

The Signs of the Times.

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

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The Signs of the Times.

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[For terms, etc., see last page.]

SOMETIME, SOMEWHERE.

UNANSWERED yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Tho' years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms the sands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere!
—Robert Browning.

General Articles.

BALAAAM'S ENCOUNTER WITH THE ANGEL.

BY MRS. E. G. WHITE.

WHEN the messengers of Balak returned to Moab, after their first visit to Mesopotamia, they reported to their king the prophet's refusal to accompany them, but did not intimate that God had forbidden him. Supposing that Balaam desired more valuable gifts and greater exaltation, Balak and his counselors determined to make the inducements so great that nothing could hinder his compliance with their request. They now sent princes more in number and more honorable than the first, with promises of higher honors, and with authority to concede to any terms which Balaam might demand.

The king of Moab was deeply in earnest, and his urgent message to the prophet was, "Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come, therefore, I pray thee, curse me this people."

A second time, Balaam was tested and tried. In response to the solicitations of the ambassadors he professed great conscientiousness and integrity, assuring them that no amount of gold and silver could induce him to act contrary to the will of God. This speech reveals the hypocrisy of the man; for the will of God had already been definitely and positively made known to him. His heart was longing to comply with the king's request, and he was seeking some excuse to gratify his desire for riches and honor.

The heart of Balaam was with the enemies of God, rather than with Israel. Had he sincerely wished to do the will of God, he would have utterly refused the rewards of Balak, and would have dismissed the messengers without delay. Thus he might have gained a victory over those strong avaricious propensities which would prove his ruin unless overcome. The sin of covetousness is fearfully denounced in the word of God. "The wicked boasteth in his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Worldliness, covetousness, and avarice are vices which are sure to deteriorate the entire man.

They are the fruits of selfishness and sin, and grossly dishonor God.

Balaam urged the messengers to tarry, that he might further inquire of God; as though the Infinite One were a man, to be persuaded. In the night season, the Lord appeared unto Balaam and said, "If the men come to call thee, rise up and go with them; but yet the word which I shall say unto thee, that shalt thou do." The Lord gave Balaam his own way, because he was determined to have it. He did not desire to do the will of God, but chose his own course, and then endeavored to secure the sanction of the Lord.

The Moabites were a degraded, idolatrous people, yet they manifested sincerity and earnestness in their persistent efforts to secure the power of divination against Israel. According to the light which they had received, their guilt was not so great in the sight of Heaven as was that of Balaam. As he professed to be God's prophet, all he should say would be supposed to come from the Lord Jehovah. Hence he was not to be permitted to speak as he chose, but must deliver the message which God should give him. The Lord saw in this pretentious prophet, a man whose heart was defiled with deception and hypocrisy, and dealt with him according to his own perverse and stubborn ways.

This instance is placed on record for the benefit of all succeeding generations. It is dangerous to trifle with God, in order to follow a stubborn, determined will. There are thousands at the present day who are pursuing a course similar to that of Balaam. They follow their own ways, and take counsel of their own hearts, under a pretense of being guided and controlled by the Spirit of God. And the prayers of these willfully deceived ones are answered in accordance with the spirit that prompts them. For wise purposes the Lord often permits them to have their own way. They walk in a thick mist,—the atmosphere which Satan breathes about the soul.

Dangers beset the path of every man who, forsaking the only true Guide, tries by the light of his own wisdom to find a safe way through the dangers and difficulties of this world. Such a man places himself in a situation far more perilous than that of the traveler climbing along the slippery face of a cliff, where, if he lose his balance for a moment, he will fall and be dashed in pieces. David describes the peril of those who do not walk with God, but for a time seem to be prosperous in an evil way: "Thou didst set them in slippery places, Thou castest them down to destruction in a moment. They are utterly consumed with terror."

The careless, presumptuous, and self-confident press recklessly on in forbidden paths, really thinking that they may depart from strict integrity for the time being, for the sake of some worldly advantage, and that after this desire of the depraved heart is gained, they can change their course when they please. Such are walking upon slippery places. It is seldom that they recover their foothold. The steps of a good man are ordered by the Lord; but those who choose to invite temptation, who will venture upon forbidden ground to secure some selfish advantage, will become weak in moral power; and the temptation to evil not being discerned, they will see in it only good, and thus they are left to wander farther and farther from God.

We are living in the last days. Evil prevails on every hand. The removal of one safeguard from the conscience, the failure to practice one good resolution, the cherishing of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray at pleasure. The only safe course is to let our prayers go forth daily from sincere hearts, as did David, "Hold up my goings in the path, O God, that my foot steps slip not."

Balaam had received permission to go with the messengers from Moab, if they came in the morning to call him. But annoyed at his delay, and expecting another refusal, they set out on their homeward journey without further consultation with him. He was now freed from their solicitations, and every excuse for complying with the request of Balak had been removed. He could not, however, bring himself to relinquish the honors upon which his heart was set; and since the Lord had not a second time forbidden him to go, he determined to set out at once, and, if possible, overtake the ambassadors.

Accordingly, taking the beast on which he was accustomed to ride, and accompanied by his servants, Balaam began his journey. He feared that even now the divine permission might be withdrawn, and he pressed eagerly forward, hurried, nervous, and impatient, lest he should by some means fail to gain the coveted reward. How little did he in character and appearance resemble a man qualified to execute a divine commission!

God's anger was kindled against Balaam for his Heaven-daring folly, and "an angel of the Lord stood in the way for an adversary against him." The animal, seeing the divine messenger, who was, however, invisible to the master, turned aside from the highway into a field. With cruel blows, Balaam brought the beast back into the path; but again, in a narrow place hemmed in by walls, the angel appeared, and the animal, trying to avoid the menacing figure, crushed the rider's foot against the wall.

Had Balaam paused to consider, he would have had sufficient cause to question whether he was not moving contrary to God's will. But he was blinded to the heavenly interposition, and knew not that God was obstructing his path. The man became exasperated, and beating his animal in a most unmerciful manner, forced it to proceed.

Again, in a place where there was no passing, the angel appeared, as before, in an offensive attitude; and the poor beast, trembling with terror, made a full stop, and fell to the earth under its rider. Balaam lost all self-control, and his mad rage rose to an extreme height. The dumb beast was now gifted with speech, and remonstrated with its phrenzied master for his cruel treatment. "What have I done to thee, that thou shouldst beat me these three times?"

Had Balaam been in possession of his reason, he would have been filled with awe, and would have realized that a supernatural power was barring his way. But ungovernable rage had dethroned reason, and this wonderful miracle was unnoticed. He answered this beast as he would have addressed an intelligent being,—"Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee." Here was a professed magician, on his way to pronounce a curse upon a whole people with the intent to paralyze their strength, while he had not power even to slay the humble beast upon which he rode!

The eyes of Balaam were now opened, and he beheld the angel of God standing with drawn sword ready to slay him. He was more terrified than the poor beast had been, and "he bowed down his head, and fell flat on his face." The angel said unto him, "Wherefore hast thou smitten thy beast these three times? Behold, I went out to withstand thee, because thy way is perverse before me. Thy beast saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and saved her alive."

Here is a lesson to all who have reasoning powers, that harsh treatment, even to the brutes, is offensive to God. Those who profess to love God do not always consider that abuse to animals, or suffering brought upon them by neglect, is a sin. The fruits of divine grace will be as truly revealed in men by the manner in which they treat their beasts, as by their service in the house

of God. Those who allow themselves to become impatient or enraged with their animals are not Christians. A man who is harsh, severe and domineering toward the lower animals, because he has them in his power, is both a coward and a tyrant. And he will, if opportunity offers, manifest the same cruel, overbearing spirit toward his wife and children.

God, who created man, made the animals, also. They were to minister to man's comfort and happiness, to serve him, and to be controlled by him. But this power was not to be used to cause pain by harsh punishment or cruel exaction. Yet some are as reckless and unfeeling toward their faithful animals as though the poor brutes had not flesh and nerve that can quiver with pain.

Many do not think that their cruelty will ever be known, because the poor dumb beasts cannot reveal it. But could the eyes of these men be opened, as were the eyes of Balaam, they would see an angel of God standing as a witness to testify against them in the courts above. A record goes up to Heaven, and a day is coming when judgment will be pronounced against men who make themselves demons by their dealings with God's creatures.

If animals could speak, what deeds of horror would be revealed,—what tales of suffering, because of the perversity of man's temper! How often those creatures of God's care suffer pain, endure hunger and thirst, because they cannot make known their wants. And how often is it determined by the mercy or the caprice of man, whether they receive attention and kindness, or neglect and abuse. Punishment given in passion to an animal is frequently excessive, and is then absolute cruelty. Animals have a kind of dignity and self-respect, akin to that possessed by human beings. If abused, under the influence of blind passion, their spirits will be crushed, and they will become nervous, irritable, and ungovernable.

There were beasts in Eden, and there will be beasts in the earth made new. Unless the men who have indulged in cruelty toward God's creatures here, overcome that disposition and become like Jesus, kind and merciful, they will never share in the inheritance of the righteous. They would, if there, exercise the same spirit that had not been overcome here. All disposition to cause pain to our fellow-men or to the brute creation is Satanic. Balaam evinced the spirit which he possessed, in his course toward his beast.

When he beheld the messengers of God, Balaam exclaimed in terror, "I have sinned; for I knew not that thou stoodest in the way against me; now, therefore, if it displease thee, I will get me back again." For wise purposes, the Lord suffered Balaam to proceed on his journey, but gave him clearly to understand that his words should be controlled by divine power. God would give evidence to Moab that the Hebrews were under the guardianship of Heaven; and this could not be done in a more effectual manner than by showing them that a man of Balaam's covetous disposition could not, for any promise of promotion or reward, pronounce a curse against Israel.

There are many in the world to-day whose character is represented by that of Balaam. They have a correct knowledge of most of the doctrines of religion, but with these are mingled superstitions and heresies. Satan has a knowledge of the truth, and so do many who are his servants. Excellent words may proceed from their lips; they may claim to possess great faith, and to enjoy much of the divine blessing; but their hearts are destitute of the grace of God. They are not followers of Christ, and do not those things that please him. The only safety for any, at the present day as well as in ancient times, is to seek diligently to know the will of God, and then be ready to obey that will.

Those who profess to be servants of the living God, frequently unite themselves with ungodly men, expecting to be promoted to honor, and to be rewarded with riches; and many sacrifice conscience, judgment, character, and the favor of God, to form an alliance with worldlings. Such persons call God their Master, but they refuse to keep his commandments. They mistake gain for godliness, and unless they turn from their evil ways, they must perish with the workers of iniquity.

WHAT unthankfulness is it to forget our consolations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.

WALKING WITH GOD.

"And Enoch walked with God." Gen. 5:24.

WHAT a lesson does Enoch give us! It is said of him that he "walked with God." But can a man walk with God? Is it possible to walk with God? We know it is delightful to walk with a friend. It would be a great thing to have it to say that we had walked arm in arm with the Emperor Alexander, or with Napoleon, or with some of the great men of earth. It would be greater still if we could say we had walked with angels; if they had come to sit with us as they did with Abraham, and to talk; if they had come to visit us, as they did Manoah; if they had come to wait upon us, as they did upon the Saviour when they gathered around the Bethlehem to which he came, or the garden in which he suffered, or the cross on which he hung, or the tomb in which he lay, or when they waited over the top of Mount Olivet that they might greet him home to Heaven, and cry out: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in." It would be a great thing to walk with angels, and to have them for our friends, and to know that they were with us by day and by night; they are ministering spirits that wait upon the heirs of salvation.

Oh! it would have been a great thing, when Jesus was upon earth, to have walked beside him! I should like to have gone with him as he went through the grain fields, and plucked the ears of corn and did eat; to have sat down with him at the well of Samaria, and waited while he had water to drink. I should have been glad if I could have been by his side when he stopped by you city-gate to heal a blind man; and, oh! how I would like to have seen the light sparkle for the first time in the eyes of that blind man, and to have beheld the rapture that thrilled his soul when he looked out upon the earth! How I should like to have been with him when, at the grave of Lazarus, he uttered those words, "Lazarus, come forth," and the dead man came to life!

And yet, as high as that, as glorious as that, is our privilege, for a man may walk with God. Enoch walked with God. Nor was that walk for a moment merely. It is not said that he walked with God for a moment or two, or an hour or two, of his life. We might fancy, possibly, that he walked with God a few moments before his death, or on some hallowed occasion; but the Scriptures seem to teach us that it was the habit of his life to walk with God. His life was no short one; for, although it was one of the briefest among those old patriarchs, he lived just as many years as there are days in the year; three hundred and sixty-five years Enoch lived; and he walked with God, and was not, for God took him. How long that pilgrimage, how many those journeyings, how sweet those associations, how singular those emotions he must have enjoyed, when he walked with God!

But it may be asked: "Can one walk with God amid the busy associations of life?" Enoch was not alone. A family grew around him. He had sons and daughters, for it is said he was a father; he lived three hundred years, and he walked with God through those centuries. The heavens were above him, and the earth at his feet; God was his companion. In the cares of his family, in the discharge of his duties, he had the same necessities, doubtless, that we have, the same sorrows; he had the same human heart, the same passions, the same temptations, the same trials, the same conflicts that we have, and yet he walked with God. And if a man can walk with God, ought not we? If a man can walk with God, oh, that you and I may walk with him!

This is the first lesson he teaches us, that it is possible for man to walk with God. But how is this brought about? In the first place, the word Enoch in the original signifies to be trained, to be educated, or instructed. It is precisely the same word that is used in the passage, "Train up a child in the way he should go; and Enoch's name was probably given him from the care with which he was trained. He was trained well. He received instruction—received it with an honest heart. At the basis of all success in life lie knowledge, education, training. If a man attempts to be a merchant, he must have an education for it, must be trained for it. If a man is to be a manufacturer, he must be trained for it. If a man is to be a mechanic, he must learn his art. If he is to be a professional man, he must have a preparation for it. There is no pathway in life

in which a man can walk successfully without training; for though a man disciplined to business may sometimes change his occupation, it is by careful study, examination, learning the relation of things, that he becomes qualified for his business. And so if we would walk in life's pathway successfully, and triumph over difficulties, we must be educated or trained for it. We must learn our nature; "know thyself" lies at the foundation of great success. A man must study himself, and no man can succeed who does not examine thoroughly his own temperament and disposition.

But the expression, "walked with God," here has a peculiar signification, critics tell us. It signifies, set himself purposely to walk with God, determined to walk with God, indicating, as the next lesson, decision, purpose. It was a resolution formed upon the part of Enoch that he would walk with God. Having been instructed that it was his duty to walk with God, having understood how he might walk with God, he set himself to walk with God. It was his firm purpose. There are many who have indefinite wishes; they intend to be better than they have been, and yet have no fixed purpose or decision of character. To-day they determine to be better, and to-morrow yield to temptation; to-day they are in the house of God, and they resolve that they will be Christians, and to-morrow, going out into company, they fall into every evil way, they are led captive by the enemy at his will. And why? They have no firmness of character, no decision of purpose; they have not said to themselves, "I will conquer my besetments, I will triumph, no matter what difficulties be in my way." Now, we ought to determine what is right, and then to go forward at all hazards.

Are you a father, the head of a family? You are to say, "Others may do as they will, as for me and my house we will serve the Lord." No matter whether there be an altar of prayer in any other family on the face of the earth, you are to set up an altar, to gather your family around it. Oh, how sweet to offer your incense and let it rise with fragrance, were there no other altar on this earth! That is decision of character.

Are you a young man, and have you wicked associates? Then you are to say: "God helping me, I will be a Christian. Others may be profane, the oath shall never pass my lips; others may be fraudulent, the wrong shall never be done by me; others may waste their moments, I will redeem the time, because it is precious; others may trifle away their energies, I am born for something higher; I am traveling to a holier land. Company I love on earth, but oh! the company of the redeemed, of the blood-washed, of angels, and of God, is higher than these companionships of earth! I will seek that."

Are you a young lady, walking in the beauty of youth and loveliness? It is lovelier to be a Christian than to be any other character on the face of the earth; to be at the foot of the cross, drawing from that cross its fragrance and power, looking up to heaven and having companionship with the Beloved, and having purity and love and beauty and heaven all around you. And this decision of character, this firm purpose that you will walk with God, that you will set yourself to this, no matter what may come, is the second step in the furnishing of true character. If you can be drawn aside, there are many who will draw you aside. If you may be tempted, there are tempters all around you. If you are ready to go astray, there will be some one to allure you. Only in perfect firmness and decision is there any safety whatever. * * * * *

But now that I have drawn these outlines of Enoch's character, let us make a little comparison, if we can, between him and ourselves, to see whether there may be this walking with God on our part, whether we have the same facilities, and may attain the same holiness and grandeur of life. I have noticed the instructions of Enoch. Have we the same facilities of instruction he had? Now there are some that he had which we cannot have. I have sometimes fancied I saw him when a boy. Adam had not yet left the earth; he was a little over six hundred years old when Enoch was born, and lived more than three hundred years after. I have thought that very probably the aged Adam used to take little Enoch by the hand and walk with him. Enoch was anxious to learn, and when a child is anxious to learn and listen, age loves to talk with childhood; and Enoch seeking for training, ready to be instructed,

oh! what lessons did Adam give! Methinks he told him of how the earth looked when he first opened his eyes, of Eden in all its glory; how the heavens beamed in brightness and the flowers sent forth their sweet perfume; how the birds sang beautiful melodies, and the angels came down to walk in the garden, and God himself was there. Methinks he told Enoch the whole story—how God gave him Eve, and her beauty and loveliness; then of the fall, and his sorrow, and his turning away from Eden, and the cherubim that guarded the gate that man might never enter there; and then the promise of a Saviour; and then about Abel and Cain. And what a host of questions would young Enoch ask! Then, too, all the inventors of earth were there, and Enoch could talk with them. And yet with all the opportunities Enoch had—and they were great—how much greater are ours! Had he the story of the creation and of the fall? We have it. Had he a knowledge of science and its conquests? We have all he had, and for six thousand years the world has been moving on in its triumph of mind over matter; materials have been gathered, and we can learn as Enoch never could, because there are materials on which he could not lay his hand. Did angels walk on earth? We have the record. Did he trust in a Saviour to come? The Saviour has come.

Standing where we do, we have the lessons Enoch had, the lessons Moses had; we have listened to the thoughts that made a David tune his harp, have visions that fired the imagination of Ezekiel and Daniel, have the teaching of Jesus when on earth, and oh! the songs that have been rolling, that angels started from heaven, rolling on to fill this earth! Had he instruction? We have much more. And if because he was instructed he was able to walk with God, we stand on higher ground and ought to be able to walk with him.

We may not have that same firmness of purpose he had, and I fear many of us fail just here. You, as well as I, may have set out in early youth to be religious; but oh! how often we have been turned aside! how frequently have we erred! what sad mistakes have we made, and how often have we lost our firmness of purpose! It seems to me there is a ladder, like that which Jacob saw set up from earth to heaven, and while Enoch would have been away up yonder on those higher rounds, almost ready to pass into the invisible, we linger yet on the lower rounds of the ladder, not having ascended, having traveled a little step up and then a step down, a little step up and then a step down; and there are some of us, I am afraid, to-day, no higher in our ascent toward glory than we were twenty years ago, when all Heaven has been inviting, and all possible helps have been given us.

My dear brother, to-day, in the sight of God, are you better than you were twenty years ago? Are you more like Jesus than you were twenty years ago? Have you more of the enjoyments of religion? Is the image of Christ more perfectly stamped on your heart than it was twenty years ago? What have you been living for? God has graciously spared you, and given you his word and spirit and all needful helps, and yet no better all the twenty years! Oh! how sad it is for us!

But if we are to walk with God, there are a few things requisite. In the first place, we must go nowhere that Christ will not go. Oh! how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. If you would walk with Christ, keep out of all evil company, of all evil associations, keep from all evil places—from every place where you cannot go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would go, you need not expect to find him.

And now, my dear friends, oh! how my soul yearns that some of you may begin a higher life—begin it to-day. Young people, aim at a higher life than ever you have done—this glorious life, this walking with God. Christians of age, you know something of the sweetness of it; cultivate it more; have more of the spirit of the Master, more love to the Saviour; give yourselves to working for his cause in a way you have never

done before. What if difficulties are in the way? Omnipotence can carry you safely over. What if there are clouds? There is a light beyond the clouds. What if enemies combine? He who is for us is more than all those who are against us. Mothers, set about it to-day; teach your children more of Jesus. Fathers, set about it to-day; let your sons see you are more like Jesus. Men of position, consecrate yourselves to Christ, and let the world see that you are living as seeing Him who is invisible.—*From a Sermon by Bishop Simpson in the Methodist.*

A BEAUTIFUL PICTURE.

REV. DANIEL MARCH, D. D., in "Our Father's House," draws the following beautiful picture:—

"I have stood on the top of a high mountain when the sun was up in heaven filling the world with his glorious light. As I gazed around and beneath, I saw clouds ridged and rolling like the billows of the sea. I saw them far off and far beneath, advancing toward the rocky height on which I stood. In the distance they seemed like mighty masses of Parian marble, white as the drifted snow in the noonday sun. It was a delight to watch their ever-changing beauty as they sailed on the viewless air. The play of imagination easily transformed them into the white thrones of the cherubim; then again they seemed like the streaming banners of the armies of Heaven; and now, behold chariots of fire and horses of fire advancing with such restless might as to sweep away the summits of the eternal hills in their march. By and by they approached and smote the sides of the mountain far beneath, and then rolled upward swiftly, silently, till they reached the summit and shut out the light of the sun with their shadow. And then the bright forms, which seemed so mighty and glorious in the distance, proved to be nothing but a driving, darkening mist—a mere mass of shapeless vapor—disfiguring everything with its touch, and leaving no trace of beauty for the eye to rest upon while it went sweeping by. But in a moment the mist was gone. Again the sun shone clear and bright upon the bald mountain. Again I could see the cloud as it rolled down the rugged steep till the air was of sufficient density to bear its weight. Then, again, it put on the shape and hues of glorious beauty, and sailed away in serene and gentle majesty upon the wings of the wind.

"And I said aloud, in the solitude, This is a picture of life. So do all the forms of temptation appear, fascinating in the distance, and worthless in possession. When the tempter allures from afar, we see an angel form, and his voice sounds like the music of Heaven. But when he comes near, and we give him our hand, we feel the clutch of a demon, and we hear a voice that mocks at our misery. The rewards of worldly ambition, and the indulgences of worldly pleasure, seem so precious and beautiful, when seen afar, that we cannot wait to make them our own. But when they come near, and we grasp at the tempting prize, we fill our hand with the mist, and we draw it back to our bosom wet with the chill of death. When the gilded shadow which dazzled our vision and awakened our hope has come near and proved to be only such stuff as dreams are made of, then it passes away, and often, in the distance, it seems again as brilliant and alluring as before. If we would not spend our life in the chase of phantoms that lead to bewilder, and dazzle to blind, we must turn our yearning hearts to Him who is the same yesterday, to-day, and forever. We must climb so high up the mount of faith that the clouds of doubt and fear will never darken our minds nor deceive our hearts."

THE CURE FOR GOSSIP.

WHAT is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home; we have met them in galleries of art; we have caught glimpses of them going from a bookstore or library with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a

neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart, and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.—*J. G. Holland, in Scribner.*

MAN-WORSHIP.

A SUITABLE rebuke was given to the modern sentiment by an eccentric but devout Christian, who went to church one Sunday and was met by an usher with this remark, "Come to hear the Rev. Mr.—? he is out of town to-day."

"No, sir," said my earnest friend, "I have come to worship God."

There is altogether too much of man-worship in our holy temples. We run after such or such a preacher whose talent or whose peculiarities may attract, and we put far below this motive, the idea of true, sublime, all-absorbing adoration of the great Being who commands our highest reverence and love.

The desire for novelties in religion, and for diversion in the house of God is something that we should check in ourselves the moment we become conscious of its existence.

To hear and see some new thing—this is the bane of our present age. It destroys all stability in our young people, and takes from them the deep, earnest spirituality that ought always to belong to a simple, godly life.

A pastor now-a-days can scarcely know what sort of food to prepare for his flock, so common is it for half of them to forage in other fields. The old-time clergy had a better supervision of those committed to their charge, and the laity had a wholesome respect for their spiritual teachers, whom they regarded as sent of God for their soul's good, and not to be set up as idols in the place of the great Jehovah.—*Selected.*

DEAFNESS OF THE AGED.

NOTHING is more common than to hear old people utter querulous complaints about their deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is affected for the best purpose, it being intended to give ease and quietude to the decline of life, when any noise or sounds from without but discomposes the enfeebled mind, and prevents meditation. Indeed, the gradual withdrawal of all the senses, and the decay of the frame in old age have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a perfect state of existence.

DON'T FIRE TOO HIGH.—Speak to men in language they can understand. A few days since, a gentleman made one of a little company of spectators at a velocipede exhibition. He turned to a plain looking young man and said, "It must be very fatiguing; don't you think so?" "I don't know what you mean," was his answer. He stumbled at the word *fatiguing*. The gentleman saw it, and said, "It must make them very tired." "Oh, yes," he quickly responded. Ministers should remember not to fire over people's heads. Truth must be put in simple language, and illustrated by metaphors familiar to all. Call the sun a *sun*—not a *luminary*. Don't call the sky "an azure vault"—call it the sky. Don't talk of the "economy of grace," for your plainer hearers will at once revert to the kitchen.

THE PERFECT LAW.

THE decalogue, or "ten words" of Jehovah, contains not merely practical rules of life, it speaks of the nature of God, and of man's relation to him. Hence these words are a reflex of the Being who spake them. Gregory says of the Holy Scriptures, they are "the heart and soul of God; for in the Scriptures, as in a glass, we may see how the heart and soul of God stand toward his poor creatures." So these utterances from Sinai are God's thoughts of what things are right, and what are wrong; they are his fatherly counsels to guide man in "ways of pleasantness and paths of peace." Thus they become a rule of obedience, with which He, as sovereign of the human race, requires his subjects to comply.

These precepts are a manual containing the principles of God's requirements. The decalogue does not stand by itself, it is to be connected with the entire system of divine truth which is illustrated, applied, and enforced on the pages of Holy Writ. We look at the starry heavens and admire those gems of light, but by the aid of the telescope we discover that they are worlds and systems of worlds. And these terse precepts of the moral law, these *points* of divine truth, when amplified by the teachings of the Bible, disclose much more in social life, in relative obligations, and in religious services, than the unaided understanding can apprehend. The mariner at each noon takes his observation of the sun, to know how correctly he is keeping his course; and we should constantly compare our deeds and thoughts with this testimony of the Lord, which is "sure, making wise the simple." If we neglect this, we shall be in great danger of drifting into folly and sin.

The ten commandments were given originally to the Jews; but their requirements are for all time, and bind every man, woman, and child. The principles they embody, existed from the beginning, and among all nations; for the Gentiles "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." They are based upon man's moral nature, and find a response in every human soul. Hence they are of universal application, and will continue to be of perpetual obligation. Their character shows that they are to be binding so long as generations of men inhabit the earth. From the very nature of things they cannot be repealed. While the human family continues, while men have property, life, and character to be protected, while weal or woe results from man's conduct, just so long must these laws control us. Only when God consents that we shall not love him, reverence his name, keep his day holy, will the moral law become null and void. Obedience is required not alone to one precept, but to all. "He that offendeth in one point is guilty of all." These precepts are like ten links of a single chain; the violation of one breaks a link and severs the chain.

The decalogue is not like the laws on a statute-book, with which we come in contact occasionally; we encounter its regulations each day, and in every deed and word; yea, in all our thoughts and passions. As the atmosphere goes into every crevice on the earth's surface, and presses on all men at all times and in all places, so the moral law in its practical issues touches not now and then, but always the wants and waywardness of sinful men. "The law of the Lord is perfect converting the soul." Ps. 19:7.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.—*Rev. Geo. S. Mott.*

SABBATH AND SUNDAY CONTRASTED.

THE object of the Sabbath appointment, according to the teaching of the fourth commandment, was to make it a memorial of the world's creation by Jehovah, the God of the Israelites. In the commandment, reference is made to the transactions, the recital of which is found in the opening chapters of the Bible. It is there said that God employed six days in making the world, and that on the following day he rested. Also, that the day on which he rested, he blessed and sanctified. It is clear, then, that the Sabbath dates from the beginning, and that its object was to keep in

memory the fact that God was the world's creator. This places the institution on high ground. It is also manifest that the Sabbath, being a memorial of creation, must continue its testimony while the world stands. If, for a time, its testimony was needed, equally it was needed for all time.

That the Sabbath, in its uses, confers many and rich blessings on the world, is admitted. It is one of the most potent forces for civilization, and the higher the attainments of civilization the greater is the demand for the Sabbath. Also in its uses, in connection with religious exercises, it is indispensable. But for its essential nature, we must go back to its memorial character. It is in the highest sense a witness for God. When it is asked, "Who made the world?" the Sabbath answers, "God." And when it is asked, "When he made it?" the Sabbath answers, "In the beginning." And when it is asked, "How long was God in making the world?" the answer is, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath, then, is an index continually for an answer to these important questions, pointing upward to God. And let it be remembered that its appointment is an expression of the mind of God concerning this matter. This is his witness, called and placed upon the stand by him, and its testimony no man may gainsay; and we venture the statement that, had the world from the beginning kept the Sabbath, it would have saved it from its revolt from Jehovah, and its fatal plunge into blind heathenism and infidelity.

SUNDAY.

Sunday is a word not found in the Bible. In that book it has neither place nor meaning. In the heathen world, at an early day, among the objects in nature deified, was the sun. Also for a certain reason, the first day of the week was named after this heathen deity, and hence the word *Sunday*. After the close of the canon of the New Testament there came to be introduced into the religious exercises of the Christian church the custom of holding meetings on the first day of the week, the heathen Sunday, because it was said that Christ the Son of God rose from the dead on this day. Just how early this custom was introduced, we have no means of knowing, unless we date it from the time the first record of it appears, which was in A. D. 140. This custom was only mentioned of one church, and it is presumable that at this time only one congregation followed this custom. It should also be borne in mind, that at this time it was not pretended that this was done in obedience to Scripture requirement. Nor should it be forgotten that, at the same time, there were observed two other festivals, one of which, at least, was of equal celebrity with Sunday, namely, Friday and Wednesday. Neander, after speaking of the "festival of Sunday," says: "And further, two other days in the week, Friday and Wednesday, particularly the former, were consecrated to the remembrance of the sufferings of Christ, and of the circumstances preparatory of them. Congregations were held on them, and a fast till three o'clock in the afternoon; but nothing was positively appointed concerning them; in respect to joining in these solemnities, every one consulted his own convenience or inclination." Nothing, then, can be plainer than that these festivals, Sunday included, were only of human origin, nor had they any mandatory character. Those who pleased to give them attention did so, and those who did not, violated no law, not even of the church. It was long after this before the church went the length of legislating on these subjects.

While the fact of Christ's arrest, trial, and crucifixion is on record, there is no appointment of religious celebrations to keep them in memory in so far as the *time* in which they occurred is concerned, and the same is true of the time in which his resurrection occurred. That with respect to the fact of Christ's death and resurrection there are ordinances appointed to keep them in memory we know. These are baptism and the Lord's supper, and they were appointed for this purpose by Christ.

Sunday, then, as we have said before, has no place in the Scriptures; it is unknown there. Why, then, should Protestants, who profess to be guided wholly by the Bible, hold to it and seek to promote its observance? Is it an honor to God to do in his name that which he has not commanded, and especially so when we do it in

the place of something he has commanded? How wide, then, the contrast between the Sabbath and the Sunday. *One is an appointment of Jehovah, while the other is an ordinance of men.* For the observance of the Sabbath there is the word of the Lord and the promised blessing, but no such thing can be said concerning the observance of Sunday.—*N. V. Hull, D. D., in Sabbath Recorder.*

GOD'S LOVE.

BY ELD. B. L. ALDRICH.

REVELATION is scarcely needed to teach the evident truth that God is love. But many things are plainly shown by nature which men in the blindness of sin stupidly fail to perceive, as, for instance, when all creation plainly exposes the existence of an invisible creator, a highly cultivated people like the Greeks, absurdly conceived of him as a hewn block of stone. So men universally remained in ignorance of his love, thinking him to be malignant and revengeful, until the Bible came to eradicate from their minds this strongly rooted notion.

The fact that there is any creation at all is proof that God is love, for this principle is creative; it is the original force which starts existence. Hate annihilates. If the universe can be compared to an immense tree with branches suspending the golden fruit of worlds, the seed from which that tree sprang was love. Neither revelation nor nature, however, teaches that God loves all things, nor absolutely all men. He does not cherish any fondness for Satan; he is not specially yearning toward the Neros nor the Phillip Seconds of Spain, and he evidently did not think much of Annanias and Sapphira.

It is not natural to destroy what one loves. No man treads on the worm that crawls in his own heart. Revelation tells us that God is angry with the sinner every day, that he will surely punish the wicked, burn them up like stubble, pull them up root and branch, and make them as though they had not been.

The basis of all correct and beneficial Christian teaching is the conditional and not the unconditional love of God toward humanity. "God so loved the world." This expression has an adverbial modifier. Its correlative is "that he gave his only begotten Son," and the effect was that whosoever believed on him (Christ) might not be still unloved, and consequently perish, but have everlasting life. It is then through the Mediator, for the sake of the future, that God loves men. The same love which created Adam, beautiful and sinless, also embraces its second great triumph in the persons of the pure and perfect.

A mind capable of lovely ideals does not depend on present forms to encourage its affections. The woman often invests the object of her love with excellences originating in her own conceptions, as the moon seems to smile on a world wrapped in her own incontinent splendor. So God loves his own conceptions, and only those in sympathy with them and with the means by which only they can be obtained can ever be the objects of his absolute love. To go where the light originates we must walk in its beams, and, to get to the condition of that being that God "so loved," it is necessary to go on in the hallowing presence of Christ and under the bright influence of the Holy Spirit. All outside of these are the objects of divine wrath and retribution.

FOR THE SAKE OF ONE.

WHEN Robert Bruce, once king of Scotland, was obliged to flee from his English enemies, he sought refuge in the humble cottage of a poor Scotch woman. Telling her he was fleeing from the English, the woman, who did not know who her visitor was, replied, "All are welcome here for the sake of one, meaning for the sake of Bruce, and great was her astonishment and joy when her guest told her who he was.

This incident may illustrate to us how for the sake of One we ought to be ever ready to do good to all who need our aid; and if for his sake we respond to every demand made upon us, there shall one day be a revelation more pleasing than that of Bruce to the Scotch woman. "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me," shall be said unto all who have done deeds of mercy and of love for Christ's sake. The Scotch woman was willing to receive any for the sake of her

king, and found that she was welcoming the king himself. By and by it will be found that our own deeds of love, if we perform them, shall be honored as though they had been personally bestowed on the King of kings.—*Young Pilgrim.*

THE OLD METHODIST'S TESTIMONY.

I PRAISE the Lord, my Christian friends,
That I am with you still,
Though standing like an old log house
Upon a west side-hill;
The music has gone out, you know;
The timbers have decayed;
But sunshine on em's just as warm
As when they first were laid.

Almost a hundred years have passed
Since I was born, and then
'Twas only fifteen further on,
And I was born again.
I've seen the forest melt away;
Nice houses have been reared;
The world has quite outstripped the church,
I'm very much afeared.

They used to tell a Methodist
As far as eye could see;
No gowgaws on a woman then,
No dickey on a man;
But now our congregations are
So much by fashion led,
They look just like a rainbow
Wrecked upon a posy bed.

The circuit riders of them days
Were not so fine and grand;
They took degrees in hauling logs
And clearing up the land;
But when one of 'em rose to preach,
I tell you we could smell
The fragrant flowers of Heaven
And the stifling smoke of hell.

We had an "amen corner," too,
Beside the pulpit stairs,
And while he raised his sermon-bents,
We lifted with our prayers;
We threw in many a loud "Thank God!"
And were not obliged to go,
To give the Lord the glory,
To a class-room down below.

The grand old quarterly meetings
Were to all the brethren dear,
Just like four green oases
In the desert of the year;
The people flocked from miles around;
My wife would take a score,
And after supper they would pray,
And sleep upon the floor.

I know the world's a-moving on,
As Galileo said,
For now I rent a cushioned pew
To hear an essay read;
But when through stained-glass windows
The sun throws blue and gold,
I cannot help a-thinking how
The glory shone of old.

They call me an "old fossil,"
And a "relic of the past,"
A "foggy" and a "croaker" too;
But this went always last;
I tread a trembling isthmus
Where two seas of glory roll,
And soon the past and future bliss
Will swallow up the soul.

And when I reach fair Canaan,
The Lord will doubtless see
That mansions in the city will
Not do for such as me;
So he will let me go among
The old-fashioned saints, I think,
And praise him neath the tree of life
Upon the river's brink.

—*Nashville Christian Advocate.*

THE COMING OF THE LORD.

At an early age we listened to a sermon on the coming of Christ and the resurrection of the saints. The text was Psalms 17 : 15, and the occasion was our dear mother's funeral. Our tender years were made familiar with this glorious doctrine, for ministers were accustomed, fifty and sixty years ago, to dwell upon it for the warning of sinners and the comforting of believers. We have often lifted up the voice on this subject. Shall the pen be silent? Alas, we fear there is too much silence on this great theme. The pulpit and the press are too much given to speak of an improved state of things, and a continuation of the same without ever reaching on to the time when shall be heard the voice of the archangel, the shout of the Lord himself, and the blast of the "trump" of God (1 Thess. 4 : 16). We believe in improvement, especially in the behavior of Christians. Knowledge is spreading and great efforts are being made, not without success, to increase temperance, virtue, honesty, and peace; yet the increase of immorality is so apparent that we should feel disheartened were it not for faith in the power of the gospel. But faith and the gospel cannot avert the certain on-coming flood

of perdition to the ungodly. Let, therefore, the pen as well as living voice sound the alarm: "Flee from the wrath to come," "Prepare to meet thy God," "Believe on the Lord Jesus Christ, and thou shalt be saved."

The Lord will come. He came once, and gave himself for us. He will come again. He said to the disciples, "I will come again, and receive you unto myself." The prophets clearly intimate the great event: "His feet shall stand in that day on the Mount of Olives." On that mountain overlooking Bethany and Jerusalem the angels said, "This same Jesus who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." "He will come to be glorified in his saints, and to be admired in all them that believe." Contemporary with his coming, will be the punishing "with everlasting destruction, them who obey not the gospel." It is written, "The Lord shall be king over all the earth; in that day there shall be one Lord," and "His people shall be all righteous." The prophets, Christ, and the apostles speak of his coming in positive terms. James says, "Behold the Judge standeth at the door;" and both Peter and Paul agree with James, that "the coming of the Lord draweth nigh." Let us note well that his coming must be very much nearer now than it was then. While this fact is a warning to all to prepare to meet Him, it is also an incentive to all believers to fulfill the Master's injunction: *Occupy till I come!* How much there is to be done, and how little time to do it. The brevity of life admonishes us that there is no time to idle away. Countries hitherto quite inaccessible are now open to the gospel. Their bars of iron have been drawn, and their gates of brass lifted. China, Arabia, Armenia, Abyssinia, the heart of Africa, and other fields, are white unto harvest. Brethren in the Lord! with the increase of opportunities our responsibility increases. Let us preach faithfully what the Master requires as the fruit of faith in him, namely, the obedience of the heart and life to the Father's commandments.—*W. M. Jones, in Sabbath Memorial.*

The Sabbath School.

NOT MAKING BUT SHAPING.

NATIVE qualities of mind and character are something, but they are by no means everything, in settling what a man is to be and to do in the world. There are differences of original stock among men which are not to be ignored, and which cannot be obliterated; but with all this a great deal depends on the surroundings and the training of a person of any stock. Where a child is, and what is done for him, has much to do with deciding what he finally is in himself, and what he does in the long run for others. A person's life and character cannot be made by others, nor yet by his surroundings, but they can be shaped by influences and means of training. This is an important truth for parents and teachers to have in mind in all their dealings with the young.

Like every other truth, this finds its illustration in the analogies of inanimate nature. Each tree, for example, is after its own kind, whose seed is in itself. The elm can never become an oak, nor an oak a pine. But trees of the same kind are not all alike. The live oak of Florida would never show its massive richness of form and foliage in the scanty soil of northern New England. On the contrary, the pines of the far north would fail to find in the luxuriance of a tropical climate the supplies they gather for their life and growth from among the rocks and out of the bracing atmosphere of their native region. It would be as impossible to have the elm in its fullest gracefulness of form, and beauty of verdure, away from the meadows and village streets of the Connecticut river valley, as to secure the magnificence of the redwood forests elsewhere than on the slopes of the Pacific coast. If the substance of these trees severally were analyzed scientifically, it would be found that each tree had in its growth taken to itself that which was its peculiar need; and that the excess or the lack of certain elements of its composition, in the soil or the atmosphere of its surroundings, had determined and shaped its distinctive characteristics—within the limitation of its germinal nature.

Moreover, in the growth of a tree, incidental circumstances and external pressure have no small degree of shaping and determining power. A sunken ledge of rock on one side, and a rich open

soil on the other, may decide the unequal stretch of the roots below, and correspondingly of the branches above. The encircling sweep of other trees, or of buildings, in all directions but one, may send the branches struggling toward the light just there with eccentric outreach. A persistent nipping of the buds and clipping or twisting of the shoots may change the whole tree into a grotesque and unnatural shape. A sharp blow or a severe wrench given to a tree while yet a sapling, or its smiting in mature life by the lightning's scathing flash, may tell on its form and growth, and have a part in its distinctive development, from that time forward. It is obvious that the elements and agencies, the facts and forces, which go to complete the structure and shape the appearance of a single tree, are many and diverse. How much more is this a fact concerning the character of every human being!

It is not of the man's heart that we are now speaking, not of his character in the sight of God, but of his characteristics and qualities of mind—those peculiarities of disposition and taste and preference which decide his efficiency, and in large measure his standing and happiness in life. Spiritually, a man may be re-made, born again, given a new heart by the power of the Holy Ghost; but this regeneration does not of itself change the man's distinctive qualities of mind and disposition. These are of his original nature, and their shaping, but not their making, is mainly dependent on the man's surroundings, his instructors, and his associates, in the formative period of his life. It is in view of this truth that we say that much, very much, depends on the home life, and the neighborhood life, and the business life, and the school life, and the church life, in which our children are reared and trained; that much also depends on our understanding of the characteristics and peculiar needs of our children.

It is important for us to know, to begin with, what our children are; and this is not the easiest thing in the world to learn. Many a parent fails to know the most marked peculiarity, or the greatest danger, of his or her own child. If a parent should candidly ask the question of a fair and plain-speaking friend, familiar with that parent's children, and competent to judge them, "What do you think is the chief fault—or the most objectionable characteristic—of my son—or daughter?" the frank answer to that question would in very many cases be an utter surprise to the parent, the fault or characteristic named not having been suspected by the parent. A child may be so much like the parent just here, that the parent's blindness to his or her own chief faults or lack may forbid the seeing of the child's similiar deformity. Or, that child may be so totally unlike the parent that the parent will be unable to appreciate or even to apprehend that peculiarity of the child which is apparent to every outside intelligent observer. God has given the responsibility of the training of that child to the parent; but he has also laid on that parent the duty of learning, by the aid of all proper means, what are that child's requirements, and how to meet them. A child may be permanently dwarfed or distorted in mental and moral characteristics through his parent's neglect of this duty.

A neighborhood ought to be prized or shunned according to its probable influence over the children of our charge. So ought a school, or a college, or a church. The whole bent of the child's character, and all his prospects of efficiency and usefulness, may be shaped—even though he cannot be made, or re-made—by his playmates, or his school-fellows, or his teachers, or his pastor. And our words and actions, our counsels and constraints, may practically settle the question of what that child is and of what he does in the world. How this increases and deepens the responsibility upon us for the training of the children committed to our charge! How it ought to weigh with us in our own lives and actions, and in our choices and provisions for those whom we are thus shaping for all time, while we are quite unable to make them anew!—*Sunday School Times.*

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant and Apollos water. He furnishes the wind, but we are to spread the sails. He gives, but we gather. Prayers and diligence, dependence and activity, harmonize in the Scriptures, and are only inconsistent in the crudeness of ignorant and foolish men.—*Wm. Jay.*

The Signs of the Times.

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

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

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 25, 1880.

LIBERALISM IN THE CHURCH.

THE following interesting words are the opening of an article in the N. Y. *Independent*:—

"Dr. Whedon presents a very important and serious thought in *The Methodist Quarterly* when he says that 'utter apostasy from Christianity may be attained through the route of progressive liberalism.' This is true and should be pondered by every one who ventures to question old accepted beliefs. If a man begins to doubt and ask reasons, and reject authority that is unsupported by reason, there is serious danger that he will become conceited in his self-sufficiency, and end by rejecting what has reason, as well as prescriptive authority, in its favor."

And yet liberalism—perhaps under the name of liberality—is becoming undeservedly popular in this age. And that church is largely blamed which endeavors to preserve its distinctive faith in its membership. It has this right if it has any right to exist as a distinct body. We should claim this right for ourselves, and could not, therefore, deny it to others. Prof. Swing received the sympathies of the world, and the secular press, especially, were loud in their denunciations of Dr. Patton for prosecuting the case before the court of the church. Yet Dr. Patton was clearly in the right. Even allowing that Prof. S. had the right, as an individual, to hold to such views, and to proclaim them, he had no right to do so as a minister of the Presbyterian church. We do not deny the right, so far as human authority is concerned, of a Seventh-day Adventist to imbibe and teach Universalism; but we do deny his right to do this as a *Seventh-day Adventist*. Honesty demands that each one shall hoist his own proper colors, and not walk under a false pretense.

Just now Dr. Thomas, of the M. E. church, is receiving a large share of attention. Of these two the *Independent* remarks:—

"It is certainly very unfortunate that the great denominations should be unwilling to keep place for men who are naturally connected with them, who love them, and who are, like Dr. Thomas and Professor Swing, recognized abundantly as good Christian teachers as soon as they go outside the denominational lines."

Persons of almost any shade of belief may be recognized as "good Christian teachers" by a certain class, and the more readily if the cry of "persecution" can be raised in their behalf. Prof. Swing is quite too liberal according to our ideas of the true evangelical standard; and Dr. Thomas' view of the atonement is, to our mind, subversive of the Scripture idea of vicariousness or substitution. H. W. Beecher holds that the death of Christ was solely to exert a moral force on the minds of men. He openly denies the efficacy of blood to cleanse from sin. Similar to this is the view of Dr. Thomas. Whereas the Scriptures teach that the blood of Christ was shed—he died for us, as our substitute—that God might justify the believer in Christ consistently with the claims of his own justice. Rom. 3:23-26; 1 John 1:7; Heb. 9:22.

It is claimed that if the "essential" points of Christian faith be held, nothing else should be required in candidates for the Christian ministry. But if the truth of the atonement, as taught in the texts above cited, is not essential, we know not what is. The truth is that the human side of the doctrine of the atonement is the only side now considered of importance by a large proportion of professed Christians. They seem to forget that the first note of the angelic songsters at the birth of Christ was, "Glory to God in the highest." "Peace on earth, and good will to men," is all they know. To set aside the infinite justice of God is to rob him of his glory, as it is the denial of an essential attribute in the divine character. And, surely, to exalt divine mercy at the expense of divine justice is to distort the character of Deity, as each of these attributes of Deity is necessarily infinite, and does not allow of any diminution.

The strangest part of the discussion of this subject is the light in which it is presented by influential Methodist papers. The *Central Methodist* speaks as follows:—

"From Dr. Thomas' statement it is clear that he differs largely from the majority of his brethren. But the

Bushnell theory of the atonement (it is only a theory or exposition of the Scriptures from the standing point of God's moral attributes) has been more largely accepted among theologians than we suspect. Within the present generation a great change has taken place among more intelligent Methodists, at least, especially in regard to the nature of future punishment, without reducing the effectiveness of our preaching or the progress of the work of God among us."

We were aware that all the prominent lights in the Methodist church had ignored the time-honored, and to our view, the Scriptural, idea of literal fire in the punishment of the wicked. Thus far the M. E. church has made its bow to Universalism. Dr. Thomas has not yet decided, according to his statement in Conference, whether restoration or destruction is the final lot of the wicked. But we were not prepared for the announcement in one of the first official papers of the denomination that "the Bushnell theory of the atonement" has been so largely accepted by theologians of the present day, and to hear the paper speak so complacently of the change. It is proof of the fact that the old-time landmarks are fading away,—that the churches are, to a large extent, undergoing a transition. And who can forecast the end of these things? Seventh-day Adventists have been accused of holding to vagaries on the fulfillment of prophecy, mostly because people are slow to believe that so great changes will soon take place as the prophecies apparently predict. But their slowness to believe is mainly owing to the fact that they are not aware of the great changes which have already taken place, and are now taking place, in the faith of the great religious bodies of the day. That there is need of change, in some important respects, must be apparent to every observing mind; but we deeply regret that the change now going on is toward that liberalism which reasons away the most important declarations of the sacred word; which robs the blood of Christ of its efficacy to cleanse from sin, and makes his death a mere example, or illustration, of divine love, instead of a sacrifice to the claims of the divine law which rebellious man has trampled under foot.

In all this we see the hand of the enemy of all righteousness, in his efforts to disparage the law of the Most High. Now, more than ever before, is it necessary to make our appeal "to the law, and to the testimony." Never before was there such a crusade made against the law of God. Antinomianism is lifting its head in bold defiance of authority almost everywhere. But God has not left himself without witnesses in this day of departing from the faith. 1 Tim. 4:1. The prophet said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. The standard has been erected in the prophecy relating to the present time. It is found in the message of Rev. 14:9, 12. "The commandments of God, and the faith of Jesus," is its central truth. The commandments of God, by which he will bring every work into judgment; Eccl. 12:13, 14; and the faith of Jesus, our remedy for sin and our refuge in the day of wrath. May God assist us to cling closely to the message,—our only hope for these last days.

J. H. W.

THE MESSAGE FROM THE SANCTUARY.

WE have now briefly noticed some of the more important chains of events that have brought us down step by step to the great work of our High Priest in the tabernacle above. We have seen the door of that inner temple thrown open before us, and have obtained a deeper insight into the mysteries of salvation, and the plan and work of redemption, while beholding the entrance of our great High Priest therein, and his last act of ministration for rebellious man. While this is accomplishing, a last and final warning goes forth to a guilty world. Solemn thought! How few will avail themselves of the privileges now within their reach, till they are forever past!

The first two angels of Rev. 14, brought us down to the commencement of the second division of the Sanctuary work. But a third angel follows them, Verse 9. The mission of this angel therefore is accomplished while this last work of the Sanctuary is closing: an examination of his message will show us that it has for its foundation this very work.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of

his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

A denunciation of wrath more terrible cannot be found in the sacred word. It becomes us every one therefore to examine it carefully, if we may ascertain against whom these threatenings stand. And hence the inquiries will arise, What is the beast? what is his image? what is his mark? and what is his worship? since it is the worshipers who will be the objects of God's unmingled displeasure; and further, why is there, in contradistinction to these, a little company spoken of, who keep the commandments of God and the faith of Jesus? These are inquiries which will each command our consideration.

Upon the chronology of this message we need not here speak; for whatever determines the time of the first and second messages of Rev. 14, is equally applicable to any other which immediately follows; and upon their chronology we have already spoken. In order to an investigation of the other queries, the reader is requested to turn with us to the 12th chapter of Revelation.

We have brought to view in this chapter, a power under the symbol of a great Red Dragon.

From the part which this power acts in reference to the man-child [verses 4, 5] we understand it to be a symbol of Pagan Rome. Without any controversy Christ is brought to view by the man-child. It was Pagan Rome who stood before the woman to devour him as soon as he was born. It was Herod who sent forth and slew all the children in Bethlehem and in all the coasts thereof, from two years old and under. It was Pagan Rome that did finally nail Jesus Christ to the cross. But says one, the dragon is said to be the devil. Verse 9. Very true; and we understand that Pagan Rome was represented by such a symbol for the very reason that it was so far controlled by and under the influence of that old serpent, the devil.

In the following chapter we have another symbol brought to view; namely, a beast with the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns, and upon his horns ten crowns. To this beast the Dragon gives his seat, his power and great authority. To whom did Pagan Rome give its seat (the city of Rome) and power, and great authority? Ans. To the Papacy. This fact alone is sufficient to prove to us that the Papacy is here introduced; but there are at least ten other specifications which furnish evidence to the same end.

1. The beast rises from the sea—the sea denoting "peoples, multitudes, nations, and tongues." 2. It has seven heads, denoting the seven forms of government which have existed in the Roman empire. 3. It has ten horns, showing it to be identical with the fourth beast of Dan. 7, which all know symbolizes Rome. 4. The horns had each a crown, showing that the governments which sprung from the Roman empire would be monarchical. 5. This beast has the characteristics of the three first beasts of Dan. 7; namely, a leopard's body, a bear's feet, and a lion's mouth, showing its existence to be after those beasts had passed away, and making it again identical with the fourth of the series there presented. 6. It has power to make war with, and overcome the saints, the same as the little horn of Dan. 7:25. 7. It opens its mouth in blasphemy, which is also said of the little horn. 8. It was to continue forty and two months, 1260 days (years). Just this length of time the Papacy did continue from its establishment in 538, till 1798, when it was for a time suppressed by the French. 9. This beast has one of its heads wounded to death. Thus was the Papacy wounded in the event just alluded to, when Berthier, a general of Bonaparte, took prisoner the Pope then occupying St. Peter's chair, and carried him into exile, where he died. 10. The deadly wound was to be healed. This was accomplished in Bonaparte's restoring the Papacy, but not to its former power.

These items are sufficient to fix the application of this symbol. But by reading on in the chapter [Rev. 13] from verse 11, we find another beast introduced, having two horns like a lamb. This beast is cotemporary with the one just spoken of; for it says [verse 12]

that he exerciseth all the power of the first beast before him; the word, before, signifying, in the presence of, in the sight of; which is the literal meaning of *enopion*, from which it is rendered.

Not to dwell at length on a subject which is explicitly treated of in our publications, we will only say that we have here a symbol of the United States of America. This will be apparent by considering, 1. Its location. 2. The manner of its rise. 3. The time of its rise. 4. Its character. 5. The form of its government; and, 6. Its acts. Its two horns may fitly denote the two great branches of power that exist in this country, commonly designated, Ecclesiastical and Civil, Religious and Political, Protestantism and Republicanism, or Church and State. These both are mild and lamb-like in appearance, but dragonic in their acts.

In regard to the two beasts brought to view in Rev. 13, let one fact be born in mind; and that is, that the Papal beast is always called the beast, or the first beast, while the two-horned beast is never designated by the term, beast, except in verse 11, where it is introduced as "another beast." It is thenceforward represented by the pronoun, he. It is this two-horned beast which causes an image to be made to the first or Papal beast. The Papal beast was a church clothed with civil power, or authority to punish and correct heretics. An image to this beast must bear some resemblance to it. It would be carried out in every respect by a Protestant church endowed with similar privileges. Thus we gain a knowledge of some of the characters which act a part in the third angel's message.

U. S.

(To be Continued.)

SABBATH IN THE EARLY RECORDS.

IN our examination of the testimony of the early fathers relative to the perpetuity of the Sabbath, and to its observance in the centuries during which they lived, we now come to the so-called testimony of Ignatius. The longer form of the reputed epistle of Ignatius to the Magnesians was not written till after Origen's time, but, though not written by Ignatius, it is valuable for the light which it sheds upon the existing state of things at the time of its composition, and for marking the progress which apostasy had made with respect to the Sabbath. Here is its reference to the Sabbath and first-day:—

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for 'he that does not work, let him not eat.' For say the [holy] oracles, 'In the sweat of thy face shalt thou eat thy bread.' But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, 'To the end, for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ."

The writer specifies the different things which made up the Jewish observance of the Sabbath. They may be summed up under two heads. 1. Strict abstinence from labor. 2. Dancing and carousal. Now, in the light of what Origen has said, we can understand the contrast which this writer draws between the Jewish and Christian observance of the Sabbath. The error of the Jews in the first part of this was that they contented themselves with mere bodily relaxation, without raising their thoughts to God, the Creator, and this mere idleness soon gave place to sensual folly.

The Christian, as Origen draws the contrast, refrains from labor on the Sabbath that he may raise his heart in grateful worship. Or, as this writer draws it, the Christian keeps the Sabbath in a spiritual manner, rejoicing in meditation on the law; but to do thus, he must hallow it in the manner which that law commands, that is, in the observance of a sacred rest which commemorates the rest of the Creator. The writer evidently believed in the observance of the Sabbath as an act of obedience to that law on which they were to meditate on that day. And the nature of the epistle indicates that it was observed, at all events, in the country where it was written. But mark the work of apostasy. The so-called Lord's day for which the writer could offer nothing better than an argument drawn from the title of the sixth psalm (see its marginal reading) is exalted above the Lord's holy day, and made the queen of all days!

The Apostolical Constitutions, though not written in apostolic times, were in existence as early as the third century, and were then very generally believed to express the doctrine of the apostles. They do therefore furnish important historical testimony to the practice of the church at that time, and also indicate the great progress which apostasy had made. Guericke speaks thus of them:—

"This is a collection of ecclesiastical statutes purporting to be the work of the apostolic age, but in reality formed gradually in the second, third, and fourth centuries, and is of much value in reference to the history of polity, and Christian archaeology generally."

Mosheim says of them:—

"The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed amongst the Christians of the second and third centuries, especially those resident in Greece and the oriental regions."

These Constitutions indicate that the Sabbath was extensively observed in the third century. They also show the standing of the Sunday festival in that century. After solemnly enjoining the sacred observance of the ten commandments, they thus enforce the Sabbath:—

"Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from his work of creation, but ceased not from his work of providence: it is a rest for meditation of the law, not for idleness of the hands."

This is sound Sabbatarian doctrine. To show how distinctly these Constitutions recognize the decalogue as the foundation of Sabbatic authority, we quote the words next preceding the above:—

"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."

But though these Constitutions thus recognize the authority of the decalogue and the sacred obligation of the seventh day, they elevate the Sunday festival in some respects to higher honor than the Sabbath, though they claim for it no precept of the Scriptures. Thus they say:—

"But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection."

"For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings he has bestowed upon men. All which the Lord's day excels, and shows the Mediator himself, the Provider, the Law-giver, the Cause of the resurrection, the First-born of the whole creation."

"So that the Lord's day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which, on account of its greatness, has obscured all other blessings."

Tested by his own principles, the writer of these Constitutions was far advanced in apostasy; for he held "a festival, for which he claimed no divine authority, more honorable than one which he acknowledged to be ordained of God. There could be but one step more in this course, and that would be to set aside the commandment of God for the ordinance of man, and this step was not very long afterward actually taken. One other point should be noticed. It is said,—

"Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety."

The question of the sinfulness of labor on either of these days is not here taken into the account; for the reason assigned is that the slaves may have leisure to attend public worship. But while these Constitutions elsewhere forbid labor on the Sabbath on the authority of the decalogue, they do not forbid it upon the first day of the week. Take the following as an example:—

"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."

The Apostolical Constitutions are valuable to us, not as authority respecting the teaching of the apostles, but as giving us a knowledge of the views and practices which prevailed in the third century. As these Constitutions were extensively regarded as embodying the doctrine of the apostles, they furnish conclusive evidence that, at the time when they were put in writing, the ten commandments were very generally revered as the immutable rule of right, and that the Sabbath of the Lord was by many observed as an act of obedience to the fourth commandment, and as the

divine memorial of the creation. They also show that the first-day festival had, in the third century, attained such strength and influence as to clearly indicate that ere long it would claim the entire ground. But observe that the Sabbath and the so-called Lord's day were then regarded as distinct institutions, and that no hint of the change of the Sabbath from the seventh day to the first is even once given.

Thus much out of the fathers concerning the authority of the decalogue, and concerning the perpetuity and observance of the ancient Sabbath. The suppression of the Sabbath of the Bible, and the elevation of Sunday to its place, has been shown to be in no sense the work of the Saviour. But so great a work required the united action of powerful causes, and these causes we now enumerate.

1. *Hatred toward the Jews.* This people, who retained the ancient Sabbath, had slain Christ. It was easy for men to forget that Christ, as Lord of the Sabbath, had claimed it as his own institution, and to call the Sabbath a Jewish institution which Christians should not regard.

2. *The hatred of the church of Rome toward the Sabbath, and its determination to elevate Sunday to the highest place.* This church, as the chief in the work of apostasy, took the lead in the earliest effort to suppress the Sabbath by turning it into a fast. And the very first act of papal aggression was by an edict in behalf of Sunday. Thenceforward, in every possible form, this church continued this work until the Pope announced that he had received a divine mandate for Sunday observance [the very thing lacking] in a roll which fell from Heaven.

3. *The voluntary observance of memorable days.* In the Christian church, almost from the beginning, men voluntarily honored the fourth, the sixth, and the first days of the week, and also the anniversary of the Passover and the Pentecost, to commemorate the betrayal, the death, and the resurrection of Christ, and the descent of the Holy Spirit, which acts in themselves could not be counted sinful.

4. *The making of tradition of equal authority with the Scriptures.* This was the great error of the early church, and the one to which that church was specially exposed, as having in it those who had seen the apostles, or who had seen those who had seen them. It was this which rendered the voluntary observance of memorable days a dangerous thing. For what began as a voluntary observance became, after the lapse of a few years, a standing custom, established by tradition, which must be obeyed because it came from those who had seen the apostles, or from those who had seen others who had seen them. This is the origin of the various errors of the great apostasy.

5. *The entrance of the no-law heresy.* This is seen in Justin Martyr, the earliest witness to the Sunday festival, and in the church of Rome of which he was then a member.

6. *The extensive observance of Sunday as a heathen festival.* The first day of the week corresponded to the widely observed heathen festival of the sun. It was therefore easy to unite the honor of Christ in the observance of the day of his resurrection with the convenience and worldly advantage of his people in having the same festival day with their heathen neighbors, and to make it a special act of piety in that the conversion of the heathen was thereby facilitated, while the neglect of the ancient Sabbath was justified by stigmatizing that divine memorial as a Jewish institution with which Christians should have no concern.

J. N. A.

THE strange spectacle was presented recently of a professedly Christian congregation assembling on Sunday in its own church and listening to a discourse the burden of which was that there was no such thing as immortality! Brooklyn was the city; the Second Unitarian church supplied the place and the people, and Professor Felix Adler was the speaker. If old Satan was present at the service, no doubt he went home greatly cheered and comforted.

PITY and need make all flesh kin. There is no caste in joy which runneth of one hue, nor caste in tears, which trickle salt with all.—*Edwin Arnold.*

WHAT you keep by you, you may change and mend but words once spoken can never be recalled.—*Roscommon.*

RECONCILED TO GOD.

BY W. N. GLENN.

WHAT a thought! What could be more expressive of infinite forbearance and solicitude than the idea of the great and good Creator beseeching the sinful, rebellious creature to become reconciled to him. We can readily conceive how appropriately the sinner might implore the reconciliation of an offended God; but that the offending party should be made also the privileged party, is almost beyond human comprehension. How is it with reconciliation between man and man—the human code of honor, so to speak? With rare exception, and that where parental or filial love is unusually strong, the party offended is the one to be reconciled. For an individual to wantonly insult and dishonor even an equal, and then the injured one be expected to beg his enemy for reconciliation, would ordinarily be deemed absurd, from a merely human standpoint. But see how much higher and nobler, yet more condescending, are God's ways than man's.

When man traitorously surrendered to the enemy the dominion which God had entrusted to his care, the pitying Father immediately began entreating the erring race to be reconciled to him. And notwithstanding for thousands of years the heavenly messages have been spurned and the messengers mocked and slain, not excepting the Son of God himself, he still beseeches us to be reconciled.

Paul expresses it thus: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20.

Truly "the peace of God passeth all understanding."

TOO KNOWING FOR FAITH.

"WE are in that deplorable condition of mind where we have just knowledge enough to doubt the first chapter of Genesis, and not faith sufficient to believe in the sermon on the mount. Before long we shall become so scientific and well-informed, that when a person dies there will be no funeral services. Some one will read comforting passages from the transactions of the American Scientific Association, and the mourners will go about with small hammers in their hands, chipping the rocks and assuaging their anguish by proving the antiquity of creation. Front seats at the scientific lectures will be reserved for the widow and the fatherless, and instead of looking up to Heaven for our consolation, we shall bore down a few feet deeper in the earth for our interesting facts. We have traded off all simple religious faiths for a few meager scientific facts, but there may come that day—when we think of bestowing our patronage on some undertaker—that we shall wish to trade back again, and in something of a hurry.

"We recently saw a man who believed that the whale swallowed Jonah, and we were glad to see him, and to cling to this rare specimen of all faith and no intelligence. He was a much happier looking man than any of the advanced thinkers of the age that we have had the pleasure of seeing. Macaulay says that George Fox, although he possessed an intellect too much disordered for liberty, and not sufficiently disordered for Bedlam, was still able to convert men of ability, like Barclay and Penn, simply because Fox believed what he did believe. In close quarters, the man who really believes anything is more than a match for a man who entertains an intelligent doubt on all subjects. Shut Moody and Sankey in a room with Francis Abbott and John Weiss for a week, and at the end of that time you will find Abbott and Weiss on their knees reading that excellent little tract called, 'What shall I do to be saved?' with tears streaming down their cheeks, and all because Moody and Sankey are just ignorant enough to believe something, while Abbott and Weiss are so very knowing that they are not sure that they know anything.

"In spiritual matters we want a man at the helm who has entire confidence in himself, if he really does not know as much as we do. What the world has gained in one direction in the last fifty years, it has lost in another. If we could retain the faith of our forefathers, with our present worldly comforts, how happy we should be. We live in better houses, we

walk on better sidewalks, and we drink better water than did our ancestors; but we have not their reverence for sacred things, nor their belief in things eternal. They never saw the railroad, nor the telegraph, nor the last work of Professor Tyndal; but they all believed in the day of Judgment, and they all loved the sound of the church-going bell. They lived in contentment and died in peace, and they were more solicitous to know the final destiny of their own souls than the 'origin of their species.' We, their unhappy children, have relinquished the faith that cheers, without attaining to that knowledge that illumines, losing all our piety in our vain efforts to become profound."—*Providence (Rhode Island) Journal*.

THE ENGLISH BURIAL ACT.

IN a recent number we noticed the fact that the burial act which gives Nonconformists the right to bury their own dead had gone into operation in England without any of the threats previously made being executed. The following from the *Oakland Times*, Nov. 13, gives further particulars in regard to it:—

"The British mind is just now much interested in the new 'Burial Laws Amendment Act,' which was approved Sept. 7, and is regarded by Dissenters as the forerunner of the disestablishment of the Church of England. The measure has been fought over in Parliament for many years, and not until 1875 did Gladstone become one of its advocates. In 1853, when the Liberals passed a cemetery act, enabling burial grounds to be laid in any town, it in every case prevented the interment of a Dissenter in consecrated ground, unless the church of England burial service was used, even if his deceased wife and children had been previously buried there. In 1861, Sir Morton Peto brought in a bill to permit the burial of Dissenters with a simple religious service, but it was thrown out. In 1869 Mr. Hadfield introduced a similar bill, which was rejected. In 1870 Mr. Osborne Morgan's bill was referred to a select committee and subsequently withdrawn. It was re-introduced and again withdrawn in the following year. In 1872 it was brought up again and ultimately shelved, and in 1873 it was again re-introduced and once more withdrawn,—from all of which we can understand how obstinately this measure of liberal ideas was resisted by the churchmen.

"Under the new act now in force the incumbent of the parish no longer has the exclusive right of officiating at interments in consecrated ground. It is not necessary that any service shall be performed at all, but if there is any it must be Christian and orderly. Liberty is given to the clergy to use the burial service in unconsecrated ground; and in cases where any service at all has hitherto been forbidden, as well as in those where the friends of the deceased wish for it, a service other than that of the Church of England may be used, with the approval of the ordinary. The act does not affect graveyards in trust where the express conditions of such trust are not performed. Interments on Sundays, Christmas Days and Good Fridays may be objected to for reasons given in writing. The person in charge of the funeral is held responsible for the maintenance of good order, and every person guilty of riot, obstruction, or contempt shall be held for misdemeanor.

"It may seem strange to some that a measure so obviously just, reasonable, and Christian, should have been so long and obstinately resisted in this most enlightened of Christian lands; but the traditions of England are the structures of many centuries, and are not to be easily overthrown.

"The first interment under the new Act took place on the 7th of October in the parish churchyard of Beckenham, when a Baptist was buried by his own minister without the rites of the Established Church. The first Roman Catholic funeral in a Protestant churchyard took place on the same day at Prittliwell in Essex, a priest of South-end officiating and performing all the rites of his church."

THE immediate future of Russia is gloomy if the view taken by the *St. Petersburg Golos* is correct. The crops throughout the country are very generally a failure, and instead of exporting 40,000,000 quarters the Russians will be obliged to import grain from abroad. The government is already giving serious attention to the problem of feeding the peasantry during the coming winter. Thousands of destructive insects defied the efforts to exterminate them and are hidden beneath the snow, so that there is little prospect that the crops will escape them next year. During the past year the deficiency in the revenue has been \$20,800,000, and these facts, taken in connection with the political situation, are sufficient cause for general uneasiness and depression.—*Christian Union*.

AN old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

The Missionary.

MRS. WESLEY OUTSIDE OF HER FAMILY.

BY ELD. S. N. HASKELL.

HISTORY affords but little information respecting Mrs. Wesley's influence and labors outside of her family, but sufficient to show that her interest and watchful care were not wholly absorbed in it. To the management of her household, especially the training and education of her children, she gave her first attention, but even in the accomplishment of this, a breadth of thought and feeling is evinced which extended beyond the limits of the family circle. This principle, which led Mrs. Wesley to interest herself for the good of those around her, had a moulding influence upon her children, especially Charles and John, who, at an early age, possessed much of the missionary spirit and afterward transmitted the same to the denomination which they were instrumental in founding.

In a work on Methodism we find recorded the following sentence, which, in her own words, expresses the sentiments of Mrs. Wesley's heart: "If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire Thee—thy favor, thy acceptance, thyself—rather than any or all things thou hast created, be to love Thee—I do love Thee." It would be impossible for a heart, thus aglow with divine love, not to reach out after the salvation of all for whom Christ died. Love to God and man are inseparably blended together, and both will find expression in the lives of those who possess them, and so they did in Mrs. Wesley's life.

Abel Stevens, in his history of Methodism, records the fact of her having opened her doors, during her husband's absence, for public worship which she conducted herself. He says: "She read sermons, prayed, and conversed directly with the rustic assembly." That Mrs. Wesley was an active missionary in the community where she lived, this statement furnishes ample evidence. A step of this kind, so far in advance of the time in which she lived, could only have been prompted by an acquaintance with the spiritual and moral condition and wants of the people, such as could not be obtained excepting by personally laboring among them. A person of her judgment and foresight would not have ventured to thus violate the customs of society and the church without seeing and feeling a necessity for it. Even her husband revolted at the novelty of the move and advised her to desist, or to compromise the matter by getting some one else to read the sermons. Her reply to him was as follows: "I chose the best and most awakening sermons we had. Last Sunday, I believe we had above two hundred hearers, and yet many went away for want of room. We banish all temporal concerns from our society; none are suffered to mingle any discourse about them with our reading and singing. We keep close to the business of the day, and as soon as it is over they all go home. And where is the harm of this? As for your proposal of letting some other person read, alas! you do not consider what a people they are. I do not think one man among them could read a sermon without spelling a good part of it; and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people."

Very soon she assembled around her a larger assembly than had usually met at the church itself, and some of the leading parishioners, with her husband's curate, wrote to him against the assembly, which again called out a reply from her full of good sense and womanly feeling. She stated that the measure was reclaiming many of the common people from immorality; that it was filling the parish church; that some who had not attended the latter for years were now seen there, and prayed him to relieve her from the responsibility of ending these useful services by assuming it himself as her husband and pastor.

From this reply it is easy to judge of the motives which led to what, at that time, seemed a singular course of action. It was because she saw a work to be done and no one to do it, because she felt the needs of the people and longed to see them meet, that she engaged in the work herself. It was the languishing cause of God that stirred her soul and nerved her to action. No personal interest had she to plead in her defense, but the people were receiving benefit, and for their sake she would not cease her efforts unless upon her husband's responsibility. Zeal like this in the

work of God will meet with divine approval, and efforts however feeble, if prompted by such motives will be accompanied with the blessing of God. His blessing will make much of little, and bring great results from feeble means.

DO SOMETHING.

This is a busy world—too busy for any one who has the ability to work to be idle. There is something for you to do—something that you can do—something exactly suited to your ability. There are whitening harvest fields all around you, inviting you to work—to work for God and humanity. The ignorant are to be instructed, the tempted to be warned, the faltering to be encouraged, the sorrowing to be comforted, the poor to be cared for, and the erring to be reclaimed. There are tears to be dried, hopes to be inspired, expectations to be excited, saving influences to be exercised, kind words to be uttered, looks of sympathy to be given, and helping hands to be extended. There is work in the office and in the store, in the shop and on the street, in the temperance society and in the Sabbath-school, in church and in the world—work everywhere and work of every kind to do.

You are not required to abandon your lawful pursuits to do some great deed that will attract the attention of the world, but in connection with these to perform those little acts of kindness, to utter those sweet words of counsel, and to manifest that deep heartfelt sympathy for the ignorant, the erring and the sorrowing, that will bring sunshine to their hearts, and reclaim them from their wanderings, or lift them from their lowliness, and make them wiser and better. You are not required to do the work of another—perhaps you could not do it; but you are required to do your own work, and no one can do it so well as you. There are hearts that you can reach, there are influences that you can exercise, there are words of counsel that you can utter, and there are acts of kindness that you can perform better than any one else. You are the center of a little circle of attractions, activities and influences that you can control. You have the opportunity and privilege of doing much good, of performing "little errands for Jesus," of gathering out of the dust precious gems to be placed in a sparkling crown and laid at the Master's feet.

Then resolve to do something—to do something that will tell—something that will tell for good. It may be but a little thing, but remember that the aggregate of little things is sometimes very great. The earth is composed of particles, the ocean of drops. Do not sigh for opportunities which you do not possess; employ the opportunities you have. If you cannot do some great thing, do some little thing. Do not be idle. Do something. Do what you can.—*Methodist Recorder.*

HEALDSBURG, CAL.

We have just closed a meeting in this place, which has continued nearly two weeks. Two adults have taken a stand upon the truth, been baptized and united with us. W. M. HEALEY.
R. A. MORTON.

BLAIR, NEBRASKA.

I SPENT Sabbath and first-day, Oct. 30, 31, with the Decatur church. We had some good meetings, and the Lord was very near. Four united with the church. Fifty-seven copies of the SIGNS were taken. A. J. CUDNEY.

EAU CLAIRE, WISCONSIN

I HAVE now returned to this place, where Bro. S. Fulton and myself have been laboring. The interest remains quite good. Twenty have signed the covenant, and a Sabbath-school has been organized. Twenty-two were present last Sabbath, and we had an interesting school. A. MEAD.

CHRISTIAN HEROISM.—A sad interest attaches to the island of Molokai, one of the Sandwich Islands, midway between Maui and Oahu. It is the leper settlement, and to it all the victims of this terrible, loathsome, and incurable disease, unhappily so prevalent in the Hawaiian Archipelago, are sent to prevent the spread of the contagion. A French priest has nobly devoted himself to the religious and secular instruction of the lepers, and up to the present time has enjoyed complete immunity from the disease; but even if he escapes this danger, he can never return to his country and friends.—*Mrs. Brassey's "Voyage of the Surbeam."*

Temperance.

LINES.

Written on seeing a young lady, an intimate friend, partake of the sparkling wine—that "destroyer of souls."

DASH from thy lips that sparkling glass!
As thou would'st spurn the blackest sin;
Though nought its beauty can surpass,
Yet dire destruction lurks within.

Oh! dash away that liquid flame!
Nor let it taint thy youthful breath;
For in it lurk the seeds of shame,
And anguish, poverty, and death.

What, though the wine-cup, sparkling bright,
Can quiet all thy rising fears;
'Twill prove thy soul's eternal blight,
And whelm thee in remorse and tears.

Oh! could that glowing wine-cup tell
The woes its liquid fire has wrought,
'Twould but unfold the scenes of hell,
With darkest shades of horror fraught.

'Twould tell the wreck of god-like mind;
Life's fondest joys to ruin driven—
Of anguish deepest—most refined—
The loss of peace—of life—of heaven!

Then dash away that sparkling glass!
As thou would'st spurn the blackest sin;
Though naught its beauty can surpass,
Yet dire destruction lurks within.

—*Golden Censer.*

"SOBER BY ACT OF PARLIAMENT."

CANNON FARRAR, D. D., in his recent address entitled, "Temperance and Legislation," just published by the National Temperance Society, referring to the cry so often made, that "You cannot make people sober by act of Parliament," says, "Gentlemen, it is not true that you cannot, to an immense extent, make people sober by act of Parliament. You can; it has been done over vast tracts of America. It is being done in wide areas of our colonies. It is done in hundreds of our English parishes where the land-owner has the wisdom to shelter his people from crime and pauperism by the simple rule which he, on his single authority, can make, and make unquestioned, but which hundreds of poor men and poor women and poor children on his estate cannot make, however passionately they desire it, and however deeply it affects their social, moral and religious welfare—namely, that there shall not be a single liquor-shop on his estate. Not make people sober by act of Parliament! Why, at this very moment, to their own immense benefit, you are making 20,000 people, among whom are the very worst drunkards in England, not only sober by act of Parliament, but absolutely teetotalers by act of Parliament. Who are those? Why, they are the poor prisoners now in our prisons, not one of whom from the day he enters prison is allowed to touch a drop of alcohol, and who, in consequence of this restriction, are as a class, in spite of all their other disadvantages, so completely the healthiest class of people in England that there is a lower rate of mortality among prisoners than there is among professional men, and that as the death-rate stands highest of all among publicans who sell alcohol, so it stands lowest of all among prisoners, who are absolutely deprived of every drop of it."

LIGHT! LIGHT!—Neither plants, nor animals, nor men can exist and enjoy health without an ample supply of light. Witness the vine that grows in your cellar; note the animal brought from the jungle and put in close confinement; witness the prisoner in his dungeon cell, the debased dwellers in your city cellars, and more especially the halt and crippled crowds of the Vaudois valleys who live under the dark shadows of the Alps and Apennines. Let in the light, if you would have pure air, good cheer, and a vigorous flow of the life-blood. *Shame* on our city churches that shut out the light of Heaven. It would seem that closed shutters and a gloom of dense darkness had become a very fashionable concomitant of a city church. Why this? Do they *love* darkness? Do preachers in their pulpits *love* darkness? and the *people* love it to? For our part we prefer the light of day, blazoned upon an audience when we preach to it.

MAKE no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

THE teetotalers of Shanghai publish a weekly newspaper devoted to the advocacy of their cause.

HEALTH AND TEMPERANCE PUBLICATIONS.

Uses of Water in Health and Disease.—A book for every physician and every family. Careful explanations and instruction are given respecting the uses of water as a preventive of disease, and as a valuable remedy in nearly all classes of maladies. In cloth, 166 pp., 60 cts., paper covers, 136 pp. 25 cts.

The Household Manual.—A book that everybody wants. It is brim full of information on a hundred useful topics. Tells how to treat most common diseases successfully with simple remedies, how to disinfect and ventilate, what to do in case of accidents, how to resuscitate the drowned, and gives much other equally important information. 20,000 sold in less than two years. Bound, 172 pp. 75 cts.

Plain facts about Sexual Life.—The most complete and interesting book for the general public yet published on the anatomy and physiology of reproduction. The *Boston Journal* says of it, "A book so intelligently written should not lack for readers." Handsomely bound in cloth, 416 pp., \$2 00; abbreviated, in flexible covers. \$1.00.

Diphtheria.—A concise account of the nature, cause, modes of prevention, and most successful modes of treatment, of this prevalent and fatal malady. It should be in every household, as its instructions, if faithfully carried out, will save many a precious life. 25 cts.

IN PAPER COVERS.

Alcoholic Poisons.—Or, the Physical, Moral, and Social Effects of Alcohol as a Beverage, and as a Medicine. This pamphlet is the best compendium of the temperance question published. The scientific part of the argument is particularly full. Its statements are brief, concise, and to the point. Every temperance worker ought to have it. Paper covers, 128 pp. 25 cts.

Healthful Cookery.—A Hand-Book of Food and Diet; or, What to Eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Every dyspeptic ought to have it. Enamel paper covers, 128 pp. 25c.

Proper Diet for Man.—A scientific discussion of the question of vegetable versus animal food, together with a consideration of the relation of salt to the human system. Ultra notions are avoided, and the subjects treated are handled with candor. 15 cts.

Dyspepsia.—A concise account of the nature and causes of this almost universal disease, with directions for its cure. Thousands have been cured by attention to the suggestions contained in this little work. 25 cts.

Evils of Fashionable Dress, and How to Dress Healthfully.—This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Ultra and peculiar notions of a character obnoxious to good taste find no place in this work. If every lady in the country would follow its common-sense teachings, the greatest share of the peculiar maladies from which so many ladies suffer would be prevented. Enamel covers, 40 pp. 10 cts.

HEALTH AND TEMPERANCE TRACTS.

Wine and the Bible.—A candid consideration of the Bible view of the wine question, in which it is shown conclusively that the Bible affords no support to the use of intoxicating drinks as a beverage. 24 pp. 3 cts.

Principles of Health Reform.—A brief *resumé* of the principles which underlie the teaching of health reform. 16 pp. 2 cts.

Tea and Coffee.—In this tract are given the principal objections to the use of these popular beverages. Many persons have been convinced of their injurious qualities by its perusal. 32 pp. 4 cts.

Pork.—In this tract many startling facts with which the public are generally unacquainted are brought out in a comprehensible manner. No lover of swine's flesh can read it without losing his relish for that kind of food. The tract contains an engraving of the terrible trichina worm, together with a full description of the parasite. 16 pp. 2 cts.

The Drunkard's Arguments Answered.—Leaves no excuse for tipplers, either moderate drinkers or habitual drunkards. 16 pp. 2 cts.

Alcoholic Medication.—A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood-purifiers, etc. 16 pp. 2 cts.

Causes and Cure of Intemperance.—The real causes of drunkenness are pointed out where they are least likely to be suspected. The evil is traced to its true source, and the only remedy pointed out. 8 pp. 1 ct.

Moral and Social Effects of Alcohol.—A forcible statement of facts and statistics. 8 pp. 1 ct.

True Temperance.—This tract views intemperance as a far-reaching evil which includes every form of artificial stimulation, as well as alcoholic intoxication. 4 pp. ½ ct.

Alcohol: What Is It?—An explanation of the nature of alcohol and its mode of production. 4 pp. ½ ct.

ALCOHOLIC POISON. 8 pp. 1 ct.

EVIL EFFECTS OF TEA AND COFFEE.—A clear and forcible statement of the evil effects of using tea and coffee. 8 pp. 1 ct.

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A RELIC OF BARBARISM.—Tobacco using proved to be a relic of barbarism.

These Tracts will be furnished, postage paid, at the rate of 800 pages for \$1.00 and 1,600 pages, by freight, for \$1.00 in large quantities for gratuitous distribution.

Address, PACIFIC PRESS, OAKLAND, CAL.

The Home Circle.

NEIGHBOR JONES.

I'm thinking, wife, of neighbor Jones, the man with a stalwart arm—

He lives in peace and plenty on a forty-acre farm,
When men are all around us, with hearts and hands a-sore,
Who own two hundred acres, and still are wanting more.

He has a pretty little farm, a pretty little house;
He has a loving wife within as quiet as a mouse;
His children play around the door, their father's heart to charm,
And just as neat and tidy as the tidy little farm.

No weeds are in the corn-field, no thistles in the oats,
The horses show good keeping by their fine and glossy coats;
The cows within the meadow, resting 'neath the beechen shade,
Learn all their gentle manners from a gentle milking-maid.

He never had a lawsuit to take him to the town,
For the very simple reason there are no fences down;
The bar-room in the village for him has not a charm;
I can always find my neighbor on his forty-acre farm.

His acres are so few that he plows them very deep;
'Tis his own hands that turn the sod; 'tis his own hands that reap;

He has a place for everything, and everything in place;
The sunshine smiles upon his fields, contentment on his face

May we not learn a lesson, wife, from the prudent neighbor Jones,

And not sigh for what we haven't got—give vent to sighs and groans?

The rich aren't always happy, nor free from life's alarms;
But blest are those who live content, though small may be their farms.

—Atlanta Constitution.

THE POWER OF CLOTHES.

ONE cannot always tell by a man's coat what kind of a heart he has under it; still, his dress is apt to be the out-blossoming of his character, and is not to be disregarded.

We make no indiscriminate onslaught upon customs of dress. Why did God put spots on the pansy, or etch the fern leaf? And what are china-asters good for if style and color are of no importance?

The realm is as wide as the world, and as far-reaching as all the generations over which Fashion hath extended her scepter. For thousands of years she hath sat queen over all the earth, and the revolutions that rock down all other thrones have not in the slightest affected her domination. Other constitutions have been torn, and other laws trampled; but to her decrees conquerors have bowed their plumes, and kings have uncovered. Victoria is not Queen of England; Napoleon was not Emperor of France; Isabella was not Queen of Spain. Fashion has been regent over all the earth; and lords and dukes, kings and queens, have been the subjects of her realm.

She arranged the mantle of the patriarch, and the toga of the Roman; the small shoe of the Chinese women, and the turban of the Turk; the furs of the Laplander, and the calumet of the Indian chieftain. Hottentot and Siberian obey the mandate, as well as Englishman and American. Her laws are written on parchment and palm-leaf, on broken arch and cathedral tracery. She arranged how the Egyptian mummy should be wound, and how Cæsar should ride, and how the Athenians should speak, and how through the Venetian canals the gondoliers should row their pleasure-boat. Her hand hath hung the pillars with embroidery, and strewn the floor with plush. Her loom hath woven fabrics graceful as the snow and pure as the light. Her voice is heard in the gold mart, in the roar of the street, in the shuffle of the crowded bazaars, in the rattle of the steam presses, and in the songs of the churches.

You have limited your observation of the sway of fashion if you have considered it only as it decides national or individual costumes. It makes the rules of behavior. It wields an influence in artistic spheres—often deciding what pictures shall hang in the house, what music shall be played, what ornaments shall stand upon the mantle.

Fashion helps to make up religious belief. It often decides to what church we shall go, and what religious tenets we shall adopt. It goes into the pulpit, and decides the gown, and the surplice, and the style of rhetoric.

It goes into literature and arranges the binding, the type, the illustrations of the book, and oftentimes the sentiments expressed and the theories evolved.

Men the most independent in feeling are by

it compelled to submit to social customs. And before I stop I want to show you that fashion has been one of the most potent of reformers, and one of the vilest of usurpers. Sometimes it has been an angel from heaven, and at others it has been the mother of harlots.

Excessive fashion is productive of a most ruinous strife. The expenditure of many households is adjusted by what their neighbors have, not by what they themselves can afford to have; and the great anxiety is as to who shall have the finest house and the most costly equipage. The weapons used in the warfare of social life are not Minie rifles, and Dahlgren guns, and Hotchkiss shells, but chairs, and mirrors, and vases, and Gobelins, and Axminsters. Many household establishments are like racing steamboats, propelled at the utmost strain and risk, and just coming to a terrific explosion. "Who cares," say they, "if we only come out ahead?"

There is no one cause to-day of more financial embarrassment, and of more dishonesties, than this determination, at all hazards, to live as well as or better than other people. There are persons who will risk their eternity on one fine looking-glass, or who will dash out the splendors of Heaven to get another trinket.

"My house is too small." "But," says some one, "you cannot pay for a larger." "Never mind that; my friends have a better residence, and so will I." "A dress of that pattern I must have. I cannot afford it by a great deal; but who cares for that? My neighbor had one from that pattern, and I must have one." There are scores of men in the dungeons of the penitentiary, who risked honor, business,—everything, in the effort to shine like others. Though the heavens fall, they must be "in the fashion."

The most famous frauds of the day have resulted from this feeling. It keeps hundreds of men struggling for their commercial existence. The trouble is that some are caught and incarcerated, if their larceny be small. If it be great, they escape, and build their castle on the Rhine. Men go into jail, not because they steal, but because they did not steal enough.

Again: excessive fashion makes people unnatural and untrue. It is a factory from which has come forth more hollow pretences, and unmeaning flatteries, and hypocrisies, than the Lowell Mills ever turned out shawls and garments.

Fashion is the greatest of all liars. It has made society insincere. You know not what to believe. When people ask you to come, you do not know whether or not they want you to come. When they send their regards, you do not know whether it is an expression of the heart, or an external civility. We have learned to take almost everything at a discount. Word is sent, "Not at home," when they are only too lazy to dress themselves. They say, "The furnace has just gone out," when in truth they have had no fire in it all winter. They apologize for the unusual barrenness of their table, when they never live any better. They decry their most luxurious entertainments, to win a shower of approval. They apologize for their appearance, as though it were unusual, when always at home they look just so. They would make you believe that some nice sketch on the wall was the work of a master painter. "It was an heir-loom, and once hung on the walls of a castle; and a duke gave it to their grand-father." People who will lie about nothing else, will lie about a picture. On a small income we must make the world believe that we are affluent, and our life becomes a cheat, a counterfeit, and a sham.

Few persons are really natural. When I say this, I do not mean to slur cultured manners. It is right that we should have more admiration for the sculptured marble than for the unhewn block of the quarry. From many circles in life, fashion has driven out vivacity and enthusiasm. A frozen dignity instead floats about the room, and iceberg grinds against iceberg. You must not laugh outright: it is vulgar. You must smile. You must not dash rapidly across the room: you must glide. There is a round of bows, and grins, and flatteries, and ob's! and ah's! and simperings, and namby-pambyism—a world of which is not worth one good, round, honest peal of laughter. From such a hollow round the tortured guest retires at the close of the evening, and assures his host that he has enjoyed himself.

Thus social life has been contorted and deformed, until, in some mountain cabin, where rustics gather to the quilting or the apple-paring,

there is more good cheer than in all the frescoed ice-houses of the metropolis.

We want, in all the higher circles of society, more warmth of heart and naturalness of behavior, and not so many refrigerators.

Again: inordinate fashion is incompatible with happiness. Those who depend for their comfort upon the admiration of others are subject to frequent disappointment. Somebody will criticise their appearance or surpass them in brilliancy, or will receive more attention. Oh! the jealousy, and detractions, and heart burnings of those who move in this bewildered maze!

The clock strikes one, and the company begins to disperse. The host has done everything to make all his guests happy; but now that they are on the street, hear the criticisms of everybody and everything. "Did you see her in such and such apparel?" "Wasn't she a perfect fright!" "What a pity that such an one is so awkward and uncouth!" "Well, really,—I would rather never be spoken to than be seen with such a man as that!"

Poor butterflies! Bright wings do not always bring happiness. "She that liveth in pleasure is dead while she liveth." The revelations of high life that come to the challenge and the fight are only the occasional croppings out of disquietudes that are, underneath, like the stars of heaven for multitude, but like the demons of the pit for hate. The misery that to-night in the cellar cuddles up in the straw is not so utter as the princely disquietude which stalks through splendid drawing-rooms, brooding over the slights and offences of high life. The bitterness of trouble seems not so unfitting, when drunk out of a pewter mug, as when it pours from the chased lips of a golden chalice. In the sharp crack of the voluptuary's pistol, putting an end to his earthly misery, I hear the confirmation that in a hollow, fastidious life there is no peace.

Fashion is the world's undertaker, and drives thousands of hearses to Laurel Hill and Greenwood.

But, worse than that, this folly is an intellectual depletion. This endless study of proprieties and etiquette, patterns and styles, is bedwaring to the intellect.

Worse than all, this folly is not satisfied until it has extirpated every moral sentiment, and blasted the soul. A wardrobe is the rock upon which many a soul has been riven. The excitement of a luxurious life has been the vortex that has swallowed up more souls than the Maelstrom off Norway ever devoured ships. What room for elevating themes in a heart filled with the trivial and unreal? Who can wonder in this haste for sun-gilded bawbles and winged thistle-down, men should tumble into ruin? The travelers to destruction are not all clothed in rags. On that road chariot jostles against chariot; and behind steeds in harness golden-plated and glittering, they go down, coach and four, herald and postilion, racketing on the hot pavements of hell. Clear the track! Bazaars hang out their colors over the road; and trees of tropical fruitfulness overbranch the way. No sound of woe disturbs the air; but all is light and song, and wine and gorgeousness. The world comes out to greet the dazzling procession with Hurrah! and Hurrah! But, suddenly, there is a halt and an outcry of dismay, and an overthrow worse than the Red Sea tumbling upon the Egyptians. Shadow of grave-stones upon finest silk! Wormwood squeezed into imperaled goblets! Death, with one cold breath, withering the leaves and freezing the fountains.

In the wild tumult of the last day,—the mountains falling, the heavens flying, the thrones uprising, the universe assembling; amid the boom of the last great thunder-peal, and under the crackling of a burning world,—what will become of the fop and the dandy?—Rev. T. De Witt Talmage.

A WIFE'S POWER.

A good wife is to a man, wisdom, strength, and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward propriety which can counteract indolence, extravagance, and folly at home. No spirit can long endure bad influence. Man is strong but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man, with a whole head, he needs its moral force in the conflict of life. To recover his composure,

home must be a place of peace and comfort. There his spirit renews its strength and goes forth with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and there is met with bad temper, jealousy, and gloom, or assailed with complaints and censure, hope vanishes and he sinks into despair.

"DOES HER OWN WORK."

"Does she? What of it? Is it any disgrace? Whose work should she do? Is she any less a true woman, less worthy of respect than she who sits in silk and satins, and is proud of fingers that never labor? We have listened to this sneer, and it betokens narrow, ignoble minds. Honorable work is one of the chief corner-stones of all civilization and refinement. It is the basis of all true society, true womanhood, and genuine nobility. The rank which a certain class are trying to establish—caste, whose sole foundation is money—is the meanest kind of rank known to civilization. Mind, manners, morals, all that enters into a good character, are of no account with these social snobs; position in their motley ranks is bought with gold, and each additional dollar is another round in the ladder by which elevation is gained." By and by that ladder breaks down, and then the woman who sneers at the idea of doing her own work is glad to do work for others, rather than steal or starve. The Lord has ordained that people shall work, and so long as he rules the universe lazy folks are likely to have a hard time of it, whether clad in rags or robed in satin.—*Exchange.*

GIVE THE BOYS TOOLS.

ALMOST all boys are naturally mechanics. The constructive and imitative faculties are developed, in part, at a very early age. All boys are not capable of being developed into good, practical, working mechanics, but most of them show their bent that way. There are a few cases in which the boy has no competent idea of the production of a fabricated result from inorganic material, but such cases are rare. Given the proper encouragement and the means, and many boys whose mechanical aptness is allowed to run to waste, or is diverted from its natural course, would become good workmen, useful, producing members of the industrial community. The mechanical boy ought to have a shop of his own. Let it be the attic, or an unused room, or a place in the barn or woodshed. Give him a place and tools. Let him have a good pocket-knife, gimlets, chisels, gouges, planes, cutting nippers, saws, a foot rule and material to work. Let the boy have a chance. If he is a mechanic it will come out, and he will do himself credit. If he fails, he is to follow some calling that does not demand mechanical skill.

ITEMS OF NEWS.

- General Garfield has started for Washington.
- Two Nihilists were hung in St. Petersburg the 16th.
- The land agitation continues to spread in Ireland.
- The first rain of the season in Oakland fell last Monday night.
- Bret Harte is reported seriously ill at Newstead Abbey in England.
- Eight hundred and fifty Chinese sailed from this port on the *Oceanic* last week.
- Harper & Brothers announce their intention of establishing a branch house in London.
- The activity of Mount Vesuvius increases. Lava flows abundantly on the side toward Naples.
- British Parliament has been called for the first month in January, one month earlier than usual.
- The M. E. church and its branches will hold an ecumenical council in London, in September, 1881.
- A society of ladies has been organized in San Francisco, having for its object the promotion of silk culture in the State.
- A decree has been issued by the Czar for the construction of a railroad across Siberia to the Pacific, a distance of about 2800 miles.
- An explosion of fire-damp occurred in a coal pit near Mons, Belgium, the 19th. Twenty-seven men were in the pit at the time, of whom fifteen have been rescued, more or less injured.
- It is reported from China via London, New York, and Washington, that a treaty has been concluded between the United States and China. The terms of the treaty have not yet come to hand.
- Cardinal Manning does not fancy the influx of French Jesuits into England. He has written to the Pope protesting against their proposed purchase of Monseigneur Capal's mansion at Kensington. Even the majority of Catholics will be apt to sympathize with the Cardinal.

—It is proposed to build a ship canal from Chicago to the Mississippi, widening the Illinois and Michigan Canal to La Salle, and improving the Illinois river.

—The experiments of cotton-raising in Kern Co., Cal., have proved a success; the fiber produced is said to rival in quality the best upland growth of the South. Haggin and Carr have determined to plant a thousand acres next season.

—The Baptist pastors' Conference of New York City has passed a resolution protesting against the appearance of the Passion Play in that city. It is said that the play is looked upon with disfavor by nearly all the clergymen.

—A French editor has been sentenced to three months' imprisonment and a fine of 2,000 francs for insulting President Grevy. If American journalists were punished in like manner for similar offenses, about half the papers would have to be edited in jail.

—The steamer *Oceanic* which sailed for China last week carried two more Baptist missionaries for that field. This makes thirty-eight Baptist ministers, ordained and unordained, now at work in China. There are also several belonging to the Seventh-day Baptist mission there.

—Bishop Samuel Crowther, of Africa, in 1821, was captured by a slaver, but was rescued by the English, placed in the mission school at Freetown, and afterward became a missionary. At one of his preaching stations he discovered his mother, brother, and two sisters in slavery, and redeemed them.

—Abraham Lincoln's widow has returned to this country after a quiet residence of about three years in Europe. She was met at New York by their only surviving son Robert, and will spend a portion of the winter in Florida. Her mind has not been quite clear for many years, but her health is reported to be pretty good.

—The Porte has prepared a reply to the note of the Powers demanding the execution of the assassin of Comeroff, a Russian officer, in which he declares that every sovereign has a right to extend clemency to his own subjects, and states that the assassin having asked clemency, his sentence has been commuted to penal servitude for life.

—The French government is not only executing the decree authorizing the expulsion of Religious Orders from that country, but it is also prosecuting the vendors of obscene literature. Seven publishers have been tried and condemned. Paris has led the world in obscenity; and the world has been willing to follow. Will it be as willing to follow in reform?

—Here is an interesting item for butter-lovers. It has been discovered that there are fifteen factories in Chicago where so-called butter is manufactured from a variety of materials, among which may be reckoned soapstone, lard, tallow, and other fatty substances sometimes the most unwholesome. It is estimated that about thirty thousand pounds of this horrible compound are made daily.

—The recent cold weather has extended over a wide range of country and far southward. At Denver the mercury fell 14 degrees below zero, and in the mountains from 25 to 29 degrees, with heavy snow. At Chicago the mercury was near zero, nearly as cold as the coldest winter weather; at St. Louis, five inches of snow, mercury below the freezing point; an inch of snow at Little Rock, an unprecedented event there.

—On the night of the 15th a large part of the insane asylum at St. Paul, Minn., was destroyed by fire. The building contained at the time about 600 inmates. The scene is described as heart-rending. Many of the patients ran screaming up and down the stairs, but could not be persuaded to leave the building, and perished in the flames; while others, half-clad, rushed out into the biting cold, flying in wild fright from those who attempted to save them. Thirty-two bodies have been found in the ruins, and several of those who escaped have not yet been found.

—A New York *Herald's* dispatch states that a large number of Nihilist placards have just appeared upon the walls of St. Petersburg, proclaiming in flaming characters the beginning of a fresh revolutionary movement. The ominous warning is given that the throne of Alexander will be vacant before the dawn of another year. Vigilant search has been made by the police authorities to discover the source of these placards, and many houses thought to contain secret printing establishments have been visited. Several arrests have taken place and more are expected. The people live in constant fear of falling under the ban of suspicion, and between the plots of the Nihilists and the descents of the police, are in a state of exaggerated terror.

—On the 15th of June, 35 Buddhist priests were initiated at the Kushan Monastery. More than 300 priests were in attendance. The "ordination" service was conducted by the Abbot, a solemn-visaged, but by no means unprepossessing, old gentleman. The principal feature of the ceremony consisted in burning several small holes varying from three to nine in number—on the clean-shaven cranium of each of the candidates. Some of the novices winced, but the most of them submitted without any outward show of repugnance. One of the "newly ordained" monks, the top of whose skull was a mass of fresh-burned sores, explained that if the heart were only true, Buddha would protect from acute pain, but that bad men could not endure the torture.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 25, 1880.

SIGNS OF THE TIMES FOR 1881.

Now is the time for a large number of our patrons to send in their subscriptions for 1881. From the first the SIGNS has steadily increased in popularity and usefulness, the volume just closing having averaged nine thousand subscribers. We hope to renew all expiring subscriptions and to increase the number sent in clubs at the beginning of the new year. Now is the best time for persons interested in the paper to get their neighbors to subscribe for it.

RELIGION IN POLITICS.

A SHORT time since we noticed the fact that a strict Roman Catholic had been nominated for mayor of New York City. This nomination called forth various opinions from both religious and political papers. The following from the *S. F. Chronicle* of Nov. 21, we consider a candid statement of the facts in the case:—

"The introduction of sectarian prejudices and sectarian feelings into politics is a thing to be deplored and dreaded. Yet it is a danger which is not easily to be avoided. Most unfortunately the last municipal election in the city of New York seems to have turned in some measure upon a sectarian issue. John Kelly, the great Tammany leader, is a zealous Roman Catholic, and under the terms of his treaty with the anti-Tammany branch of the party, he persisted in selecting Mr. Grace, a well-known member of that communion, as his candidate for mayor. Of course the religious belief of the candidate could not, under ordinary circumstances, be urged as an objection against him. But it has for years been generally believed that the Roman Catholic hierarchy cherishes a deep hostility to the American common-school system. No sooner was Mr. Grace nominated for mayor than the friends of the public schools in New York took the alarm. Attention was called to the singular fact that owing to the political strength of the Roman Catholic element in New York, and the subserviency of the Democracy to that element, there are already more Roman Catholic teachers in the public schools of the metropolis than the number of teachers belonging to any other five religious denominations.

"On the Sunday preceding the election Father O'Farrell from the pulpit of St. Peter's church exhorted his hearers to support Mr. Grace, and in the same discourse denounced a particular newspaper, the *New York Herald*, because some of its editorial utterances admitted of a construction unfavorable to the Church.

"The significance attached to the nomination of Mr. Grace, arises from the fact that the New York City Board of Education consists of twenty-one members, seven of whom are appointed each year by the mayor. Hence, in the two years of his term of office he can place in office fourteen of the twenty-one members of the Board, which, as thus constituted, could carry out the policy of supporting the parochial schools of the church out of the city treasury. We repeat, that under ordinary circumstances the religious faith of a candidate for office in the United States ought not to be even so much as referred to. But when a particular denomination avows a distinct line of policy in regard to the common-school system hostile to the whole genius and spirit of that system, and hostile to the principle of free, non-sectarian public education, the matter assumes entirely a new aspect."

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OUR patrons have shown such a decided preference for the twelve-page edition of the SIGNS that it has been decided to discontinue the eight-page edition at the close of this volume. Therefore no more subscriptions will be received for the eight-page SIGNS. There will be but one edition—the twelve-page—for 1881. For prices see prospectus.

A CONFERENCE of Baptist churches was recently held at Stockton, which seems to have been the signal for a general advance of that denomination on this coast against Kallouchism. The annual meeting of the churches, known as the San Francisco Association, was to have been held with the Stockton church; but that body declined to entertain the Association, for the reason that in so doing it would naturally have to entertain the Kallouchs. Subsequently the Stockton church invited delegates from all the churches within the limits of the Associational boundary, in sympathy with its action, to meet with it in Conference. The response was really a hearty endorsement of the action of that church, placing it in the front rank of those who have been zealously battling for Baptist reform on the Pacific coast. It is plain that Kallouch's influence is fast waning, and will, so far as Baptists are concerned, soon be narrowed down to the precincts of Metropolitan Temple, San Francisco.

THE *Alta California* of Nov. 21, states that the Irish troubles are growing worse and worse, and says:—

"The Land League appears to be sweeping everybody before it. Even those who have heretofore been peaceable are being forced by the influence or threats of the more excited portion of the people into a position towards the landlords and the Government little short of rebellion. The idea appears to be to refuse payment of rents altogether. The landlords appear to be afraid to evict their tenants, for they are likely to be put back again and the landlords defied. The combination against landlords and against paying rents is reported as spreading, and terrorism taking control of the country, breaking down opposition. Tenants who are able do not pay their rents, but meet their landlords and defiantly refuse to pay more than what they see fit to decide upon, many refusing all payment. Instances are given in which the evicted tenants have been taken from the road and replaced in the huts from which they had been ejected, supplied with food and fuel, and told to remain there in defiance of the landlord and officers. Life of agents of land-owners, as well as landlords, has been taken summarily.

"Meantime, the British Ministry appears halting between two opinions. One portion has been in favor of applying force for the suppression of the troubles, and the others are opposed to the application of force, except as in the cases where military and constabulary have been furnished where crops were being gathered by Orangemen. The Land League and the tenants, generally, seem determined not to submit to the exactions of the landlords. They demand the abolition of the landlord system, and change of the tenant system into that of land-owners. But how is this to be done, unless the Government sees fit to come in as purchaser of the land from the landlords, to be disposed of to the tenants in some form, or to advance the means by which the present system may be revolutionized? If Mr. Gladstone can manage this question so as to give comparative quiet and satisfaction to the at present angry and revolutionary elements now at boiling heat in that unfortunate and unhappy country, while at the same time dealing with a tolerable show of justice toward the land-owners, he will have unraveled the most difficult political knot of the present day. One may hope this, but there appears but little prospect of its success."

BISMARCK AND THE SOCIALISTS.

FOR ten years, Prince Bismarck has been busily at work settling and strengthening the German Empire, of which he, more than any other man, was the creator and founder. The difficulties of such a task are not easily estimated. Not only did Bismarck have to guard the young empire from foreign foes, but he found within Germany itself elements dangerous to its existence.

To protect it from France on one side, and Russia on the other, was a comparatively easy thing to do. Bismarck had only to rear fortifications, to increase the number of the army, to cause the army to be drilled and kept ready for active service, and to act shrewdly in his diplomatic relations with other powers. In these he has succeeded.

But within the empire itself lurked two dangers that might, if neglected, sometime prove fatal to it. With his iron nature and stubborn will, he determined that they should cease to exist.

The first which he attacked was the Roman Catholic Church in Germany, a power not to be despised. For the bishops and priests claimed that the allegiance of the German Catholics to the church was higher than that to the State; and Bismarck knew that the church was hostile to the new empire.

The other danger to the empire was the formidable growth of Socialism in Germany. This party aims at revolution. It would overturn all thrones, abolish all royal power, and would have the State governed on a system of what it calls perfect equality. About a year ago, Bismarck publicly stated that he believed that there were sixty thousand Socialists in Berlin alone; and that the Socialists comprised one-twenty-fifth of adult Germans.

The Socialists have at least been able to elect quite a number of deputies to the Reichstag, or Parliament; and their influence in that body has been too formidable to be despised.

At first, Bismarck tried to repress Socialism by severe laws, and such laws were duly passed. By them, newspapers could be suppressed, Socialist speakers or writers could be imprisoned, a man suspected of Socialism could be banished, and all secret organizations could be dissolved without warning.

This remedy has not proved effective; and now Bismarck proposes to deal with the Socialists, not by forcible suppression, but by "taking the wind out of their sails;" that is, he proposes that the empire shall do certain things which the Socialists themselves have advocated. So far as possible, he designs to provide work, to be paid for by the State, for those Germans who are out of employment. He intends to revive the old trade associations, and give them the power to control the trades to which they pertain; and to establish an insurance system, "by which the workmen shall be obliged to pay a small sum from week to week, to be reserved by the Government for their support and that of their families in case of need."

This is the main outline of his scheme. If it succeeds, it will take away much of the strength of Socialism, by putting an end to the discontent of those who are out of work, and therefore ready for conspiracy. But it is a very hazardous plan, and will require the most adroit statesmanship to put it into practice. It is at least wiser to satisfy well-grounded complaint, than, by repressing it violently, to make it only the more desperate and dangerous.—*Youth's Companion*.

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