They felt that from him alone could they expect deliverance. They trusted all to his omnipotent arm, and they were not disappointed.

Not mighty giants nor walled cities, armed hosts nor rocky fortresses, nor all combined, could stand before the Captain of the Lord's host. The Lord led the army; the Lord discomfited the enemy; the Lord conquered in behalf of Israel. That entire force, with Og, their king, were destroyed; and the Israelites soon took possession of the whole country. Thus was blotted from the earth that strange and powerful people, who had given themselves up to iniquity and abominable idolatry.

The report brought back by the spies who were sent to view the land of Canaan, was in many respects correct. The cities were walled and very great, and the sons of the giants who dwelt therein were a powerful race, in comparison with whom the spies were like mere pygmies. It was on hearing this report that the people, instead of trusting in God to overthrow their enemies, rebelled against him, and declared the conquest of Canaan an utter impossibility, in their wild frenzy of passion and unbelief, even appointing a captain to lead them back to Egypt, and attempting to put to death the only two of their number who still possessed faith and courage. It was then that the judgment had been pronounced against Israel, that all above twenty years of age should die before reaching the promised land. Ere the Hebrews were led the second time to the borders of Canaan, this judgment had been fulfilled. The bodies of all that rebel host were buried in the wilderness.

In their contests with Og and Sihon, the people of God were brought to the same test beneath which they had so signally failed nearly forty

years before. But the trial was now far more severe than when God first commanded them to go forward and their cowardly hearts refused to obey. There was then no army to oppose their progress or to strike terror to their souls. The difficulties which were then to be encountered in the discharge of duty were not nearly so great as now. The clouds that then darkened the path of faith became more dense and forbidding while they were halting and doubting and standing still, refusing to go forward when commanded to do so in the name of the Lord. When the word came again to Israel, Go forward, they must, if they would possess Canaan, advance against violent, skillful, and well-equipped armies.

They now remembered how once before, when they had marched out to battle, they had been routed, and thousands slain. But they had then gone in direct opposition to the command of God. When for their unbelief he had doomed them to perish in the wilderness, they were seized with horror and remorse; and, still as rebellious as ever, they determined to gain by their own power what God had declared they should not possess. They went out without Moses, God's appointed leader, without the cloudy pillar, the symbol of the divine presence, and without the ark. What marvel that they were utterly defeated!

But now, as they go forth to battle, Moses is with them, strengthening their hearts with words of hope and faith; the Son of God enshrined in the cloudy pillar, leads the way; and in their midst, accompanied by priests and Levites, is borne the sacred ark. Well may they be of good courage; they are following the command of Heaven, Go forward; and victory, complete and glorious, is theirs.

All the experience of Israel has a lesson for us, who are living in the last hours of time. We should carefully consider their course of action and the dealings of God with them, and then imitate their virtues, while we shun those acts which brought upon them his displeasure. This mighty God of Israel is our God. In him we may trust, and if we obey his requirements he will work for us in as signal a manner as he did for his ancient people. It should be the most earnest study and continual effort of modern Israel to bring themselves into close and intimate relationship with God. Then with the mind quickened, the perceptions sharpened, they will discern his infinite power and overruling providence in all his dealings with man, and in all his created works.

Unseen by human eyes, God's power is constantly exercised for our good. When scientists seek to separate the works of nature from the immediate and constant manifestation of divine power, they are at sea without a compass. Every soul who cherishes the light which God has given will recognize him foremost in all his interest and in all his business. Skeptics may multiply doubts, scoffers may rail; but the true Christian calmly reposes in God, being assured that he is, and that he is a rewarder of all who diligently seek him.

Every one who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost to yourselves. The sea of trouble which threatens to overwhelm you will open as you advance, revealing a safe path for your feet. The trials and difficulties which seem so formidable, which fill your soul with dread, will vanish as you move boldly forward in the path of obedience, humbly trusting in God.

There are daily, important duties for every soul; not one is excused. The present duty must be done now; for the time is short, and opportunities once lost will never return. There is danger in one moment of hesitancy in face of difficulties. God will be a light to the meek, the humble, the



thankful and obedient; but he is a cloud of darkness to the selfish, the proud, the impatient, and the murmuring ones. Sooner or later, light will shine forth upon the pathway of those who hold themselves ready to go when and where Christ leads the way.

Every step in life should be that of faith, of love, of consecration! We should walk in the light, as Jesus is in the light. Christ offers to walk with us through all the journey of life, and cheer our way by his presence. If we do not avail ourselves of his companionship, it is our own fault, our own loss. If we grope in darkness, it is because we refuse the presence of the only one who can make our way bright and joyful. We need to cultivate that faith which works by love, and purifies the soul. Our greatest danger is in harboring unbelief, and neglecting to cherish the precious love of Jesus.

### THE PRESENT TRUTH.

BY ELD. D. M. CANRIGHT.

V. *The warning message will last through one generation—then the Lord will come.*

God does not give his warnings to those who do not need them; hence, when a warning is given, it is always given to that generation which will live to see the event of which they are warned. It was so in the days of Noah, and in other cases.

God does not give his warning to one generation and let them pass off the stage of action, and then bring his judgments on another generation.

But the very generation who hear the warning will live to see the consummation of it. The signs will be given, then will come the proclamation based upon those signs. In Matt. 24, after giving the signs which should mark his second coming, Christ says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Verse 32. Yes; when we see the leaves putting forth, we all know that summer is at hand. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verse 33. When are we to learn this parable of the fig-tree? Answer. When we shall see all these things. This locates the time of which he is speaking, viz., when these signs have appeared. Luke gives it thus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Chap. 21:28. When are they to look up and know their redemption is nigh? When these things *begin* to come to pass. Nothing could be plainer than that. See verse 31. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now of what time is he speaking? It seems as though the blindest might see that it is the time when these signs shall appear. He says that when these signs do appear, *then* we may know that his coming is near, even at the door. The next verse tells how near. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34.

What generation? Not the generation he was talking to, as some have foolishly argued; but the generation he was speaking of, viz., that generation which shall see these signs come to pass. Because he says "this" generation, it does not necessarily follow that he meant the generation then living. Ps. 95:10, furnishes a similar use of the phrase, this generation. "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways." The psalmist says, "This generation," and yet he was speaking of the generation which came out of Egypt five hundred years before. See Ps. 2:7: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee." "This day have I begotten thee," says the psalmist. Was Christ begotten upon the day that the psalmist penned that? Certainly not. This language was quoted by Paul, and applied to Christ's resurrection a thousand years afterward. Yet the psalmist says, "This day." How could he properly say, "This day"? Because his mind was carried forward to the time when that event should occur, and, speaking of that time, he says, "This day," that is, the time under consideration. So Christ, when he says, "This generation," means the generation of which he was speaking, the one that should see the signs. In all the prophecies it is the general style of speaking to use the present tense for the future.

Now we inquire for a moment, What has come

to pass in our days? This thing has not been done in a corner. Everybody knows that for the last thirty-five years or more, there has been a class of people preaching that the Lord is coming in this generation. They have met with bitter opposition, with scoffing and ridicule, with persecution and slander, yet they have steadily gone forward and faithfully warned the world of the coming events. During the last thirty-five years, books and tracts upon this subject have been scattered by the million, like the leaves of the forest, in every part of the world, till there is scarcely a school-district where they have not reached, or a school-boy who has not heard the proclamation; and there are to-day, scattered all through the land, not less than one hundred thousand souls who are expecting the immediate advent of Christ.

I appeal to the reader, whether this proclamation has not been extensive enough and long enough to fulfill the prophecies and condemn the world? Paul says that Noah, by his preaching, condemned the world, Heb. 11:7. But compare that a moment with this. He had no one to aid him in that work; but here are thousands engaged in this. He had no printing presses to publish his message; now, we have a score of them constantly aiding in this. He had not a tract; now, we have them by the thousands. He had not even a Bible; now, there is one in every house. He had no railroads or steamboats to facilitate his traveling; now, we can go to the ends of the world in a few days' time. If, then, one man, without a single colporter, without a paper, without a tract, without a Bible, by his single voice alone, condemned the millions of that generation, even the whole world, how much more will the proclamation here given condemn this generation. Suppose, for a moment, that the Lord should come in this generation; would they not be without excuse? Could they say that they had not been warned? They might say that they did not believe that the warning which they heard was from God, and that would be all that they could say. The antediluvians might have said the same, and all others who have been warned and rejected the warning.

Dear reader, we pray you to lay these things to heart, and do not pass them by lightly. It may be that God is in this work after all. If you have not seen signs and evidences of the near coming of the Lord, is it because none such have appeared? or is it because you have not been watching for them? If not, give your attention to them. Do you know what are the signs of the last days? The Bible has given scores of them. Could you name a dozen? Might not many of them take place right before your eyes and you not know that they were signs of the last days, simply because you have not studied the Bible sufficiently on this point? May the Lord help you to wake up before it is too late to embrace present truth.

Look at it from our stand-point a moment. The Lord is coming; signs are everywhere appearing; the warning is sounding through the world; a people is being gathered out, waiting for his coming; the awful events of the Judgment and the plagues of the last days are about to burst upon us; the mass of the world are asleep; a worldly church and ministry are telling them of the golden age soon to come. If these things are so, what is your duty? Is it not to regard the signs, heed the warnings, and join the little band who are trying to arouse the world concerning their impending doom?

Do you say that if we believe in Christ, we shall be saved whether we believe these things or not, granting that they are true? Do not deceive yourself so. Faith that God accepts is that which accepts the special work which God causes to be done in our day. Look at the past and learn from that. God sent Noah with a warning to that generation. Then that was their present truth. No one before that had ever been required to hear or believe that truth. Hence they thought it was of no consequence, and so rejected it. Noah was left alone to struggle on and bear the whole burden and reproach of the work. But they all perished and the event proved that Noah's message was of God. Now all are ready to praise Noah and have great faith in his work.

But by and by God sends another special message and additional truths through Moses. He, too, meets most determined unbelief and bitter opposition even from the chosen people of God. They murmured at him, threatened to kill him,

rebelled against his authority, etc. See Num. 16. Now ask those very men if they believed Noah's message, and they would profess the strongest faith in Noah and his work. The reason is this: After a work is all done, the sacrifices all made, the opposers put down, the victory won, and the event demonstrated that it was God's work, then it is an easy matter to shout for the victorious party. It requires no sacrifice, no risk, no faith, to accept that.

So when the Lord sent Elijah, Jeremiah, or any of the prophets, the people held them in doubt, or opposed and persecuted them. Yet these same people had unbounded faith in, and devotion to, Noah, Moses, and all the prophets who lived before their own day. And so again after these holy prophets had delivered their message and sealed it with their blood, the following generations would awake to the fact that they were God's servants. Then they could not do enough to praise and honor them. Says Jesus: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30. These prophets had been put to death by their fathers; but now when the event had proved beyond doubt that they were sent of God, these hypocritical time-servers were loud in their praises and eager to honor them. But notice, there was now no risk, no sacrifice, in doing this. They flatter themselves that if they had lived in the days of these martyrs they would have believed them and suffered with them. But see! these very men turned right around and killed God's own Son! They had strong faith in all God's servants and their works in the past; but when it came to their own time, they did just as all had done before them; they took the popular side, the easy side, where there was no sacrifice, no persecution. Their faith was wholly in things of the past for which others had suffered and died.

But they were blind to the all-important work of God in their own time. This they did not and would not see. They thought that their faith in the work of God in the past would save them.

As to this Jesus, they did not know whence he was; and the baptism of John, they could not tell whether it was from Heaven or of men. But they believed Moses, the prophets, etc., and that was enough. It had saved their fathers, and it was good enough for them. Here is where men deceive themselves. A man may believe all the works of God in the past, but if he rejects the special work for his own time, he will be rejected by God. Faith in present truth, a faith which will lead a man to obey it, to give his life for it and to aid it with his means and influence; that is a live faith, a faith that will save a man and gain him a great reward in the kingdom.

What is the use of faith? It is to lead a man to work. James 2. Faith that does not lead a man to work is dead. When does God call upon men to have faith? When he has a work to be done among men. In what does he require them to have faith? In the work he has to be done in their day, for in this they can assist; not in some work in the past which others have done, and which does not need their help or sympathy now. *The present truth, the present work, and faith in the present work, which leads men to engage in and support the present work*—this is what has always been pleasing to God—this is Bible faith.

A dead church and formal professors always have great faith in God's workers of the past, but only contempt and persecution for his work in the present. Reader, be careful. All your talk about faith in Christ and what he did and suffered in the past will avail you nothing if you reject his work for the present time. As we have shown, the coming of the Lord and a special preparation for it is now the present truth. Will you take a part in it?

### WOODEN, OR GOLDEN?

SOME one asked Boniface, the martyr, whether it were lawful to give sacramental wine in a wooden cup. "Time was," said he, "when there were wooden chalices and golden priests; but now there are golden chalices and wooden priests."

The remark has as keen significance this day, as then. In that olden time there were officials in the church who attempted to gain men's confidence and devotion by outward circumstances, by pomp, and profession, and bold ado about the



altars. Yet when wooden chalices were introduced, and services were conducted in a more unpretentious way, the ministry lost none of its dignity.

This calling is not designated by any uniformity of garb, or flashy furniture. The truth of the gospel is evermore better than its comeliest apparel. Poor and simple of address, many a minister of Christ Jesus stands in a lowly place, unseen and unknown by the masses, and yet the royal insignia of Heaven is upon him, and angels move in ministries about his humble mission. The Master himself was poor. The chosen apostles wore the everyday garb of toil. A large salary, and a towering spire, do not insure success or respect for the minister. He is esteemed, if really, for his works' sake, and for the sake of the cause he represents. Good livings, do not always command good hearings and true believings. Downright piety is more than highest promotion. The cross was wooden; but the crown is gold.—*Alexander Clark.*

### THE RESURRECTION OF THE BODY.

BY J. H. PETTINGELL.

THERE are three general views entertained by Christian men on this question of the Resurrection, namely:—

1. That at death the body dissolves, and the spiritual part of man, released from its confinement, goes to its own place in the other world, and there remains in conscious happiness or misery till the resurrection, when it re-enters its own body, made fit for its permanent occupancy, and with it, after the Judgment, enters upon its eternal state of joy or sorrow.

2. That the spiritual part of man, at death, leaves its material body forever behind, and in a kind of immaterial, ghostly body peculiar to it—"an elimination of a non-atomic enswathement of the soul," as Dr. Warren says—enters at once upon its eternal state.

3. That there is a complete suspension of consciousness from death till the resurrection; that when Christ shall come to judge the world, all the dead will be raised and live again; the wicked will then or thereafter be utterly destroyed, and the righteous, in their spiritualized bodies, made incorruptible and immortal, like unto his own glorious body, shall live and reign with him forever.

The first theory or hypothesis is that of the whole Papal Church. The Reformers brought it with them as an heir-loom, with no essential modification, out of this church, and it remains to this day the belief of a majority of the Protestant world. But it is evidently fast losing its hold on intelligent inquirers, and cannot stand the test of careful examination in the light of either reason or revelation.

The second is the view advocated by the Swedenborgians—though they hold to a somewhat more substantial spiritual body than some others. It is also that of so-called "Spiritualists" generally, by whatever other various names they may be known. It seems to have been the doctrine of the ancient Greeks and Romans, as it is indeed now of the pagan world, who believe in no other resurrection.

The third is, as we think, that which is taught in the Scriptures throughout, and especially by Christ and his apostles, and which was held by the early church, until its faith was corrupted by the coming in of Plato's philosophy, which required a new construction to be put upon the language of God's word. It has been held by not a few from that time till now, in spite of its unpopularity. William Tyndale, the martyr, held it. Bishop Whately advocated it. Dr. Delitzsch maintains that it is only by a miraculous or abnormal provision, arising out of the economy of redemption with a view to a future resurrection, that man is kept from absolute extinction during this interval. The Second Adventists, with some exceptions, hold it, and so do those generally who believe in the immortality of the righteous only; who now have come to constitute a large and rapidly increasing company in all our churches.

I have no room here to set forth the argument for this issue, and can only remark in the briefest manner that it seems to me to harmonize with the teachings of reason and science and Scripture better than any of the other views.

Science affords no evidence that the soul of man, whatever it may be, can maintain a conscious, active life, and fulfill its functions apart

from the body upon which it now so evidently depends; but much to the contrary. Science insists on the complete unity, solidarity, of man. He is an integer in his birth, in his life, and in his death. Scripture teaches that man sinned as one individual unit; that he was condemned as a unit; that he was redeemed as one individual man; that he will be raised as one, and immortalized and glorified as one—body, soul, and spirit together. We have no authority from nature or Scripture for believing that a man lives naturally after he dies, much less that he does not actually die at all. The transmission of life from one to another by propagation is a natural process; but for the individual to die, and yet continue to live, or to live again after dying once, is contrary to every analogy of nature; it reverses the very meaning of the word death. The Bible teaches that death is the fruit of sin, and would be the final end of all life were it not for the special interposition of Divine Providence through the redemptive work of Christ; that the resurrection of man from the dead is a miraculous, supernatural event.

On this account it represents death as a sleep, and the resurrection of the dead as a future event—not future merely to those now living, but future to those already dead—and as a simultaneous rising: "They that sleep in the dust of the earth shall awake," etc. "Thy dead men shall live; together with my dead body shall they arise." "Christ the first-fruits; afterwards they that are Christ's at his coming." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them also that love his appearing." "That day," "the last day," "the end of the world," are repeatedly referred to as the time when the dead shall be raised and the righteous rewarded. It is then the net is to be drawn, and the good fish separated from the bad; then that the wheat is to be gathered into the garner, and the chaff burned up.

The Athenians believed in a ghostly state after death, but when Paul preached a resurrection from the dead they were offended; and so did Agrippa, to whom Paul said, "Why should it be thought a thing incredible that God should raise the dead?" The resurrection of the dead was a new, Christian doctrine—pre-eminently such—and was so regarded by the Greeks, Romans and others to whom it was preached. Their view of the after-life, which is substantially the one I am opposing, cannot properly be called a resurrection, but rather an ascension or assumption. It is a virtual denial of this cardinal Christian doctrine. It is against this sort of philosophy that we are specially warned in the Scriptures.

I entirely agree with your correspondent when he says that "the idea of a day of Judgment is inseparably connected with the resurrection of the body, and this last with the suspension of being [consciousness?] from death till the resurrection." And the only argument that he brings against this view is that it involves "the dreary notion of an age-long sleep," etc. The force of this objection might be admitted were the dead supposed to be conscious while waiting for the coming of their Lord. But if they are utterly unconscious of the lapse of time there is no apparent waiting on their part. The waiting is only on the part of the living. Practically, the very next moment after one's death, his Lord comes to call him, so that in fact the dead enter at once and together into glory; they depart not to prolong a dreary waiting, but to be with Christ. The voyage is not a dreary one, but the transition is apparently instantaneous.—*Christian Union.*

### EGYPTIAN WATER-CARRIERS.

"The gift of God! the gift of God!  
Who will buy the gift of God?"

Such is the cry of the picturesque-looking water-carrier, as he goes about the streets of Egypt with his water-skin thrown over his shoulder, during the season of drought, when the water, from its preciousness, may well be called as it is, the gift of God; for, in their language, the two terms are used interchangeably to express the one thing, the gift of God meaning water, and water being the gift of God. During the heat, and before the Nile has overflowed its banks, the poor especially realize how valuable a thing it was when given in abundance, and recognize it emphatically as the "good gift" which "cometh down from above."

As the water-carrier goes along his way—now coming into a wealthy part of the town—a rich man, thinking of the need of the poor, and wishing to bestow a kindness on them, steps out of his mansion, and pays the man for all the water he has, desiring him to go into the poorest quarter and give it away.

The man gladly hastens off, and reaches a lane where the poorest have their dwellings, and now altering his cry, instead of saying, "Who will buy the gift of God?" he cries out:—

"The gift of God! the gift of God!  
Who will take the gift of God?"

We can imagine how gladly the poor, thirsty ones gather around him, and how there would be no delay before the empty vessels were brought out of their houses to be filled. "Give me a drop!" "Remember me!" "Fill up my pitcher!" "Let me have a draught!" and such like eager appeals in beseeching tones would make the water-carrier think how best he could dispose of the precious liquid; and, while gladdening him to be the bearer of so free and prized a gift, it would go to his very heart that he had not enough for all.

What a grand picture we have here of the "water of life," which is offered "without money and without price," to every one that thirsteth. "The gift of God is eternal life through Jesus Christ our Lord." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Jesus, our "rich man," has paid for the water for which our souls were dying of thirst; and as we have no money, it would be a hopeless case indeed, for us, if Jesus in his love and in his pity, had not thought of our need, and come, not only to purchase it for us, but actually to bring it with his own hands to our parched lips.

But with Jesus there is enough, and to spare. The fountain of his grace never fails,—the stream of his grace is never dried up,—no one need be afraid of being sent away empty, for "every one" is invited; and it will never be exhausted till the last poor, thirsty sinner, who has felt his need, has come for an unfailing supply of the gift of God. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." John 4:10. "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John 4:14.—*The Truth.*

### NEVER SATISFIED.

"JOHNNY, come here," said Dr. Fry to his little boy, who was playing on the carpet in the dining-room; "here is an apple for you."

It was so large that he could hardly grasp it. Dr. Fry then gave him another apple which filled the other hand.

"Here is another," said he, giving the child a third.

Little Johnny tried hard to hold it between the other two, but could not succeed; it rolled away across the floor. On seeing this, he burst into tears.

"See," said Dr. Fry to a lady who was present, "here is a child with more than he can enjoy, and yet not satisfied. My child is just like us all. We are ever seeking to possess more and more of the world's treasures, and yet we are never satisfied. Oh! that we were equally in earnest in 'grasping' the promise of the gospel."

Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express; these will educate him. The society you live in will educate him; your domestic circle will educate him; above all, your rank, your situation in life, your home, your table, will educate him. It is not in your power to withdraw from him the continual influence of these things except you were to withdraw yourself from them also. Education goes on at every instant of time; you can neither stop it nor turn its course. What these have a tendency to make your child, that he will be.—*Barnes' Monthly.*

NEVER retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.



## DAVID AND HIS SIN.

BY ELD. W. H. LITTLEJOHN.

WHEREVER the Bible is read, the writings and history of King David are destined to occupy a conspicuous place in the thoughts of men.

In what he has written and said in the Psalms and elsewhere, the devout mind finds a spiritual aliment which affords consolation and instruction adapted to nearly every want and circumstance in life.

In what he has *done*, the infidel finds a weapon which he employs with more or less effect in his warfare against the inspiration of the Scriptures.

On one occasion the Lord declared that "David was a man after his own heart." This declaration has furnished the text for many a labored attack upon the character of the God of the Bible. "Why," says the caviler, "if David was indeed a man after the heart of the God of Israel, then that God furnishes us with an adulterer and a murderer as a model of the highest type of manhood of which he can conceive. But such a statement we cannot accept as a true representation of the ideal of manhood which the God of the universe does really hold; and we therefore reject the whole statement, and the scriptures which contain it, as a sheer fabrication and a libel upon the character of the great Author of all things."

With this declaration, the issue is squarely made between those who are believers in the inspiration of the Old Testament and those who are deistical in their way of thinking. At first blush it would seem, also, that the rejecter of God's word possesses an advantage in the argument which it would be hard to overcome. No unprejudiced mind can believe for a moment that murder or adultery is right. When, therefore, the objector fastens the one squarely, and the other at least by complicity, upon an individual who was not only a king but also a prophet of the Most High, it is difficult to see how it would be possible to vindicate the God of David if, indeed, it is true, as charged, that David was approved by him as holy while in the continued commission of these wrong acts.

But before we surrender all faith in a book which purports to be a revelation from Heaven to fallen man, and which in its teaching is, as a whole, as out-poken in its condemnation of the sins in question as the infidel possibly can be, let us first inquire whether his premises are well taken and his conclusions correctly drawn therefrom.

We inquire, therefore, Was David guilty of adultery? The answer is necessarily in the affirmative.

We inquire again, Did he connive at the destruction of Uriah the Hittite for the purpose of shielding himself from shame?

The reply is once more in the affirmative.

We ask still further, Did the God of Heaven ever approve David for the commission of either of these deeds?

Here the reply is positively in the negative. So far was he from doing so that he sent to the king the prophet Nathan, to declare to him the parable of the little ewe lamb which was the only property of the poor man, and which his rich neighbor took by violence from him and slew, for the express purpose of helping the king to see the enormity of his sin in the case of the wife of Uriah, and of furnishing an opportunity to express the utter abhorrence in which his course in the matter was held by the God of Heaven. (2 Sam., chap. 12.) In order, also, to put the matter beyond the region of debate, it is declared in the eleventh chapter and twenty-seventh verse of second Samuel that "the thing that David had done displeased the Lord;" and in the twelfth chapter of the same book, that God—not satisfied with a simple denunciation in words of the king's course—also declared unto him that as a punishment of his crime the sword should not depart from his house; at the same time smiting with death the illegitimate offspring of the king's lust. How far the threatenings of Jehovah were fulfilled the sad history of murder, rape, and rebellion in the king's own household, and among his own offspring, bears ample testimony.

Having shown now that the skeptic is wrong in asserting that God did really indorse the action of David, we are prepared to consider candidly and carefully the declaration that the latter "was a man after God's own heart."

Is such language as is claimed by the infidel anywhere employed in the Scriptures?

It is certainly so done. (1 Sam. 13:14.)

The next interrogatory to be propounded is, Was it before or after the king's connection with the matter of Uriah and his wife that the language was employed?

An examination of the record shows that according to the chronology of our Bibles, this language was used fifty-eight years before the crimes had transpired which have been passing in review.

Here, then, two important facts are brought out. The first is that David's great transgression occurred in the latter part of his life, and that God emphatically condemned and punished the same, as positively set forth in the word.

The second is, that the words of commendation and approval which God spoke of the king were uttered while yet he was innocent of adultery and complicity in the destruction of Uriah.

Putting these things together, we find that the infidel has made out his case by a perversion of the facts which appertain thereto.

He represents God as approving the course of David and cites as evidence the fact that the former spoke commendably of the latter, leaving us to infer that he did so after the latter had committed the sins in question. But as this is not true, he has utterly failed to carry his point, unless he can show that God could not properly approve the course of a man at one period of his life, and disapprove it at another.

But can he do this?

By no means. The slightest reflection will satisfy the candid reader that the life of many a man can be shown to have been exemplary and worthy of commendation up to a given point, whose subsequent course—as the result of strong temptation—has been characterized by deeds of the darkest hue.

Many a criminal has been able to point to the first step which he took in his downward course, and back of that to a life of comparative innocence.

As in their cases so in that of David. His earliest history was his best history. Up to the fatal hour of the king's walk upon the housetop, and his consequent amour with the wife of Uriah, his chastity, according to the standard of these times, was unimpeachable.

How unfair, therefore, the course of the infidel, who, ignoring this fact and the positive reprobation, in so many words, of David's course by the God of Heaven, seeks, by confounding the dates of the commission of the specific sins by David and God's indorsement of him, to deceive the unlearned and unwary into the belief that the God of the Bible had approved in the case of David of great immorality in action. The only justification which can possibly be offered in the behalf of those who persist in thus misrepresenting the real attitude of the author of the Scriptures as related to the sins of one of the greatest men that ever lived, must be looked for in the ignorance of those who indulge in the same.

If, however, they shall still persist in their misrepresentation when apprised of their mistake, then this plea even cannot be offered in their behalf.

Should it be urged by any that the difficulties of the case are not entirely removed by the explanation given, since God did employ David subsequently to his fall, then we reply that—granting this to be the case—he was wholly justified in so doing; for if David sinned he repented of that sin in bitterness of soul, and turned again to the God of Heaven with his whole heart.

Will any one insist that after he had done so God ought still to cast him off, and to refuse to him a place of honor or usefulness?

Should they do so, we inquire, Who, then, can God employ in manifesting himself to men?

If it be true that he ought only to use those as the mediums of his revelation who have never sinned, and if it be true that thorough repentance for sin when once committed will not render it possible for God to employ the individual thus repenting as an instrument in his service, then he is precluded from revealing himself to us altogether; since "there is none that doeth good and sinneth not."

To our mind, the fact that God received David back to full favor after full contrition, instead of furnishing us an occasion for cavil, should be accepted as one for profound gratitude and thanksgiving; since it affords to all the assurance that their past transgressions do not necessarily exclude them from the favor of Heaven, and that there is hope for sinners of the deepest dye, provided they repent and reform.

To our mind, also, the character of David, when taken as a whole, is—after making all due allowance for the times in which he lived—one of the grandest in history.

If he had his faults, he was also possessed of shining virtues. From the humblest walks in life—from following his father's sheep in the wilderness—he rose steadily to the highest honor which his generation could confer. As a warrior, his prowess was unequaled, and his genius was without a parallel in his age. As a king, he was wise and beneficent. As a prophet, his hand swept the chords of human sympathy, and struck the key of human experience, as no other had done before or has done since. As a father, his tenderness of heart and forgiving spirit, as he agonizes and pours forth a flood of tears at the undesired death of a rebellious and unworthy child, are most forcibly brought out in his "would God I had died for thee, O Absalom, my son, my son!" 2 Sam. 18:33. As a fugitive from the unreasoning and unreasonable Saul, his forbearance is most impressively illustrated by his refusal to take vengeance on his adversary when occasion had been offered him again and again. As a repentant sinner, the heartiness and thoroughness of his contrition afford manifest evidence that, although possessed of the weaknesses of human nature, there was in him after all a strength of principle which gave him the victory in the last resort. Sad it is indeed that through one fatal mistake his career has been measurably clouded.

But even in that mistake we see a disposition to counteract the terrible effects which would naturally follow. This he could not do altogether. The prophet declared that in his fall the wicked should take occasion to blaspheme God. (2 Sam. 12:14.) How fully this prediction has been realized the necessity for this article proves. While, therefore, we regret the action, and the occasion which it has afforded to the enemies of God for traducing his word, our faith in that word should be strengthened when we see how literally this prophecy concerning the course which the enemies of God would pursue in reference to David's sin has been fulfilled in ages in the past, and how literally it is accomplished even before our own eyes.

## SABBATH HISTORY.

READER, have you ever reflected that you are not keeping the day which Christ, his apostles, and the primitive Christians observed? There is no evidence that the first day, or Sunday, was observed even as a festival, until some time in the second century. The first law for Sunday was that of Constantine in A. D. 321; from that time forward ecclesiastical and state influences were used with rigor to turn the people from the observance of the Sabbath, and oblige them to keep Sunday. Christians generally continued to keep the Sabbath until the fifth century, as is evident from the oldest authorities on the subject, of whom are Morer and Geisler. To this effect Dr. Twisse quotes Baronius, Gomar, and Rivet. The same testimony is given by Dr. Lyman Coleman of Philadelphia in his "Ancient Christianity," chap. xxvi, § 2:—

"The last day of the week was strictly kept for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. During the early ages it was entitled 'the Sabbath,' this word being confined to the seventh day of the week, which, as we have already said, continued to be observed for several centuries by the converts to Christianity. No law or precept appears to have been given by Christ, or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

The Abyssinians have always observed the Sabbath. Traces of Sabbath-keeping in Europe are found from the sixth century to the sixteenth. In the year 600 there was a class of Sabbath-keepers in Rome who were denounced by the Pope. Erasmus speaks of Sabbatarians in Bohemia. Many of the Waldenses were called *Sabbatatti*, because, as Benedict says, "they met for worship on the seventh day, and did not regard the first day Sabbath." From references by old authors, it appears that in the beginning of the sixteenth century there were Christian Sabbath-keepers in Germany, Holland, and England. The Sabbath controversy in England waxed great



from 1585 to 1685. It has been continued in England and America ever since, but at no period has it assumed such proportions as within the past forty years. The present number of Christian Sabbath-keepers in Western Europe and America is supposed to be about 40,000, with an increase of more than a thousand annually. This does not include the Russian Sabbath-keepers, who are reported to number more than a million. Thus, from the time of the apostles until the present day, there have existed Gentile Christians who have faithfully adhered to and observed the seventh day—the true Sabbath of the fourth commandment.—*London Sabbath Memorial.*

#### TEST OF LOYALTY.

BY ELD. R. F. COTTRELL.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relation to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbor as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbor; while two of them are affirmative, requiring us actually to show honor to God and to such of our fellow-men as, from our mutual relation to each other, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honor our parents.

It may be objected that the fourth commandment is negative, forbidding labor on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honor him, is better adapted to test man's loyalty, than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31:13, 17; Eze. 20:12, 20. And when he purposed to prove his people in the wilderness, whether they would walk in his law, or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16:4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14:9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments, except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the only weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law, or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact that the only precept of the moral law, instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last, grand test of loyalty which is before us.

Oh! that men would open their eyes and see that their Creator has a right to be honored by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.

NEVER open the door to a little vice, lest a great one should enter.

### The Sabbath School.

#### ATTENTION AND DISCIPLINE.

DEAR TEACHER FRIEND: I have made a visit to Miss T.'s class, having heard much of her excellent methods of securing attention and good order. Knowing so well the great interest you have in your work, and knowing, too, your desire to go on to perfection in the art of teaching, I want to give you the advantage of what I saw and heard.

When Miss T. entered the room, the assistant teachers and the children were all in their places. She came before them with a bustling, cordial manner, laying her Bible on the little table. For the moment every eye was upon her, and before those eyes had time to wander and carry the attention with them, she had commenced the exercises. It seemed as if she had swept the "pansy-bed," and held them all in a beautiful bouquet close to her heart. After the "introductory exercise," the lesson was given to the assistant teachers. Each little group of teacher and class put their heads so close together that you could almost have put a bushel basket over them.

I said to myself, I do hope no tardy ones will break up those interested little circles. Just then the door opened, and in came two little tots. Miss T. gently intercepted them, and gave them seats so near me that I heard her ask, "What has made my little friends late this morning?" "Breakfast wasn't in time," was sobbed out. "Look over to your class and see how hard they are thinking and talking about the lesson. If you go there they will forget about the lesson and talk about you; will you go there, or stay here?" "Stay here." I noticed that these children were allowed to take their places in the class just before the closing exercise, in which Miss T. then assumed full charge with a manner that indicated such perfect confidence in the children's disposition to do right that for them to have done otherwise would have been like betraying trust. If it had not been a mission school I should have said to myself, I wonder where the troublesome children go to Sunday-school? surely not here. Nothing was said about order during the whole session. Just before beginning the closing exercise the children were allowed to rise and sing a song, accompanied with appropriate motions. I thought it was a happy way of resting little bodies that would otherwise have to move and be called disorderly. I noticed that Miss T. made the motions which she wanted the children to make.

I was favorably impressed with the naturalness of her voice. She always used pleasant, conversational tones, and in this regard differed from the majority of primary teachers I have heard, whose voices have either been too loud, too low, or had in them a patronizing element. The quality of the voice has great influence in a class. Have you not yourself felt this when listening to different public speakers whose voices seemed to have the power either to soothe or irritate?

At the close of the school Miss T. apologized for not speaking with me before, saying that it was her habit to devote herself wholly to the class during the session. We walked away from the church together. And now I want to give you a few extracts from our conversation, for I am sure I gained some hints which must be a part of her secret of success. I said, "I was gratified by the order in your class; but are you not sometimes obliged to give reproof, or ask for quiet?" "I never tell children to keep quiet," was her reply, "but I correct myself, rather than the children. If my class becomes restless, I am sure that I have grown tedious, so I either brighten my lesson, or change the exercise. Sometimes there will be a degree of inattention or play in any class, for which the teacher is hardly responsible. In such cases I ask the disorderly ones questions on the lesson; or, if possible, go and stand by them, making no mention of the fault, however, as that would destroy the attention of the whole class."

"If you should not succeed in checking the disorder by diversion, what would you do?" I asked. "Quietly dispose of the offender by seating him alone, continuing all the time to talk about the lesson." "Some teachers, you know, have difficulty not only in keeping, but also in securing attention." Miss T. replied, "Children should not be required to pay strict attention

until there is something to receive for it. To request attention before the exercises or lesson begins, reminds me of the individual who had agreed to teach a class of boys and girls to whistle. He began by saying, 'Prepare to whistle.' The smiling which followed rendered whistling impossible. I am persuaded that the quickest, surest, and pleasantest way to gain the attention is not to ask for it, but to win it. I cannot say that I have ever had the perfect attention of a class from the beginning to the end of a lesson, but I have been able to prevent habitual inattention on the part of any children by asking several in succession to give answers to the same question, and by having their replies repeated by the whole class simultaneously, or by any one who seemed disposed to be inattentive. In all this, then, there is for you and me this thought: Win attention and order, rather than demand it."

I was here reminded of what Dr. Gregory has said about securing attention. He says in substance, attention is of two sorts—compelled, and attracted. The former is only momentary, because it is mechanical, and therefore purely external. The latter scarcely knows any fatigue, because it is vital—hunger, seeking food—excited interest, seeking gratification. "Yes," Miss T. replied, "but we must not forget that 'fixed attention is physically impossible in a child for any lengthened period.'"

Now I am going to close this letter by giving you a few extracts from Pestalozzi, "the father of popular education:"—

"When I recommend to a mother to avoid wearying a child by her instructions, I do not wish to encourage the notion that instruction should always take the character of amusement, or even of a play. A child must, very early in life, be taught that exertion is indispensable for the attainment of knowledge. But a child should not be taught to look upon exertion as an evil."

"I would suggest that the best means to prevent this is to adopt a mode of instruction by which the children are less left to themselves—less thrown upon the unwelcome employment of passive listening—less harshly treated for little and excusable failings, but more roused by questions, animated by illustrations, interested and won by kindness."

"Interest in study is the first thing which a teacher, a mother, should endeavor to excite and keep alive. There are scarcely any circumstances in which a want of application in children does not proceed from a want of interest. There are, perhaps, none in which a want of interest does not originate in the mode of teaching adopted by the teacher. If he is not, with his whole mind, present at the subject—if he does not care whether it is understood or not, whether his manner is liked or not—he will never fail of alienating the affections of his pupils, and rendering them indifferent to what he says. But real interest taken in the task of instruction—kind words, and kinder feelings, the expression of the features, and the glance of the eye—are never lost upon children."—*Mrs. W. F. Crafts.*

#### TOM'S GOLD DUST.

"THAT boy knows how to take care of his gold dust," said Tom's uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust!—*Little American.*

ALWAYS have order in the Sabbath-school. Get it by insisting on it quietly, allowing nothing to proceed when the order is not perfect. If you consume one session in getting order, it will have been spent most profitably. Keep order by infusing a spirit of devout and joyful worship into your exercises.



# The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } . . . . EDITORS.

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 11, 1880.

## THE FIRST AND THE LAST.

THE Coming One declares himself to be the first and the last. "Behold, I come quickly, and my reward is with me, to give every man as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last," Rev. 22:12, 13. In creation the Father is first. God made worlds by his Son. Heb. 1:1, 2.

But in the execution of the plan of redemption, Christ is the first and the last. He is the only source of redemption from sin, from paradise lost to paradise restored. When the plan of redemption was first opened immediately after the fall, as the representatives of the race stood trembling with guilt and shame at the gate of paradise, Christ was there. The holy angels, his representatives, were present with offers of pardon and hope on conditions of repentance and faith.

Before the transgression, man talked with God, and Christ, and angels, face to face. In his confiding innocence in holy Eden, he walked by sight. But when all was lost and moral darkness, like the pall of death, rested upon a ruined world, the star of hope arose in Christ.

In humiliation, obedience, and faith, there is hope in Christ for the repenting sinner, while by the comparatively dim light of the spirit of prophecy he walks by faith. Christ opens this door of hope for fallen man. Christ instituted the path of faith that leads from sin to holiness, from earth to Heaven. He is, in this sense, the author and finisher of the faith of the gospel. Christ, as the author of our faith, commenced the work of redemption from sin as early as the representatives of the race stood beneath the burden of guilt outside the gate of paradise. His work reaches forward, embracing all dispensations of human probation, to be finished at his second coming and the resurrection of the just, when faith shall be lost in sight, and hope in glad fruition.

"I am the first and the last," says our adorable Redeemer. The plan of redemption is one plan, reaching through the Patriarchal, Jewish, and Christian ages. Christ is the only Saviour of sinners in the first dispensation of divine grace, in the second, or Jewish, and in the last.

"Wherefore, holy brethren, partakers of the heavenly calling," says Paul, "consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 3:1, 2. The relative position of Christ and Moses is the subject here introduced for our consideration. The apostle continues,—

"For this man [Christ] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Verse 3. Paul here uses the figure of a carpenter and the house he builds to illustrate the relation of Christ to the Jewish system which Moses represented. The carpenter builds the house. Christ builds Moses. The figure was not designed to teach that Christ built, or created, the physical form of Moses. Paul's subject is the two houses, the two priesthoods, the two churches, the two dispensations of the Israel of God. The carpenter brings the house into existence; Christ brings into existence the typical system which Moses represented. He is the author of the Jewish system as verily as he is the author of the Christian system. And those who hold the two in wide contrast, array Christ against Christ.

Speaking of the typical law of the Jewish system, the apostle represents it as "having a shadow of good things to come." Heb. 10:1. The good things of the Christian age cast their shadow back into the Jewish age. And as the shadow does not exist independent of the body that casts it, so the Jewish system existed because in God's great plan of redemption the Christian system was to exist. As the men who built the monument at Bunker Hill, in the very act of building brought into existence the shadow which the monument casts, so Christ, in becoming the author of the Christian system, also becomes the author of the Jewish system.

J. W

## TITHES AND DEBTS—NATURE OF OBLIGATIONS.

SOME have said—and some even yet say—that they will pay their tithes (or s. b. as the case may be), when they have paid their debts; and that honesty demands that they shall pay their debts first. To be in debt is generally an unfortunate thing; but some have a faculty of ever being in debt, and it would be easy for such to always evade their duty to the cause of God if that were a valid reason.

But they who speak thus do not seem to understand the nature of obligations. They act as if all obligations were under their own control, which is not the case.

Obligations are of two kinds: 1. Those which are imposed by authority; and, 2. Those which are assumed voluntarily. The former *always* takes precedence of the latter. As the former are not under our control, and have precedence, we ought always to keep them in view when we take other obligations upon us voluntarily.

There are also two sources of authoritative obligation, which might properly be called *government obligation*, namely, the authority of God, the Supreme Governor, the Dispenser of all good, and the authority of the civil government under which we live. The claim of the government is collected under the name of *taxes*. It is collectable as a debt—we *pay taxes*. We never consider them as a gift to the government. The government secures to us the right of holding our property, and protects us from harm—from trespass and assault. In doing this, expenses are incurred of officers, courts of justice, etc., and revenue is collected by means of taxes to keep the machinery of government in motion. Under a good government—one which is truly "for the punishment of evil-doers, and for the praise of them that do well,"—no debt should be more cheerfully paid than that which we owe to the government for the security which it affords to life and property.

This obligation has come to be so well recognized that very few seek to evade the claim. No one thinks of urging that he cannot pay his taxes until he has paid his debts. His tax is a debt taking precedence of those which he voluntarily incurs. Other debts he *ought* to pay—this he *must* pay. Other debts he assumes of his own accord, and from them he might have kept free if he had so chosen or so planned; this is enforced by authority, and he has no option in the matter.

Just such an obligation we owe to the government of Heaven. God is the giver of every good and perfect gift; in him we live, and move and have our being; He giveth to us life, and breath, and all things. "Except the Lord keep the city, the watchman waketh but in vain." He has a cause on earth to be maintained, and he has appointed that it shall be carried on and maintained by men. The gospel is to be carried to every nation, and preached to every creature. This work was committed to men, not to angels. Means are needed to carry on this work. It is right and just, also, that we recognize the claims of His government, and show our loyalty to it, and acknowledge the benefits which we receive from it. As in the case of the claim of the civil government, we do not *give* the amount which God claims as his own, and which he calls a *tithe*. It is a *payment*—not a *gift*. Thus the Scriptures speak of *paying tithes*. "And all the tithe of the land, whether of the seed of the *nd*, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

But the question may be raised: Is not an *offering* counted a *payment* as well as the tithe? Yes; but we have stated that there is a difference in the nature of the obligation. Your tax must be paid whether or not you promise to do so,—whether you consent or demur. That *belongs* to the government. A debt to your neighbor is an obligation voluntarily assumed, and when it is assumed it, too, is binding; it becomes a matter of payment. You *pay* both your debts and your taxes. And it is precisely so with tithes and offerings. The tithe belongs to the Lord. As a government tax, it is imposed by authority. A vow or free-will offering is an obligation of another nature. It is assumed voluntarily. When assumed, when a vow is made, it becomes binding and must be paid. The Scriptures regard this as a voluntary matter. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." If the vow is not made, the obligation is not incurred.

Vows as well as promises to your neighbor, should be made with carefulness and consideration. Careless-

ness in matters of debt—recklessness in promising, or slackness in payment will speedily destroy our reputation; our credit is ruined. So with vows to the Lord. A vow not paid is called the work of a fool. For this the Lord threatens his anger, and to destroy the work of our hands, Eccl. 5. It is ruinous to our credit in Heaven.

But the question of precedence raised in the statement given at the commencement of this article remains to be briefly noticed. If we are not to pay our tithes until we have satisfied all the claims of our fellow-men, it is because the claims of God and his cause are secondary to those of men. Who will insist that this is so? No one will dispute that it is right to render unto Caesar the things which are Caesar's; but we do insist that Caesar's claims are not paramount to those of God. It should be needless to try to enforce this statement with words, but there are Christian people who have so long viewed these things in a wrong light that they scarcely hold themselves under obligation to honor God's claims while a claim of man remains against them. This should not be so. Certainly it should not be so among those who profess to be preparing for the coming of the Lord by full obedience to all the commandments of God and the faith of Jesus.

J. H. W.

## SABBATH IN THE EARLY RECORDS.

WE have learned from such of the early fathers as mention first-day observance, the exact nature of the Sunday festival, and all the reasons which in the first centuries were offered in its support. Very few indeed of these reasons are now offered by modern first-day writers.

But some of the fathers bear emphatic testimony to the perpetuity of the ten commandments, and make their observance the condition of eternal life. Some of them also distinctly assert the origin of the Sabbath at creation. Several of them moreover either bear witness to the existence of Sabbath-keepers, or bear decisive testimony to the perpetuity and obligation of the Sabbath, or define the nature of proper Sabbath observance, or connect the observance of the Sabbath and first-day together. Let us now hear the testimony of those who assert the authority of the ten commandments. Irenæus asserts their perpetuity, and makes them a test of Christian character. Thus he says:—

"For God at the first, indeed, warning them [the Jews] by means of *natural precepts*, which *from the beginning he had implanted in mankind*, that is, by means of the DECALOGUE (*which, if any one does not observe, he has no salvation*), did then demand nothing more of them."

This is a very strong statement. He makes the ten commandments the law of nature implanted in man's being at the beginning; and so inherited by all mankind. This is no doubt true. It is the presence of the carnal mind or law of sin and death, implanted in man by the fall, that has partially obliterated this law, and made the work of the new covenant a necessity. He again asserts the perpetuity and authority of the ten commandments:—

"Preparing man for this life, the Lord himself did speak in his own person to all alike the words of the Decalogue; and therefore, in like manner, do they remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation."

By the "extension" of the decalogue, Irenæus doubtless means the exposition which the Saviour gave of the meaning of the commandments in his sermon on the mount. Theophilus speaks in like manner concerning the decalogue:—

"For God has given us a law and holy commandments; and *every one who keeps these can be saved*, and, obtaining the resurrection, can inherit incorruption."

"We have learned a holy law; but we have as Law-giver him who is really God, who teaches us to act righteously, and to be pious, and to do good."

"Of this great and wonderful law which tends to all righteousness, the TEN HEADS are such as we have already rehearsed."

Tertullian calls the ten commandments "the rules of our regenerate life," that is to say, the rules which govern the life of a converted man:—

"They who theorize respecting numbers, honor the number ten as the parent of all the others, and as imparting perfection to the human nativity. For my own part, I prefer viewing this measure of time in reference to God, as if implying that the ten months rather initiated man into the *ten commandments*; so that the numerical estimate of the time needed to consummate our natural birth should correspond to the numerical classification of the *rules of our regenerate life*."

In showing the deep guilt involved in the violation



of the seventh commandment, Tertullian speaks of the sacredness of the commandments which precede it, naming several of them in particular, and among them the fourth, and then says of the precept against adultery that it stands "in the very forefront of the most holy law, among the primary counts of the celestial edict."

Clement of Rome, or rather the author whose works have been ascribed to this father, speaks thus of the decalogue as a test:—

"On account of those, therefore, who, by neglect of their own salvation, please the evil one, and those who, by study of their own profit, seek to please the good One, ten things have been prescribed as a test to this present age, according to the number of the ten plagues which were brought upon Egypt."

Novatian, who wrote about A. D. 250, is accounted the founder of the sect called Cathari, or Puritans. He wrote a treatise on the Sabbath, which is not extant. There is no reference to Sunday in any of his writings. He makes the following striking remarks concerning the moral law:—

"The law was given to the children of Israel for this purpose, that they might profit by it, and RETURN to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated—that righteousness in them, which had been put to sleep, might revive again as it were by the afflatus of the law, after the manner of a fire [nearly extinguished]."

It is evident that in the judgment of Novatian, the ten commandments enjoined nothing that was not sacredly regarded by the patriarchs before Jacob went down into Egypt. It follows, therefore, that, in his opinion, the Sabbath was made, not at the fall of the manna, but when God sanctified the seventh day, and that holy men from the earliest ages observed it.

The Apostolical Constitutions, written about the third century, give us an understanding of what was widely regarded in the third century as apostolic doctrine. They speak thus of the ten commandments:—

"Have before thine eyes the fear of God, and always remember the ten commandments of God,—to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or demons."

"He gave a plain law to assist the law of nature, such a one as is pure, saving, and holy, in which his own name was inscribed, perfect, which is never to fail, being complete in ten commands, unspotted, converting souls."

This writer, like Irenæus, believed in the identity of the decalogue with the law of nature. These testimonies show that in the writings of the early fathers are some of the strongest utterances in behalf of the perpetuity and authority of the ten commandments. Now let us hear what they say concerning the origin of the Sabbath at creation. The epistle ascribed to Barnabas, says:—

"And he says in another place, 'If my sons keep the Sabbath, then will I cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation [thus]: 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.'"

Irenæus seems plainly to connect the origin of the Sabbath with the sanctification of the seventh day:—

"These [things promised] are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all his works which he created, which is the true Sabbath, in which they shall not be engaged in any earthly occupation."

Origen, who, as we have seen, believed in a mystical Sabbath, did nevertheless fix its origin at the sanctification of the seventh day:—

"For he [Celsus] knows nothing of the day of the Sabbath and rest of God, which follows the completion of the world's creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all their works in their six days."

The testimony of Novatian which has been given relative to the sacredness and authority of the decalogue, plainly implies the existence of the Sabbath in the patriarchal ages, and its observance by those holy men of old. It was given to Israel that they might "RETURN to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt." And he adds, "Those ten commandments on the tables teach nothing new, but remind them of what had been obliterated." He did not, therefore, believe the Sabbath to have originated at the fall of the manna, but counted it one of those

things which were practiced by their fathers before Jacob went down to Egypt.

Lactantius places the origin of the Sabbath at creation:—

"God completed the world and this admirable work of nature in the space of six days (as is contained in the secrets of holy Scripture) and CONSECRATED the seventh day on which he had rested from his works. But this is the Sabbath day, which, in the language of the Hebrews, received its name from the number, whence the seventh is the legitimate and complete number."

In a poem on Genesis written about the time of Lactantius, but by an unknown author, we have an explicit testimony to the divine appointment of the seventh day to a holy use while man was yet in Eden, the garden of God:—

"The seventh came, when God  
At his work's end did rest, DECREING IT  
SACRED UNTO THE COMING AGE'S JOYS."

The Apostolical Constitutions, while teaching the present obligation of the Sabbath, plainly indicate its origin to have been at creation:—

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon thy laws."

Such are the testimonies of the early fathers to the primeval origin of the Sabbath, and to the sacredness and perpetual obligation of the ten commandments.

J. N. A.

### THE ANGEL ON LAND AND SEA.

WITH our last paper we closed the examination of the prophetic periods. We have seen that they are all finished and in the past. Before passing to the events to which they brought us, we wish to notice briefly the movement among the people of God which marked this important period, and the prophecies which foretold it.

John saw, as we are informed in the 10th of Revelation, a mighty angel come down from heaven. . . . And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice as when a lion roareth. . . . "And the angel which I saw," says John, "stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, . . . that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Let this angel and his testimony be particularly noticed: 1. He swears to time. 2. He has in his hand a little book opened. 3. He stands with one foot on the sea and the other on the land.

1. *He swears to time*, and declares that it should be no longer. To what kind of time does he refer? It must be one of three kinds: literal, probationary, or prophetic. But it cannot be literal time as measured off by months and years, for the angel immediately after speaks of the days of the voice of the seventh angel; no doubt meaning years, as in other prophecies. And we have further a period of 1000 years measured off, even after the resurrection. Rev. 20. It cannot therefore be what we understand by literal time. But does it not mean probationary time? We answer, No; for the angel declares to John, who doubtless personates the church, that he must "prophesy again before many peoples and nations and tongues and kings. Probation then still lingers after this angel utters his oath. These considerations compel us to the conclusion that it is prophetic time to which he refers. In other words, he declares that with his testimony the prophetic periods end. Look carefully, reader, at this subject. Walk all around it. Look in every direction and see if you can find an avenue to any other conclusion than is here presented. An angel swears that time—some kind of time—shall be no longer. He immediately speaks of days (years) to succeed; and he tells John, and through him the church, to prophesy again before many peoples, showing that there is yet mercy for them, and yet room to receive them. Now as it is certain that some time ends, according to the angel's oath, and as it is certain that only one of three kinds can be referred to, and as the angel by his testimony settles the matter in regard to two kinds, that he does not refer to them, it is certain that he must refer to the only other kind remaining, and that is prophetic time. This will appear further as we consider the next item.

2. *He has in his hand a little book open*. As his testimony relates to prophetic time, it must be based on that portion of the word which treats of prophetic

time, and that is pre-eminently the book of Daniel. But what did the angel tell Daniel concerning his book? Said he (Dan. 12:4, 9), "Shut up the words and seal the book even to the time of the end. . . . The words are closed up and sealed till the time of the end." But the angel has in his hand a little book open. This little book doubtless represents the book of Daniel's prophecy, which contains the very points concerning which the angel testifies, and as it is open when he bears his testimony, we have a clue to the chronology of his work. We know that it is in the time of the end that he proclaims his solemn message from land and sea; for not till then is the book opened and the prophecy unsealed. But when is the time of the end? This may be easily ascertained by comparing Dan. 7:25 with chap. 11:35. The tribulation of the saints in this last quotation is evidently the same as their oppression by the little horn, the man of sin; and they were to be given into his hand until a time, times, and the dividing of time, which we have already shown to be 1260 years, commencing in 538, and terminating in 1798. This date therefore marks the commencement of the time of the end; and since that period we must locate the angel on the land and sea.

In Rev. 14, an angel is also brought to view who has a message of time, based upon the same foundation as the proclamation of chap. 10; namely, the time of the end and the unsealing of the prophecies. He is thus introduced by John (14:6): "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying, Fear God, and give glory to him; for the hour of his Judgment is come."

This is called "another angel," because John had before seen an angel flying through heaven, after the fourth angel had sounded, announcing three woe trumpets to come. We call him the first angel, because he is the first of the series of the three angels of the 14th chapter; and his message, therefore, is designated as the first angel's message. He has the everlasting gospel to preach, which we understand to be the same as the "gospel of the kingdom" mentioned by our Saviour in Matt. 24:14. But it is not in the order of God to employ literal angels to preach the gospel. This has been committed unto men. This angel must therefore be a symbol of the church; and his message must be a special proclamation by God's people, the true church, to be made at the point of time where this message is located.

Upon its chronology, we shall offer but a word. We remark, 1. That such a message as this was not given by the apostles. They did not preach that the hour of God's Judgment had come, or was coming in their day; but they reasoned of a Judgment to come. See Acts 17:31; 24:25; 2 Thess. 2:3. 2. It was not given to the Reformers. They did not preach the hour of God's Judgment is come. Martin Luther placed the Judgment about 300 years in the future from his time. 3. Being a message of time, it must be based on the prophetic periods; but no message based on the prophetic periods, can be given till the book containing those periods is unsealed, and the book was not unsealed, according to the testimony of the angel to Daniel, till the time of the end, the commencement of which the prophecy locates in 1798. We cannot therefore look for the angel with the judgment-hour cry, till subsequent to that date. And this makes the chronology of this angel the same as that of the angel in chap. 10. And since their work is also the same, and based upon the same foundation, and there cannot be a double fulfillment of the same work at the same time, we conclude that the angels of chap. 10, and 14:6, are identical.

We have already seen that the prophetic periods cannot extend beyond 1844; and we have now the fact, before us that the time of the end, to which the book containing those periods, was closed up and sealed could not commence earlier than 1798; between this point, therefore, and 1844, we must listen for the oath of the mighty angel, that time should be no more, and the solemn message that the hour of his Judgment is come. Has such a message gone forth? and in the right time? We answer, Yes; and testimony on this point, brings us to the remaining item to be noticed in reference to this angel; namely,

3. *He had one foot on the sea, and the other on the land*. That just such a movement as has of late years taken place on the Advent question, is contemplated in the prophecy, we cannot doubt. If any are disposed



to question this conclusion, let them consider the matter, and tell us what kind of a move they would expect in fulfillment of those prophecies. Let them tell us how a proclamation of the close of the prophetic periods, and the coming of God's Judgment hour, would differ from the work there brought to view. But a proclamation has gone forth embodying both these particulars. A mighty movement has taken place, based upon the evidence that the prophetic periods were about to close. It came up at the right time, being subsequent to the unsealing of the book, in the time of the end. It commenced years previous, but culminated in 1844. The advent movement! The world witnessed it; and the world has not forgotten it. In the city and in the country, in the towns and in the villages, in the quiet districts, and in the crowded marts, in cars and coaches, and in ships and steamers, as they coursed in every direction over the mighty deep, the sound was going forth. The hour of his Judgment is come. It sped on till it encircled the globe. Truly the angel had one foot on the sea, as well as on the land. It has been stated that there was not, at that time, a missionary station on the globe, to which the message did not penetrate. (For a full discussion of this subject the reader is referred to the work entitled, *The Three Angels of Rev. 14*, by J. N. Andrews, published at this Office).

It will be no infringement upon the design of these articles not to speak particularly of the second angel of Rev. 14, after referring the reader to the above work. Suffice it to say, that he follows the first with a solemn announcement. "Babylon is fallen," is the cry that is heard from his lips. This also has been fulfilled in our day. It is a fact that the confused sects of the present day, which we think the Holy Spirit here designates by the term Babylon, mixture, confusion (since it is true of them in fact), did by the rejection of the doctrine of the Lord's speedy advent, whom they profess to love, and whose appearing they ought therefore also to love;—it is a fact, we say, that by the rejection of this truth they did meet with a moral fall, a declension in every department of religion, piety and virtue. Although all may not agree with us in the cause, the fact of this change is no assertion of our own. Out of their own mouth we judge them in this respect. It has been acknowledged and deplored by almost every organ of the religious world. As a result of this movement in 1844, it has been computed that fifty thousand left her communion. And we verily believe that a testimony is now ripening, which, in fulfillment of Rev. 18:1-4, will bring from her ranks every child of God.

We have thus briefly noticed the move that took place, and such as we might expect would take place to mark the close of the prophetic periods. The days have ended, and a mighty angel has sworn to the fact. No man may undo his testimony. By this we are brought to the autumn of 1844. The testimony that centers upon this point from the infallible witness of the word is this: Then shall the sanctuary be cleansed; then will prophetic time be no longer; then is the hour of God's Judgment come; and it has not failed in any particular.

U. S.

#### AT THE FEET OF JESUS.

THERE are a great many times in our lives when our "strength is to sit still." Motion is good in its time, but so is meditation, so is quiet study, so is a patient waiting on God. If a bucket is to be filled from a spout of water, the best place for that bucket is to keep it under the stream until it is full. We soon run empty of grace, and need replenishing, and need to be filled unto all the fullness of God.

The cry of the hour is for more work. But genuine work consumes strength. The most laborious farmer must halt his team occasionally at the plough and rest; he must go in from the hot harvest-field and sit down at his table and refresh his weary frame. An army is never in so good trim for service in battle as after a sound sleep and a morning meal. So every servant of Jesus must often recruit his spiritual strength by sitting down at his Master's feet, in prayer, in meditation, in reading Christ's words and thinking about them. The disciples were not losing time when they sat down beside their Master and held quiet converse with Him under the olives of Bethany or by the shores of Galilee. Those were their school-hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible-reading, and of secret prayer.—*Theo. L. Cuyler*

### The Missionary.

#### "THERE SHALL BE LIGHT."

It is not always night,  
Although the gloom be deep;  
Clouds do not always veil the light,  
Nor shadows round us sweep.

The darkness shall give way  
Like mist before the sun,  
And the clear flowing beam of day  
Break through the shadows dun.

After the night comes day,  
So joy doth follow fear;  
Behind the cloud, the sun's bright ray;  
In doubt, hope draweth near.

Though sorrow claims the night,  
Yet in the morning, joy;  
Then grief shall hasten to its flight,  
And hope bear no alloy.

#### THE WESLEY FAMILY.

BY ELD. S. N. HASKELL.

IN no family has the missionary spirit been more fully developed, from one generation to another, than in the Wesley family. Hence, missionary operations were largely interwoven with the early history of the Methodist denomination. John Wesley, whose name is so prominent as one of its founders, said: "The world is my parish;" and his life was in harmony with this sentiment. His maternal ancestors, as well as those on his father's side, were distinguished for the zeal, self-sacrifice, and firmness, which they manifested in the support of what they considered Bible truths.

It is the manner in which the light of God's word is received, cherished, and exemplified in every-day life, and not the amount of light which shines upon our pathway, which secures the favor of God. Hence it is that many living in the dark ages of the past, and cherishing many errors, have enjoyed the blessing of God in a greater degree than others more highly favored in respect to Biblical knowledge and religious privileges. Upon this principle, the declaration of Christ to his professed people, that publicans and harlots should go into the kingdom of God before them, is made plain.

Bartholomew Wesley, the distinguished John Wesley's great grandfather, was a dissenter from the established church of England, a Puritan. On this account, he became a persecuted outcast, and was not allowed to approach within five miles of any of his former parishes, or any borough town. Notwithstanding this, he continued to preach as he had opportunity, until his death.

His son John, the grandfather of John Wesley, possessed the same independent, and vigorous character as his father, and was alike distinguished for his religious zeal. Not conforming to the church in the matter of ordination, he was cited before the Bishop of Bristol, to whom he vindicated his preaching by its good results, the approval of good men, and his entire devotion to it, upon which his lordship promised not to molest him. "Here," says Clark, "was a kind of epitome of Methodism." Here was planted its slowly vegetating seeds in the original members of the Wesley family.

Notwithstanding the good impression made by John Wesley upon the Bishop of Bristol, he was soon imprisoned, and the remainder of his history was a series of affecting sufferings, which he bore with intrepid steadfastness. He was released from prison only to be re-imprisoned, fined, and driven from place to place, with his family, having no means of support but the charities of dissenting churches. Four times he was thrust into prison, and seven times he fled before his persecutors. But all this did not silence him. He still continued to preach to the people, until under his many trials he sunk into the grave, at the early age of thirty-four. Although a devout and able theologian, he was hunted to obscurity, his spirit crushed, and his lamp which had been lighted by divine rays was quenched by the triumphant spirit of persecution. A burial in the church was denied him, and not even a stone records his worth, or marks the place where he rests. His son, Samuel Wesley, father of Charles John Wesley, also inherited the ancestral spirit of his family. When a young man, without acquainting any one with his design, he set out on foot for Oxford, and entered Exeter College as a "poor scholar." On his arrival, he had but

two pounds and five shillings in his possession. During his collegiate course, with the exception of one crown, he received no assistance from his friends, but supported himself by his pen, and by instructing others. Notwithstanding he was noted for his liberality to the poor, he left college with ten pounds in his pocket. He was laborious, devout, and not forgetful of those whom the church of the day seemed most inclined to forget—prisoners, and the wretched poor. He visited the former in the Castle, relieving their necessities, and ministering to their souls. When his sons became distinguished at Oxford for similar labors, he was able to write to them, "Go on, in God's name, in the path which your Saviour has directed you, and that wherein your father has gone before you." Later, his missionary spirit developed itself more fully in a gigantic missionary scheme, which comprehended St. Helena, India, and China, reaching even to Abyssinia, which he offered to attempt in person, if the government would sanction it, and provide a humble subsistence for his family. This offer, it seems, was not accepted.

Samuel Wesley was the author of several books of merit, the most of them of a poetical nature. Meanwhile, he performed faithfully his parish labors. He was acquainted with all his parishioners, and visited them from house to house, keeping a record of his visits. His preaching was pointed, and he quailed not when it gave offense. He made no compromise with what he considered wrong; and his boldness in reproving it, subjected him to the ill-will of evil-minded persons, who frequently drummed, shouted, and fired arms under his window at night, besides injuring his cattle, and twice setting fire to his house. Once, upon some slight pretense, he was arrested, and imprisoned three months in Lincoln Castle. Here he immediately became a volunteer chaplain to his fellow-prisoners, with whom he labored daily.

A prophetic anticipation of the approaching revival of the Protestant faith seemed to linger in this good man's mind, down to his last hour. When dying, he repeatedly laid his hand on the head of his son Charles, saying, "Be steady; the Christian faith will surely revive in this kingdom; you will see it, though I shall not." He said that after his death God would begin to manifest himself to his family.

#### THE MISSION IN SWITZERLAND.

ELD. J. N. ANDREWS reports very encouragingly concerning the work in Switzerland. As stated in his report last week, their principal missionary work is sending out copies of *Les Signes des Temps*, a French paper published by the mission in Bale, Suisse. From Aug. 24 to Sept. 27 he says that 7,712 copies of *Les Signes* have been mailed from the office there; also 523 copies of the *Stimme der Wahrheit*, a German paper published at Battle Creek, Mich. In reply to letters accompanying the papers, they have received 40 very interesting responses. The following from a gentleman in Zurich is a good example of what has been received:—

"For a long time I have heard the Sabbathists spoken of, that is, the Christians who keep the seventh day of the week. I have never met any of these persons; but recently, making a journey through French Switzerland, I saw for the first time some numbers of your journal, *Les Signes des Temps*. I read these with attention, and became thoroughly convinced that I had been deceived with respect to the doctrine and character of those who keep the seventh day; for I had been told that they were Mormons. Will you therefore give me an outline of the doctrines which you teach? [This has been done in a private letter and in the last number of *Les Signes*.—J. N. A.]

"I will not hide from you the fact that the question of the change of the Sabbath has often troubled me, because I cannot find any place in the Scriptures where the fourth commandment of the law of God has been abrogated. I remark, on the contrary, that Christ has declared that he did not come to abolish the law, but to accomplish it. I also observe that the apostles have changed nothing in this divine order, and that they have shown, on the contrary, the example of sanctifying that day by assembling at the synagogue. This is without doubt a question to be studied in the spirit of prayer and with the word of God in our hand. Certainly if I become convinced of this truth, I will believe and submit to it without



delay, and labor for its propagation. Being attached to no congregation, I love all the children of God from principle, and I wait in silence the manifestation of the glorious day of Christ, when all the redeemed shall be united in the same love. I love to meditate upon the words of the holy apostle, 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.' Let it be thus with all those who in truth call upon his name."

#### DAYTON, WASHINGTON TERRITORY.

Our good State quarterly missionary meeting is closed. Excepting the last day, the weather was fine. The three directors and three librarians attended. Each church was represented. A few family tents were pitched, and the meetings continued into the fifth day. Six meetings were held in the interests of the T. and M. work; four of these were missionary schools.

This church has just completed a nice house of worship, 24x36. Only a small debt remained unpaid, and the friends became responsible for this before it was dedicated to the Lord. Dedication services were held on First-day, Oct. 21, at 11 A. M. This is the third house of worship erected by our people in this young Conference. The fourth is already inclosed. There are some hopeful features in other parts of this field; but perhaps we would better wait until "hope shall change to glad fruition," before mentioning them.

We are unworthy, but hopeful in God.

G. W. COLCORD.  
A. T. JONES.

#### ST. LOUIS, MICHIGAN.

It is eight weeks since we put up the tent here, and two since we moved our meetings into a building. From the first, we have had many obstacles to overcome; but the Lord has gone out before us to open the way. The campaign speakers have kept the town all alive with the political issue, and sometimes we have been obliged to stop our meetings on that account. We are now, Oct. 18, able to count twenty new Sabbath-keepers, and still more who are deciding.

The new meeting-house at Alma is progressing finely, and it is now expected that it will be ready for dedication the first Sabbath and Sunday in December. It will be the best church structure in the county. It seems now that we shall be obliged to remain some time longer to bind off the work here.

A. O. BURRILL.

#### EVART, OSCEOLA CO., MICHIGAN.

We have taken down our tent here, after having given sixty-five discourses. There were six of our people here when we came, and as the result of these meetings eighteen others have commenced to observe the Sabbath. The people were very liberal, and fully met our expenses. We have rented a hall, and are preparing it for the regular Sabbath meetings. Sept. 25 a Sabbath-school of over thirty members was organized; it is supplied with *Instructors*, records, etc. The organization of the church was postponed till after the camp-meeting.

D. A. WELLMAN.  
G. H. GILBERT.

#### SPRINGFIELD, DAKOTA.

Our meeting closed successfully, with a baptism after the evening meeting, Sept. 12. Four were baptized, and we had a very pleasant time. Eight signed the covenant at Tyndall, and twelve at Springfield. A Sabbath-school was organized at each place. Tithing was also adopted, and an interest was manifested in the T. and M. work.

S. B. WHITNEY.

#### MISSOURI CONFERENCE.

The fifth annual session of the Missouri Conference was recently held at Warrensburg, Mo. Fourteen delegates were present, representing eleven churches. The church at Emporia was received into the Conference. Credentials were granted to J. G. Wood and C. H. Chaffee, and licenses were granted as follows: D. W. Reavis, N. W. Allee, H. Woodruff, H. Wren, J. W. Watt, R. S. Donnell, D. C. Hunter, and D. T. Jones.

The officers of the Conference for the coming year are as follows: President, G. I. Butler; Secretary, D. C. Hunter, Nevada, Mo.; Treasurer, Wm Evans, Hamilton, Mo.

STAY not till you are told of opportunities to do good—inquire after them.

## Temperance.

### NOT FIT TO BE KISSED.

"WHAT ails papa's mouf?" said a sweet little girl, Her bright laugh revealing her teeth white as pearl; "I love him, and kiss him, and sit on his knee, But the kisses don't smell good when he kisses me!"

"But mamma"—her eyes opened wide as she spoke—"Do you like nasty kisses of 'bacco and smoke? They might do for boys, but for ladies and girls I don't think them nice," as she tossed her bright curls.

"Don't nobody's papa have moufs nice and clean? With kisses like yours, mamma—that's what I mean? I want to kiss papa, I love him so well, But kisses don't taste good that have such a smell!"

"It's nasty to smoke, and eat 'bacco and spit, And the kisses aint good, and aint sweet, not a bit!" And her blossom-like face wore a look of disgust As she gave out her verdict so earnest and just.

Yes, yes, little darling! your wisdom has seen, That kisses for daughters and wives should be clean, For kisses lose something of nectar and bliss From mouths that are stained and unfit for a kiss.

### HIS LAST CIGAR.

Mr. GOODFELLOW is a well-known S. S. superintendent in a flourishing city in one of our prairie States. He is head and front of the temperance movement in his town, and an uncompromising enemy of tobacco; nevertheless, within the memory of many living witnesses, he used to love a good cigar as well as any one. He tells how he was finally cured:—

"On leaving my office one evening, in accord with my usual custom, I lighted a fragrant cigar which I proposed to enjoy as I pursued my homeward way. I had advanced but a few steps, when I saw sitting on the curb, puffing away at the stump of a villainous cigar, a youngster whom I recognized as a member of my Sunday-school. A quick disgust filled my soul, and words of reproof rose to my lips; but how could I utter them with the weed between my teeth. The disability was not nearly so apparent in its physical as in its moral aspect. Clearly the cigar must be gotten from sight, or my lips remain sealed, and the boy left to follow the bent of an evil inclination, and doubtless become a victim of a pernicious habit. Quick as thought, I whipped the cigar from my mouth and held it behind my back, while I administered a merited reproof and timely warning. The boy threw away his stump, and promised not to try another, and I backed around the corner, fearing to turn lest my own sin should be discovered, and my influence destroyed. When fairly out of sight, I threw my cigar into the gutter, inwardly vowing before God never again to touch the weed; and I never have."

How many fathers are ready to make a like sacrifice for the sake of their sons? How many teachers, that they may consistently warn their pupils of evil likely to follow in the wake of this habit? How many pastors, that they may present themselves undefiled in the sight of the youth of their charges, and lead them in the ways of purity and true temperance?—*Church and Home.*

### THE SMOKER.

THE smoker who is wedded to the habit, cannot readily understand why every one else does not like the odor. But the fact is patent that the scent of tobacco is not only disagreeable to some persons, but also absolutely poisonous. It does not mend the matter to say that this is mere prejudice or weakness. You have no right to make others uncomfortable for your own satisfaction. No gentleman will thrust himself in close proximity to ladies with his coat saturated with stale smoke. No gentleman will pass through a car carrying a lighted cigar in his hand, and leaving a trail of offensive smoke behind him. No gentleman will get in a stage carrying a smoldering stump in his hand, and keep it there until it smolders out and emits a more hideous stench than before. No gentleman will puff out his costly smoke on the platform of the horse-car, when the passengers inside cannot escape some portions of the fumes. But you can find "men" doing these things every day in the week.

### A SAFE BRIDGE.

WE believe in temperance in all things; but we also believe that total abstinence is the true temperance in regard to intoxicating liquors.

The man who never drinks will never become a drunkard, nor by his example cause another to become a drunkard—that is certain. It is a safe rule for all. It is the only safe rule for many. There has latterly been a revival of the old quibbling with words over the matter, and men whose vocation, position and character should make their every word emphasize the danger of the drinking habit, have been placed before the public in the equivocal attitude of sanctioning if not commending a "temperate use" of all the good things of life, including "good" liquor.

There are no good liquors; the only degrees are bad, worse, worst. And the least bad will make drunkards, or excessive drinkers, of seventy-five per cent of those who habitually use them, just as surely as the superlatively bad. Fire burns and alcohol blights, without much regard to the fuel or the form. The difference is in degree, not in kind. Men should abstain, not only because there is peril in moderation, but because there is no good reason for indulgence at any time. Nothing is better established than the fact that to produce and maintain the highest physical condition, and to fit men for the utmost endurance of what they are capable there must be no liquor used.

What is true of the body is even more true of the mind. The illusion that made a connection between gin and genius was long ago dispelled. Alcoholic fumes breed instant disorder in the brain. Even the poets who have sung the praises of wine have done their writing with clear heads. They learn from experience that they must sing first and drink afterwards. The rational conclusion is, therefore, the one reached by Col. Higginson—that as "men are habitually better off without alcoholic stimulants, it is better to go without them all the time." Abstinence is the safe bridge. It carries men over temptation and all the perils incident to a habit that is, however we may prate about "moderation," confessedly the monster evil of society.—*Golden Rule.*

GIVE ME DRINK.—Mr. Leod, an English writer, puts the following language in the mouths of those who visit the rum-seller's den: There's my money—give me drink! There's my clothing and my food—give me drink! There's the clothing, food, and fire of my wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from the school-master, and innumerable articles I have robbed from the shop-keeper—give me drink! Pour me out drink, for more will I yet pay for it. There's my health of body and peace of mind—there's my character as a man and my profession as a Christian—I give up all—give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the Redeemed—there is all hope of salvation. I give up my Saviour! I give up my God! I resign all. All that is great and glorious in the universe, I resign forever that I may be drunk.

RUM VS. REPUTATION.—At a social meeting a few evenings since, the cause of intoxication, among other subjects, was the theme of conversation. A gentleman stated that when a young man, he was in the habit of enjoying himself with his friends over a social bottle, until father Taylor cursed him with a clap of thunder! "Walking, or rather rolling through the streets one day," he continued, "I hailed the old salt, singing out, How d'do, my old boy. Father Taylor stopped short, and seizing me by the coat-collar with both hands, looked me sternly in the face—I shall never forget the look—and then demanded in a voice of thunder—Young man, is rum of more value to you than your reputation? Go home and get sober; the very dogs in the street shun you with disgust! I went home overwhelmed with shame, and though ten years have elapsed since that time, nothing that could intoxicate has passed my lips, nor shall I ever forget that my reputation is of more value than all the rum in the world."

A DRUNKEN man came up to Rowland Hill one day and said, "I am one of your converts, Mr. Hill." "I dare say you are," replied that shrewd and sensible preacher; "but you are none of the Lord's converts, or you would not be drunk."

REPENTANCE without amendment is like pumping without stopping the leak.



## The Home Circle.

### JUDGE NOT.

How do we know what hearts have vilest sin?  
How do we know?  
Many, like sepulchers, are foul within  
Whose outward garb is spotless as the snow,  
And many may be pure we think not so.  
How near to God the souls of such have been,  
What mercy secret penitence may win—  
How do we know?

How can we tell who hath sinned more than we?  
How can we tell?  
We think our brother hath walked guiltily,  
Judging him in self-righteousness. Ah, well!  
Perhaps, had we been driven through the hell  
Of his untold temptations, we might be  
Less upright in our daily walk than he—  
How can we tell?

Dare we condemn the ills that others do?  
Dare we condemn?  
Their strength is small, their trials not a few,  
The tide of wrong is difficult to stem.  
And if to us more clearly than to them  
If given knowledge of good and true,  
More do they need our help, and pity, too—  
Dare we condemn?

God help us all and lead us day by day.  
God help us all!  
We cannot walk alone the perfect way,  
Evil allures us, tempts us, and we fall.  
We are but human and our power is small;  
Not one of us may boast, and not a day  
Rolls o'er our heads but each hath need to say,  
God bless us all.

### A QUIET HOUSE.

"DEAR me," sighed Mr. Turmoyle, as a burst of shrill, childish laughter sounded from the nursery down the hall stairs and into the sitting-room where he was making out some accounts. "I wish those children would be quiet! Ain't it most bed-time, Tillie?"

"They are probably undressing," Mrs. Turmoyle replied, quietly. "I'll go and see if they are ready for bed."

"Do keep them quiet until they are."

There was an interval of profound silence, and in about half an hour the mother returned.

"They're asleep now," she said. "Tom had dressed the kitten in Bessie's doll's clothes."

The accounts finished, Mr. Turmoyle leaned back in his chair.

"I wish you had some management with those children, Tillie," he said. "I went over to Stone's on business last evening, and you would not have known there was a child in the house. And Stone has five, while we have only three."

"Perhaps they were all abed."

"They were all in the next room," was the triumphant reply. "Stone is proud of them, and well he may be. There is Willie, just the age of our Tom, studying Latin instead of dressing kittens in doll's clothes, and Amy, who will not be four years old for three months, reads well and knows the multiplication table through. Look at our savages!"

"They are getting along well at school, dear. I think Mark is too young yet to study. The others did not go to school until they were five."

"And Tom just manages to write a decent letter at twelve, while Willie is at Latin grammar. And as for manners, why Tom will make more noise alone than Stone's five children put together."

Mrs. Turmoyle, being a woman of sense, did not continue the argument, but mentally resolved to see Mrs. Stone the next day, and talk with her about the wonderful secret of having five children and a quiet home.

"I am sure I can't do it!" the gentle, loving mother thought, with a sigh.

Seated, the next morning, in close conversation, the ladies presented a contrast as marked as the atmosphere of their own houses. The tiny, blue-eyed woman, who had no heart to suppress Tom's merry whistle or Bessie's silvery laugh, had left a home where constant care only secured cleanliness, and where childish disorder was manifest everywhere but in the best parlor. She looked at the tall, dark-haired woman before her, noted the exquisite morning dress, faced with light silk, spotless and unrumpled, and thought regretfully of the marks of ten chubby fingers upon her own, printed there when her own boy baby, her darling Mark, had succeeded in forcing a piece of his sweetest candy into mamma's mouth. She noted the dainty order of the sitting room, where every chair stood primly in its appointed place, and not even a thread rested upon the carpet, and remem-

bered Mark's stable for his "spress cart" and horses under the lounge, and Bessie keeping house on the lower shelf of the book-case.

Visions haunted her also of snippings of paper, bits of string, and odds and ends of doll's finery upon the table.

Drifting from one scrap of matronly talk to another, the ladies came naturally to the care and management of children, and Mrs. Turmoyle complimented her neighbor upon the appearance of her house and the proficiency of her little ones.

"I cannot understand how you accomplish it," she said, frankly.

"By system," was the reply. "The education of my children, begins, I may say, in their cradles. As soon as they can walk, they have their own proper place in the room, and are trained to perfect silence when older persons are present."

Mrs. Turmoyle thought of the noisy chorus of shouts, the eager recital of the day's pleasures or accidents, that greeted papa, aunts or uncles in her own nursery, and wondered if Tom, Bessie, and Mark could be trained to sit in one place for hours at a time.

"At two years of age I teach my children their letters, and after that they are sent to school. All of them were entered at three years of age at a private school, and at five at a public one. In the interval of school hours my boys have geographical puzzles, spelling games and problems, and my girls are taught sewing."

"But when do they play?"

"Their games and puzzles are sufficient for the boys, and I allow the girls to cut and fit clothing for a large wax doll."

"But do they not have any hours for running, balls, kites, and other out-door play?"

"I disapprove entirely of out-door play. It ruins clothes and makes children rude. They have out-door exercise in their long walk to and from school."

As she spoke, the hall-door opened quietly, and a fall of footsteps crossed the hall to the sitting-room. Five children, three girls and two boys, came in with languid footsteps and pale faces, from which all childishness seemed stricken. Spotlessly clean, with shiny hair and polished boots, they followed in orderly fashion the lead of the eldest, who stood before his mother, waiting for permission to speak.

"Well, my son?" she said quietly.

"There is no school this afternoon. The senior class is to be examined," he said, wearily.

"No school! Very well. I will set you some sums after dinner, and find you some words to study in the dictionary."

Silently the five sat down until the visitor departed, uncomfortably conscious of ten weary eyes and five pallid, pinched faces.

Crossing her own doorway, Mrs. Turmoyle was greeted by a merry duet:—

"No school! No school!"

Then the tenor solo,

"Won't you make some bobs for my kite, mamma? There's a splendid wind!"

Followed by a sweet soprano,

"And, O mamma, you promised the first holiday you would trim my doll's bonnet."

"I want a kite, too!" struck in Mark.

"Oh, let me get my breath!" cried the little woman. "Where's your hat, Tom?"

"Oh, I forgot," Tom said, sweeping it off with a profound bow. "Here, take this chair. And let me take your bonnet and sacque upstairs. You are tired. Never mind bobs, if you are very tired."

"I'll help make them," said Bessie; "and I'll go and watch Tom, mamma, if you don't feel like making the bonnet."

"We'll see after dinner," said Mrs. Turmoyle, looking from one round, rosy face to the other, marking the sturdy limbs and dancing eyes. To be sure, the hair of all three must be reduced from a state of rebellion before they were presentable at table, and soap and water were pleasant suggestions in the maternal eyes. There was perfect health and happiness, if the voices were shrill and the boots noisy.

"I've been to see Mrs. Stone," she said, when, washed and combed, her children gathered around her to wait for papa and dinner, "and I wondered if I could ever make my children as quiet and orderly as hers are."

"Willie Stone," said Tom, contemptuously, is "always crying because his head aches. He can't play anything, and doesn't move for fear of spoiling his clothes. Wouldn't play foot-ball for fear he would get dust on his boots."

There's a nice boy for you! He might as well be a girl at once."

"And, mother, the teacher had to write a note to Mrs. Stone the day that John Gray spilled the ink on Maud's apron. She was so afraid to go home, it was awful. She said her mother would whip her, and keep her upon bread and water for a whole day. Mrs. Lee told her to say it wasn't her fault, but she said her mother would not believe her."

"Dinner, and here comes papa!" cried Tom.

Mr. Turmoyle came in with a grave face. He made no comment on the holiday, but stooped to kiss the rosy faces with unwonted tenderness. After dinner he sent the children to the nursery, and said to his wife, who had anxiously watched his clouded face:—

"Tillie, I met Dr. Holmes on my way home, and he tells me there have been three cases of scarlet fever from the school. It is raging fearfully, he says."

Mrs. Turmoyle turned very pale.

"In the school?" she murmured.

"Well, among the scholars."

There was little more to say, but the heart of each parent sent up a petition to a kind heavenly Father to keep the plague from their door.

Yet it came. A week later Mark sickened, and in three days all were down. Tenderest nursing, loving care and unexpected docility of patients brought the little Turmoyles safely out upon the road to health again.

The day the children assembled in the sitting-room for the first time was a gala day, but papa was observed to have a sad face.

"While we are thankful, dear children," he said, "for our blessings, let us not forget to sympathize with the sorrows of others. Willie and Maud Stone were buried to-day, and Amy will be deaf for life. The others are still very ill."

At bed-time when the children slept the sleep of convalescence, Mr. Turmoyle came to the nursery, where his little wife was laying out the morning clothing.

"Tillie," he said, drawing the little woman close in his strong arms, "I had a long talk with Dr. Holmes to-day, and I cannot rest till I thank you for our unbroken nursery to-night. Next to God, you saved the children."

"I am sure you never spared yourself in nursing," said Mrs. Turmoyle.

"The nursing was the smallest part of it. Dr. Holmes says it was not the scarlet fever that killed Stone's children, but their mother's 'system.' The fever found over-taxed brains, bodies weakened by want of exercise, tempers made sullen by a deprivation of all childish pleasure. They were nursed by 'system,' no allowance made for suffering or weakness; and two that are gone but precede the two now dangerously ill. If they recover from the fever, they will never reach maturity unless the mother sees the error. You may thank your wife's management for your own children," the doctor said to me; "there was something to build on in the sturdy frames of those young savages."

Mrs. Stone could see no fault in her system, though two little graves attested its weakness. Her children recovering from the fever, found no relaxation of home rule, and pale and dull-eyed, went back to the old routine.

Four years passed away, and Tom left home for boarding-school, a gentlemanly boy of sixteen, well up in his studies and in perfect health. Driving home from the station, after starting him upon his journey, Mr. and Mrs. Turmoyle passed Mr. Stone's handsome house, prim and spotless, the garden a miracle of order, and no signs of busy little feet on walk or border.

"Poor Stone!" said Mr. Turmoyle, "he frets sadly for Amy."

"It was hard to lose her, the last of five," said Mrs. Turmoyle; "and she was such a patient child, after she had lost her hearing."

"Too patient! There will be no need of any system of training. Five children all under the sod! O Tillie! Thank God we have not such a home as the one we have just passed. Thank God for merry voices, clear laughter, noisy feet, and even the crying of our baby May. May He guard and bless our little ones, and give them good health, good principles and happiness, rather than give us the doubtful blessings of a quiet home."

Those who depend on the merits of their ancestors, search in the roots of the tree for fruits which the branches should produce.



## ITEMS OF NEWS.

—The President is in Washington.

—Forty thousand men are under arms in Greece.

—Cyrus W. Field anticipates a visit to this coast shortly.

—There are 96 deaf-mute schools in the German Empire.

—A pan-Lutheran Council at Wittenberg, is now suggested.

—The population of Texas has more than doubled since 1870.

—A company has been organized to build a railroad from Chicago to the City of Mexico direct.

—The New York Elevated Railroads carried, in the year ending September 18, 60,386,073 passengers.

—This country annually pays to foreign ship-owners the sum of \$70,000,000 for doing its carrying trade.

—The well-remembered Pittsburg riots cost the country, in compromising and settling them, \$2,489,737.97.

—An observatory for the study of volcanology has been erected at the base of the central cone of Mount Etna.

—Potato brandy, used greatly in some parts of Switzerland, is said to be nearly as poisonous as absinthe.

—The number of lives lost by steamboat accidents during the fiscal year of 1880 was 185. Last year it was 177.

—According to the best authorities, the population of the globe increases at the rate of nearly 1,000,000 per month.

—The number of women attending medical lectures in Russia was 130 in 1876, since which time it has steadily decreased.

—During the ten years from June 30, 1870, to June 30, 1880, the number of immigrants landing in this country was 2,811,677.

—The Queen of Italy has presented the Italian Roman Catholic Church of Boston with a bronze statuette of Augustus Caesar.

—One hundred and eighty-six British and foreign wrecks were reported last week. Of these, 161 vessels were lost on the British coast.

—A verbatim report of all the essays and debates upon the occasion of the recent pan-Presbyterian Council, is shortly to be published.

—The steamer *Rhode Island* went ashore on a point of the Narragansett bay, Nov. 6. The vessel was a total wreck, but no lives were lost.

—Sixteen young women have just graduated from the Training School for Nurses established by the Department of Public Charities and Correction.

—President Grevy, of the French Republic, has \$120,000 salary, and \$60,000 allowances in addition. He spends it all in receptions and subscriptions.

—The growth of Catholicism in the United States is said to be creating a current feeling in favor of State and church union as a safe-guard against Catholicism.

—A dispatch from Berlin says that 10,000 troops have concentrated at Khabarovka, on the Russian shore of the Pacific, in view of a possible war with China.

—The Senate of France, by a vote of 254 majority, has passed a bill making the study of agriculture obligatory upon the children in their elementary schools.

—The Spanish government has resolved to proceed against all priests who introduce politics into their sermons, and to dismiss all mayors who are notorious Carlists.

—Another terrific hurricane, accompanied by a blinding snowstorm, passed over Denmark, Nov. 1. The railways were blocked, and a score of wrecks are reported.

—The course of the British Government in relation to the Land League is opposed by all parties. The *Daily Express*, discussing the subject, says: "If the Government plays with this matter for another six months, there will be an armed rising."

—The Sioux have granted the Chicago, Milwaukee, and St. Paul Railroad Company the right of way through their Territory. One hundred dollars per mile is paid, and four dollars per acre for station ground, not exceeding 160 acres per station.

—The Mormons send more missionaries out of Utah than Christian churches send into that Territory. Seventeen Mormon elders recently left Utah for Tennessee, Georgia, Alabama, and other Southern States, to make converts and secure Mormon immigrants to Colorado.

—The agitation against the enforcement of the religious decrees is increasing. Several more magistrates have resigned in consequence of the decrees. In Marseilles, 1500 leading merchants have signed a protest against the expulsion of the religious congregations from Spain.

—The *Jewish Messenger* says that a hundred well-to-do heads of Jewish families in Roumania, have petitioned the *Alliance Israelite* to purchase land for them in Palestine, where they may found an agricultural colony; they offer to contribute 400 francs each, and to pay the balance in annual instalments.

—The latest mail from China brings reports of the most serious outbreak at Canton that has been recorded for years. For some time, a bitter jealousy has been

growing between the native Cantonese and the Hakka stone-dressers, and other classes of workmen from other parts. The immediate cause of the present trouble was a fire in the stone-cutting works, supposed to have been set by the Cantonese. A large number of men were seriously wounded.

—Specials from London state that the Queen has requested Gladstone to apply to Parliament at its next session, for a grant of £40,000 to help the Prince of Wales pay pressing debts. Gladstone objects to this, and says that if any such grant is to be requested, it should be done by the Queen herself.

—Last Thursday evening, at about quarter of eight, the residents of Oakland were startled by quite a severe earthquake shock, which lasted about five seconds. The motion was of an undulating nature, taking a direction of from east to west. About five minutes later a second and lighter shock was felt.

—For the past three months there has been an average of about two cases of small-pox per week reported in San Francisco. One week ago last Monday, sixteen cases were reported. Since then, it has assumed the form of an epidemic, and is creating great excitement. During the week, over fifty cases have been reported. It is also spreading somewhat in Alameda.

—News is received from the west coast of Africa of the death of Chaca, Governor of the Whydahs. His funeral was to be celebrated by a massacre of natives, after which the king had announced his intention of holding an annual celebration in memory of his father. The celebration will last four months, during which 200 captured chiefs will be beheaded. The English have refused to go to the celebration.

—The *Scientific American* urges the adoption of the telephone on the battle-field as a means of conveying information, and transmitting orders rapidly and accurately, without exposing the General in command to the fire of the enemy, and thus imperiling not only his own life, but possibly the ultimate result of the campaign. Of course, special modifications are necessary to render the telephone available for such use, but these are quite within the power of the inventor and mechanic.

—Parnell, the leader of the Irish Land League, has been indicted. In a recent speech in Limerick, he is reported to have said that "Parliament would not reduce rents, but when farmers had reduced them, Parliament would interfere and render the continuation of the agitation useless. They had got rid of the great proprietors in France, Prussia, and Belgium; why not in Ireland? He advised the people to offer a just rent to the proprietors, as then the question might be settled this winter."

—It is stated that the German Government has just decided that the treaty of 1868 with the United States, shall not be recognized as affecting Alsace and Lorraine, and that naturalized citizens of the United States residing in the new German provinces, shall be subject not only to military duty, but shall be fined and imprisoned for non-service. One naturalized American citizen has been already arrested, and is now in prison. The German Government proposes not to give him up. A strong feeling is being manifested about the matter, but our Legation at Berlin is powerless.

—The *Oakland Times*, Nov. 8, contains the following: "Our nation is singularly blessed at this time, in contrast with other countries. All is peaceful and prosperous here, while in Europe revolt and war and revolution are harrassing all the nations with actual evils, or with the anxious anticipation of evils impending. In Ireland they seem to be on the verge of a social war; in France attempted religious repression fills the mind of men on either side with fury; social revolt smoulders in Germany; around the difficult knot of the Eastern question all the Powers are at swords' points with a common foe or with one another, while England's troubles in Africa and Asia are once more thorns in her side. There all is turmoil and stormy uncertainty; here all is tranquility and prosperity; and while the ruler of one of the greatest nations is almost besieged in his palace and trembling for fear of assassination, the American President has just passed from land's end to land's end without the attendance of a single gendarme or bayonet."

—The certificate of incorporation of "the New York Under-ground Railroad Co." has been filed in the County Clerk's office, and it is announced that within two or three years, rapid transit trips will be made from South Ferry to Central Park, through a tunnel under Broadway. Excavation will commence sometime during the present month. It is said that Gen. McClellan is to be the president of the company. The road will be built with two single-track tunnels, at an average of 25 ft. underground, each 15 ft. high, and 12 ft. 6 inches wide, which will run side by side, and separated by a brick wall. Large 60-ton locomotives will be used. They will burn coke, and consume their own smoke. The exhaust steam will be condensed, and nothing will escape to vitiate the atmosphere of the tunnel but a little gas. It is proposed to light them, as well as the tunnel itself, with electricity. An electric machine will be placed on each engine to run the headlight and the candles in the cars. At the principal stations air-shafts will rise up 75 ft., and other openings will be made at frequent intervals. Through these, air will be introduced by artificial means. The underground stations will, as a rule, be under street corners, and will be entered through the business blocks or other buildings there.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 11, 1880.

### NEW TESTAMENT LESSONS.

WE would call the special attention of all Sabbath-school workers to the following facts:—

1. With the Lesson Sheet for October, the Lessons on Prophecy were brought to a close, and the classes of the Fourth Division are advised by the General S. S. Association to leave whatever course of lessons they are now studying, and all unite in studying the lessons on New Testament History. The resolutions passed at our last annual meeting at Alameda include the following upon this point:—

Resolved, That we recommend the 3d, or Youth's, Division and the 4th, or Adult, Division to unite in the study of the New Testament lessons, and thus by joining our forces be better prepared to carry on the work successfully.

2. The 3d, or Youth's Division, will have to go over a few of the same lessons that they have studied before; but the strength gained by a union of the divisions will more than compensate for this apparent loss.

3. There are such frequent delays in the mails that it will be best for the schools on this coast to recite the lessons two weeks later than the date at the head of the lesson.

Among the advantages of this plan are the following:—

1. Both youth and adults will be furnished with the most interesting and profitable lessons that could possibly be found.

2. Uniting the two in one large division will add to the interest of review exercises.

3. Having one less division to look after, the superintendent can give more attention to each.

4. Uniting more teachers on one lesson will increase the interest of the teachers' meeting.

As these lessons which have been so often called for are now furnished, and our schools are under such favorable conditions to adopt them, we hope to see the interest of all who have been looking for them increased in the Sabbath-school work.

W. C. WHITE, Pres. Cal. S. S. Association.

### TEMPERANCE SONG BOOK.

THE new work entitled "Temperance and Gospel Songs" is now ready. It is well bound, and contains one hundred pages of the choicest music, nearly all of which is new, having been written expressly for this work. It is designed more especially as a temperance book, and meets a want that has long existed, and been felt by all temperance workers. The object and merits of the book are truly represented in the preface as follows:—

"In preparing the following pages, the object has been to present earnest, stirring words and music which shall meet the demands of the temperance work in all its branches. With the exception of a few valuable selections, both words and music are new, written especially for the book by the best talent in the land. Among the authors of new music are D. S. Hakes, Dr. W. O. Perkins, H. S. Perkins, Wm. F. Sherwin, W. A. Ogden, T. C. O'Kane, J. A. Butterfield, Dr. J. B. Herbert, W. T. Giffey, Elisha A. Hoffman, Frank M. Davis, W. J. Bostwick, L. B. Jewell, and R. B. Mahaffey. Among the authors of new words are F. E. Belden, E. R. Latta, S. Fillmore Bennett, Corie F. Davis, W. C. Gage, Eliza H. Morton, Mrs. L. D. A. Stuttle, Mrs. E. P. Hakes, Laura C. Nourse, Juliette Estelle Prescott, Julia E. Lloyd, R. F. Cottrell, and others."

Our temperance clubs should not delay in procuring a supply of these books, as they will greatly aid in making their meetings interesting. Orders can be sent directly to the Pacific Press, Oakland, Cal., or the books can be obtained of the local tract societies, which should keep a supply on hand. Price: single copies, 30cts.; by the hundred, 25cts. each.

BARBARA C. STICKNEY, Sec. Cal. H. and T. Asso.

### OUR NEW TEMPERANCE TRACTS.

THE following tracts have been prepared expressly for the use of members of the American Health and Temperance Association. They are short, concise, and intended to strike at the root of the two great evils, the tea and coffee and the tobacco habit.

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"Ten Arguments for the Use of Tea and Coffee Briefly Answered." 8 pp.

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"Tobacco-Using a Relic of Barbarism." 4 pp.

"Tobacco-Using a Cause of Disease." 8 pp.

A large edition of each of these tracts has just been published at this office, and, although the above tracts are larger and in finer type than any heretofore issued from this publishing house, yet they are sold at the same price as heretofore, 800 pages for \$1.00 at retail, and 1,600 pages for \$1.00 in large quantities for gratuitous distribution.

### NOTICE.

I WISH to call the attention of the Sabbath-school secretaries of the North Pacific Conference to the importance of promptness in reporting. There are about half of the schools in this Conference that have not reported at all, and some that did report this quarter, were altogether too deficient in detail. Every little company and every isolated family of Sabbath-keepers should have a Sabbath-school, if there are enough to elect a superintendent and secretary and have a class of two members. The superintendent can act as secretary and teacher too, if necessary.

My heart is in the Sabbath-school work, and I would gladly visit every school and every family where a school might be started, were it possible; but this I cannot well do, and would therefore ask you to awake to a greater degree of interest yourselves. Form little Sabbath-schools. Take the weekly *Instructor*. Obtain the lesson book for little ones. Then at the end of each quarter, carefully fill out the blank which I will send you if I know where to address you, and return the same to me. I will gladly furnish you with any supplies or instructions that you may need. I want the names and addresses of every Sabbath-school secretary in the Conference, and of as many lonely families as possible, as I wish to correspond with them. May the Lord inspire us with a greater degree of earnestness in his work that we may hear the "Well done" when the Master comes.

My P. O. address for the present is Salem, Marion Co., Oregon. R. D. BENHAM, State Sec.

THE San Francisco *Occident* says that the large brick building which Mr. Moody has had erected during the past summer upon a commanding spot near his farm in Northfield, Mass., intended as a school for the daughters of drunken parents, has been built "for Jesus, and for no one else." In the summer vacation it is proposed to fill the rooms with "Christian people who desire to spend a few weeks in the study of the Bible instead of in fashionable watering-place dissipation."

WE are indebted to Geo. P. Rowell & Co. for a copy of their Newspaper Directory for 1880 and 1881. These directories, published annually, are by far the most complete of their kind. Messrs. Rowell & Co. were the first to give them reliability, and although many publishers were at first unwilling to acknowledge the correctness of their reports, and objected to the sometimes unpleasantly inquisitive nature of the publishers' inquiries, it has now become evident that their plan was the only one which insured, as nearly as possible absolute correctness.

UNTIL further notice, the address of Bro. Henry Rieck, clerk of the Bloomfield church, will be Monterey, Monterey Co., Cal.

## Business Department.

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