

The Signs of the Times.

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

VOLUME 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 2, 1880.

NUMBER 45.

Premium Offer to New Subscribers

BEING desirous of greatly increasing our subscription list we offer to new subscribers, the SIGNS OF THE TIMES one year, with the beautiful picture WAY OF LIFE as Premium for the regular subscription price, \$2.00 a year in advance.

THE WAY OF LIFE.

FROM PARADISE LOST TO PARADISE RESTORED. This beautiful and instructive allegorical engraving illustrates man's fall in consequence of sin, and his redemption through Christ. It presents to the eye, at a single glance, the design of the forms and ceremonies of the Patriarchal, Jewish, and Christian systems of religion. It also illustrates the fact that the Law of God and the Gospel of Christ run parallel, from the fall of man to the end of probation.

WHAT IS SAID ABOUT IT:—

Elder Uriah Smith, of the *Review and Herald*, Battle Creek, Mich., says: "We have examined with much pleasure the allegorical picture entitled, The Way of Life. A more comprehensive design I think I have never seen, nor one that deals with a more important subject."

Elder J. N. Andrews, missionary to Europe, says: "The engraving presents to the eye at a single glance a vast field of Bible truth. It sets forth the work of redemption from its earliest development to its final triumph in the establishment of the everlasting kingdom of God under the whole heaven. It will interest the thoughtful Bible student."

Elder George I. Butler, president of the Iowa State Conference, says: "This is no ordinary picture, intended merely as an ornament, but one which contains a great lesson of instruction. A glance at it brings before the mind the whole plan of salvation, from Paradise lost to Paradise restored."

Elder S. N. Haskell says: "I think it the most interesting and instructive picture I ever saw. I can heartily recommend it to all."

Size, 19 x 24 inches; price, with "Key" of explanation, \$1.00.



THIS new song book is fast gaining the popularity which its merits deserve. It is greatly in advance of the temperance song books of the day, and adds much to the interest of temperance meetings wherever used. The words and music are mostly new, from the hands of our best authors.

Among the authors of new music we notice such names as D. S. Hakes, Dr. W. O. Perkins, H. S. Perkins, Wm. F. Sherwin, W. A. Ogden, T. C. O'Kane, J. A. Butterfield, Dr. J. B. Herbert, W. T. Giffe, Elisha A. Hoffman, Frank M. Davis, W. J. Boetwick, and others.

The book contains a good assortment of rousing congregational pieces, which are easily learned and popular, together with a large number especially adapted to choir and quartette use, also a few anthems and male quartettes.

Among the many words of commendation received for this book are the following:—

"I think 'Temperance and Gospel Songs' one of the best temperance song books I have seen."—D. C. BACOCK, District Sec. National Temperance Pub. So. of New York.

"This book is far superior to all other temperance song books I have seen, for solid, practical, gospel temperance songs."—P. T. LYNN, Musical Director, Hornellsville, N. Y.

"Among the many things which made our meeting a glorious success throughout, was the inspiring singing by our grand choir from your new work, 'Temperance and Gospel Songs.' It is overflowing with good music and fine hymns. It is a great advance in the line of temperance music books, and ought to find a place, and have a large sale among the many temperance organizations throughout the country. It is the best book of the kind I have ever seen."—C. HENRY MEAD, Conductor Silver Lake, N. Y., Temperance Camp-Meeting.

"The music throughout is musician-like—a rare excellence in such books. The words, too, are fresh and have a meaning."—W. T. GIFFE, Logansport, Ind.

"I am much pleased with 'Temperance and Gospel Songs.' Think it will be a favorite among temperance workers."—FRANK M. DAVIS, Jacksonville, Pa.

Price, in board covers, 30c.; \$25 per 100. Sample pages free.

Address, **PACIFIC PRESS, Oakland, Cal.**

[SEVENTH VOLUME.]

THE SIGNS OF THE TIMES, PROSPECTUS FOR 1881.

WITH the commencement of the new year, the SIGNS OF THE TIMES will enter upon its seventh volume. The success that has attended this remarkable journal in the past, and the many expressions of approval and encouragement received from patrons and readers in every quarter of the globe, warrant the publishers in undertaking another volume with renewed confidence in its mission, and assurance of a world-wide approbation. It is also expected that, as the common hope of all interested in the truths advocated in the SIGNS draws nigh to realization, those who have heretofore labored in unison to sustain and circulate it will put forth new efforts in its behalf, and assist in the laudable object of placing it before thousands of new and interested readers.

CHARACTER.

We confidently announce that the columns of the SIGNS will be, as heretofore, filled with interesting and instructive matter, profitable to all classes of readers willing to be profited by it. The present corps of Editors, whose names and pens have given character and value to the paper in past volumes, will continue their efficient editorial labors during the coming year. The names of Elders WHITE, ANDREWS, SMITH, and WAGGONER, through their literary works, are known throughout the civilized world; and we trust the mere announcement of their continued connection with the paper will be sufficient guarantee of continued excellence.

OBJECT.

The primary object of the SIGNS is the dissemination of Bible truth, prominent topics being the exposition of prophecy and general tenor of the Scriptures regarding the Coming of the Lord, the Judgment, the Nature and Destiny of Man, the Commandments of God, the Sanctuary, the Millennium, the Tendency of Modern Religion, and other subjects of special application and import at the present time. In short, it will be the aim to make this a live religious journal, eschewing all dead or unprofitable issues, and holding up to the light all that specially concerns the present generation.

CONTRIBUTORS.

Pointed and instructive articles from the pen of MRS. E. G. WHITE, will form a bright feature of the paper in the coming volume, as in the past. Also, all our leading contributors, in Europe and various parts of our own country, who have added so much to its value heretofore, are expected to continue their favors in Volume Seven.

DEPARTMENTS.

For the convenience of the reader the matter will be divided into departments, such as Temperance (of which the SIGNS will always be an ardent advocate), The Sabbath-school, The Missionary, Home Circle, General News, etc., etc. The departments, as also the selection of choice miscellany from the best publications and authors, will receive careful attention.

TWELVE PAGES.

The new volume will contain twelve pages of reading matter, having no miscellaneous advertisements, thus giving its readers a full complement of wholesome literature each week.

TERMS.

Volume Seven will be furnished to subscribers at the low rate of Two DOLLARS, postage prepaid. In clubs of five or more, to one address, ONE DOLLAR AND A HALF. Sample copies, FREE.

Those desiring to subscribe should do so immediately, so as to secure the complete volume for the year 1881, which will prove a most valuable file for future reference.

For further particulars, address,

SIGNS OF THE TIMES, Oakland, Cal.

GOOD HEALTH

J. H. KELLOGG, M. D., Editor,

Member of the American Public Health Association, the American Association for the Advancement of Science, the Michigan State Board of Health, the National Society of Microscopy, and the Michigan State Medical Association; also Author of numerous works on Health, Temperance, etc.

THIS POPULAR HEALTH JOURNAL has for several years enjoyed the largest circulation of any Health Journal in America, and its publishers are determined not only to maintain its high position, but to greatly increase its circulation, and thus enlarge its field of usefulness. To this end no effort will be spared to make the magazine in all respects worthy of the confidence and patronage of an intelligent public, and a valued and welcome guest in every household. The usefulness of the journal in the past is abundantly attested by its host of friends, many of whom have been its patrons from its initial number, and would not dispense with it for ten times its price.

During the year each number will contain a large amount of valuable and interesting matter on the subjects of HEALTH, TEMPERANCE, POPULAR SCIENCE, GENERAL LITERATURE, and other topics of interest. The practical information in its pages on

SANITARY SCIENCE, PUBLIC AND DOMESTIC HYGIENE, and topics of kindred nature, gives it a scope and field of usefulness peculiar to itself, and unoccupied by any other journal.

Subscription Price, \$1.00 a Year.

Premiums for New Subscriptions—The HOUSEHOLD MANUAL, a work of great value as a book of ready reference, packed full of practical information, and sold at retail for 75 cents, is offered to new subscribers with GOOD HEALTH for one year, for \$1.25.

INDUCEMENTS TO AGENTS FOR 1881.

We invite the attention of canvassers to the following liberal prizes offered as an inducement to agents, by which any who are desirous of possessing good books may obtain them with a little persevering labor in their own neighborhoods.

The offer is for new subscribers at \$1.00 a year without premium, or for new subscribers at \$1.25 a year with Household Manual or the Good Health Binder as a premium:—

For **Three New Subscribers**, choice of the following:

One year's subscription to GOOD HEALTH.....\$1 00
Young Man's Counselor..... 1 00
Young Ladies' Counselor..... 1 00
Or any \$1.00 book published by GOOD HEALTH or Review and Herald Publishing Companies.

For **Four New Subscribers**, choice of either—

Pilgrim's Progress.....\$1 50
Bound Volume of Health Reformer or GOOD HEALTH..... 1 50
Plain Facts (first edition)..... 1 50

For **Five New Subscribers**, choice of the following:

Plain Facts (new 12mo. edition, gilt edge, by J. H. Kellogg, M. D.).....\$2 00
Pillar of Fire..... 2 00
Throne of David..... 2 00
Cruden's Complete Concordance..... 2 00

For **Eight New Subscribers**, choice of the following:

Plain Facts for Old and Young (enlarged edition, 8vo., with chapter for Boys and Girls).....\$3 25
Smith's Bible Dictionary..... 3 00
Josephus' Works (Porter & Coates' edition)..... 3 00

For **Ten New Subscribers**, choice of the following:

Oxford S. S. Teacher's Bible (new edition).....\$4 25
Quarto Illustrated Family Bible..... 4 75
Or the following Library of Health Books: Plain Facts, Digestion and Dyspepsia, Diphtheria, Uses of Water, Household Manual, Alcoholic Poison, Proper Diet, Evils of Fashionable Dress, Healthful Cookery.....\$4 55

For **Twelve New Subscribers**, choice of the following:

Gibbon's Rome (5 volumes).....\$5 00
D'Aubigne's History of the Reformation..... 5 00
Oxford S. S. Teacher's Bible, No. 711..... 5 00
Patent Lithogram (Packet Note size)..... 5 00
Macaulay's History of England (5 volumes)..... 6 00
Illustrated Family Bible, containing the Apocrypha, Bible Dictionary, Concordance, Comprehensive Notes, etc..... 5 75

For **Sixteen New Subscribers**, choice of the following:

Oxford S. S. Teacher's Bible, No. 715.....\$7 50
Illustrated Family Bible..... 8 00
Patent Lithogram (Letter size)..... 7 00

The books in the above list comprise a choice selection of valuable and standard works, and the prices appended are the regular retail prices, as determined by the publishers.

The subscriptions need not be sent all at once, nor all to one post-office or town. As fast as the names are secured, forward them with the money, and state that you are working for a prize, and you will receive due credit for every name sent in.

This offer extends to March 1, 1881, and all new subscriptions secured by any agent between now and that date, accompanied by the regular subscription price, will be reckoned toward the prize sought.

Address, **GOOD HEALTH, Battle Creek, Mich.**
Or, **PACIFIC PRESS, Oakland, Cal.**

RELIGIOUS PUBLICATIONS,

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

- History of the Sabbath and First Day of the Week**—the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00
- The Sanctuary and the 2300 Days of Dan. 8:14.** By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00
- Thoughts on Daniel**, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00
- Thoughts on Revelation.** By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00
- Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00
- Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00
- Life Sketches of Elder James and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00
With fine steel portraits of both. \$1.25
- Thrilling Incidents in the political Life of Francesco Ugos**, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00
- The Biblical Institute.** This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00
- The Nature and Destiny of Man.** By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 350 pp. \$1.00
- The Spirit of Prophecy; or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes.** By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp.
Vol. I. Old Testament Facts to Christ. \$1.00
Vol. II. Life and Ministry of Christ. \$1.00
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00
Vol. IV. (In preparation.) \$1.00
- The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the Christian Statesman, on the Sabbath.** 384 pp. \$1.00
- Spiritual Songs.** A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00
Morocco, gilt. \$1.50
- The Song Anchor.** A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.
Bound in muslin. 50 cts.
- The Bible from Heaven.** By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.
- The Soul and the Resurrection**, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.
- The United States in the Light of Prophecy; or, an exposition of Rev. 13:11-17.** By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.
- Thoughts on Baptism.** By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 85 cts.
Paper covers. 25 cts.
- A Word for the Sabbath; or false theories exposed.** A poem, by Elder U. Smith. 60 pp. 30 cts.
Glazed paper covers. 15 cts.
- Bible Lessons for Little Ones, No. 2.** Flexible cloth. 15 cts.
- Bound Volumes of Review and Herald.** Each \$2.00.
- The Youth's Instructor for 1879.** Firmly bound. \$1.00.
- Bible Lessons for Little Ones.** A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children.
In flexible cloth, 84 pp. 15 cts.
In paper covers, 84 pp. 10 cts.
- Gems of Song.** A vest-pocket song book containing hymns only. A choice collection. 95 pp., 119 hymns, bound in flexible cloth. 15 cts.
In paper covers. 10 cts.

BOOKS IN PAPER COVERS.

- Constitutional Amendment.** Condensed, 396 pp. 40 cts.
- Sanctuary and 2300 Days.** Condensed, 224 pp. 30 cts.
- Facts for the Times.** A collection of valuable extracts from eminent authors. 224 pp. 25 cts.
- Eleven Sermons on the Sabbath and Law.** By Elder J. N. Andrews. 226 pp. 25 cts.
- United States in Prophecy.** 200 pp. 20 cts.
- The Nature and Tendency of Modern Spiritualism.** By Elder J. H. Waggoner. 184 pp. 20 cts.
- The Atonement.** By Elder J. H. Waggoner. An explanation of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan.** By Elder D. M. Canright. 144 pp. 20 cts.
- Our Faith and Hope.** Sermons on the coming and kingdom of Christ. By Elder James White. 189 pp. 20 cts.
- Refutation of the Age to Come.** By Elder J. H. Waggoner. 168 pp. 20 cts.
- The Spirit of God, its Gifts and Manifestations to the end of the Christian age.** By Elder J. H. Waggoner. 144 pp. 15 cts.
- The Three Messages of Rev. 14:6-12.** Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.
- The Two Laws, as set forth in the Scriptures of the Old and New Testaments.** By Elder D. M. Canright. 104 pp. 15 cts.
- The Morality of the Sabbath.** By Elder D. M. Canright. 96 pp. 15 cts.
- Miraculous Powers.** The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.
- The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week.** By Elder J. N. Andrews. 112 pp. 15 cts.
- Matthew Twenty-Four.** A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.
- The Sunday Seventh-Day Examined.** A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.
- The Seven Trumpets.** An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.
- The Truth Found.** The nature and obligation of the Sabbath. By Elder J. H. Waggoner. 64 pp. 10 cts.
- Vindication of the True Sabbath.** By Elder J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 10 cts.
- Sermon on the Two Covenants.** By Elder J. N. Andrews. 48 pp. 10 cts.
- Hope of the Gospel.** By Elder J. N. Loughborough. 80 pp. 10 cts.
- Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New.** By Elder James White. 56 pp. 10 cts.
- Redeemer and Redeemed.** By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.
- Review of Gillilan; or, Thoughts Suggested by the Perusal of Gillilan and other Authors on the Sabbath.** 64 pp. 10 cts.
- Appeal to the Baptists for the Restitution of the Bible Sabbath.** 46 pp. 10 cts.
- Review of Baird.** A review of two sermons against the Sabbath and Seventh-day Adventists. By Elder J. H. Waggoner. 64 pp. 10 cts.
- The Ancient Sabbath.** Forty-four objections considered. 88 pp. 10 cts.
- Life of Christ, in six pamphlets.** By Mrs. Ellen G. White:—
No. 1. His First Advent and Ministry. 104 pp. 10 cts.
" 2. His Temptation in the Wilderness. 96 pp. 10 cts.
" 3. His Teachings and Parables. 126 pp. 15 cts.
" 4. His Mighty Miracles. 128 pp. 15 cts.
" 5. His Sufferings and Crucifixion. 96 pp. 10 cts.
" 6. His Resurrection and Ascension. 80 pp. 10 cts.
- Life of the Apostles, in two pamphlets:—**
No. 1. The Ministry of Peter. 80 pp. 10 cts.
" 2. The Teachings of Paul. 80 pp. 10 cts.
- Bible Lessons on Prophecy.** The Lessons for Bible Classes as issued with the *Youth's Instructor for 1879.* 10 cts.
- TRACTS.—32 pages, 4 cents each.** Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Salianic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.
- TRACTS.—24 pages, 3 cents each.** The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—Intellectual Cavils Considered—The Pocasset Tragedy—Sabbaton.
- TRACTS.—16 pages, 2 cents each.** Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.
- TRACTS.—8 pages, 1 cent each.** The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

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 resume 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 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. 1/2 ct.
 - Alcohol: What Is It?**—An explanation of the nature of alcohol and its mode of production. 4 pp. 1/2 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.
 - TEN ARGUMENTS ANSWERED.**—A brief review of ten principal arguments for the use of tea and coffee. 8 pp. 1 ct.
 - TOBACCO POISONING.**—In this attention is called to startling facts about the poisonous effects of tobacco. 8 pp. 1 ct.
 - TOBACCO USING A CAUSE OF DISEASE.** Seven principal diseases are traced to tobacco as a principal cause. 8 pp. 1 ct.
 - 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.

How to introduce the "Signs of the Times" to Friends.

Fill this Out and Mail It.

SIGNS OF THE TIMES, OAKLAND, CAL.:—

A reader of the SIGNS OF THE TIMES would like to have the person named below receive the paper for four weeks on trial, and enclose herein ten cents to pay for the same, according to your offer to new subscribers.

Name.....

Post Office.....

County.....

State.....

(This blank for us: only by American subscribers.)

tion shown at Bethel. When this message from God fell upon Jacob's ear, he was removed, in point of time, some twenty years from the scenes, the prayers and pledges of the memorable spot to which he is remanded. How far he had wandered in spirit we cannot tell with certainty. We must believe that he had declined from God and needed renewal and quickening. The associations of Bethel would stir his emotions, awaken penitence, and arouse him to consider anew the sure promises and unchanging faithfulness of the God of Bethel.

The command, "Arise, go up to Bethel," has force and meaning for every Christian. True, he is not called by it to Bethel of Palestine, nor to any chosen spot of earth. It simply requires him to stop where he is, look back, repent, and recall those periods in his spiritual history when mercies were shown, when deliverances were granted, when Heaven smiled, and he lived and walked in sweet and conscious communion with his Redeemer. To these Bethels we are remanded. As related to them, where are we? Has the brightness of their revelations faded? Has the tenderness of heart we then felt slipped from us? Have we let go of God's promises? Have we forgotten our voluntary vows? Have we ignored our solemn pledges? Let us arise and go up to the Bethel of God's gracious manifestation in pardon to our souls, and dwell there, face to face with its light, its peace and joy.

Thought fails to grasp and words fail to tell all that Bethel meant to Jacob. Its tender and precious associations must have invested the name and the place with a peculiar charm. In fact, it was what he found there, saw there, felt there, did there, gamed there, which originated the name and consecrated the spot. When the reality and significance of his visions and experiences broke upon him, he said, "God is here; this is God's house; this is Bethel." The very mention of the name would thrill him like a fresh revelation; for it would speak to him of startling fears quieted, of threatening dangers taken away, of bewildering doubts removed, of odious sins pardoned, of weak faith strengthened, and of helping grace given.

You remember Jacob's first visit to Bethel. He was a fugitive from his home. Esau's angry threat, "I will kill my brother," was ringing in his ears. Gloomy forebodings, like spectres of darkness, haunted him. He was self-convicted of wrong. His remembered act of deception was like the sting of a scorpion. He was alone and without pillow for his head or shelter for his body. The long, sad, wearying day of his departure from home is gone. Night gloom gathers around him. In bitterness of spirit he lies down to rest, having the ground for his bed, a stone for a pillow, and the sky for a covering. To this exile, on that night, in that place, heaven was opened and he saw visions of glory and of God. How sudden and wonderful the manifestation! How great the change! Nature's midnight lingered longer than the gloom on Jacob's soul. Morning had not saluted the mountain tops and brightened the hills, when day-gleams had cheered the heart of the wanderer. The minstrelsy of field and wood was yet silent, but God had given the sleeper songs in the night.

The manner of the divine manifestation, in brief, was this: A ladder, or staircase filled all the space between earth and heaven. Above the topmost stair Jehovah's cheering presence was seen. His angels, in readiness to do their Lord's will and minister to their Lord's servant, are all alert and active, going up and coming down the shining celestial way. How his own journey would end Jacob could not foresee, but here, for him, was a sure, direct, and guarded way from his resting place to the abode of his God. Haran, whither he was going, might bring little or no good to him, but the fact was attested that heaven was free in its ministries, and rich in its blessings. And this is the very lesson which the believer's Bethel of pardon teaches. Arise go up to it! Then and there, thy soul vision was of the God-man, thy Redeemer, filling all the space between thy deep sinfulness and God's spotless holiness. He was God's way to thee, and thy way to God. Through him you entered Heaven. Seeing him, who he was, how tenderly human, how gloriously divine, how near you, and at the same time how near God, you made the cheering discovery that he was all you needed and all God could ask, and exclaimed "He is my salvation." As related to this Bethel of pardon where art thou now? How

long is it since thou wast face to face with its heavenly vision? One year? Ten years? Twenty years? To what Haran of worldliness hast thou been? What spiritual losses hast thou suffered? Into what indifference hast thou fallen? To what idle ways hast thy heart declined? At once go up to this Bethel and abide there. Thy Lord calls thee. He will speak a fresh pardoning word in thine ear, and the result will be, a richer experience, a stronger faith, a fuller joy, a better service, a calmer life and a surer hope.

Bethel, for Jacob, had its vision of God. It had also its word from God. Ear was addressed as well as eye. The word which the divine lip dropped, and the opened human ear caught, was a gracious and glorious promise, with a sweep, depth, reach, vastness and grandeur truly sublime. That promise awakened interests and hopes and unveiled prospects of which the patriarch had never dreamed. Time tried his faith. How does the promiser seem after twenty years? Is his simple "I will" grasped and prized as actual fulfillment? Does the pledged inheritance prove a minister to enjoyment as though it were a possessed inheritance?

Alas, our human limitations! Alas, our materialistic tendencies, our subjection to sense, our bondage to the present! Our eyes too soon lose the glowing impression of Bethel scenes; our ears too soon fail to keep the distinct echo of Bethel words; and our memories too soon let go of solemn Bethel pledges.

Depressed and disheartened believer, arise, and go up to the Bethel of thy Saviour's promise! He has given thee himself; he has promised thee his kingdom and glory. His promise is a sun which earth-born mists and darkening clouds only hide, but cannot destroy. Perhaps the shadow of a cloud hangs over you, and you shiver in the chill air, and are ready to say, "the warm sunshine is all shut back, earth has no attraction and heaven no brightness." You misjudge. It is not so. The cloud is low, and thin, and narrow. Were you lifted heavenward a little way, it would be under your feet. Look yonder at those hills! They are basking in the direct rays of the sun. Wait a little and the wind will scatter all the clouds that annoy and chill you.

At Bethel the unclouded light of the divine promise shines like the sun. Go there, dwell there, and be warmed, cheered and revived.

"In darkest shades if he appear
Your dawning is begun;
He is your soul's sweet morning star,
And he your rising sun."

—Rev. O. W. Gates, in *Herald of Truth*.

AVERAGING THINGS WITH THE LORD.

A MAN who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad, and swear, but then I am perfectly honest. I work on the Sabbath when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his pasture lot. He gave him particular directions. In the evening, when the Scotchman came home from his work, the man said:—

"Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong, but it is a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I left a little gap here and there a yard or so wide; but then I made up for it by doubling the rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I canna just say it is perfect in every part."

"What!" cried the man, not seeing the point, "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a weak place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," replied the Scotchman, "but I hear you talk so much about averaging matters with the Lord it seemed to me we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of Judgment.—*N. Y. Evangelist*

THE SILENT POWER.

"THE mightiest force in all the universe," says Alexander Maclaren, "is the force which has neither speech nor language. The parent of all physical force, as astronomers seem to be more and more teaching us, is the great central sun which moveth all things, which operates all physical changes, whose beams are all but omnipotent, and yet fall so quietly that they do not disturb the notes that dance in the rays. Thunder and lightning are child's play compared with the energy that goes to make the falling dews and quiet rains. The power of the sunshine is the root-power of all force which works in material things. And so we turn, with the symbol in our hands, to the throne of God, and when he says, 'Not by might, nor by power, but by my Spirit,' we are aware of an energy, the signature of whose might is its quietness, which is omnipotent because it is gentle and silent." How often have we seen in the trembling limbs and the rolling tears, and heard in the faltering, quivering, broken cries for mercy, unmistakable evidences of that silent energy!—*Christian Standard*.

ETERNITY.

ETERNITY has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in a sepulcher of ages, but time writes no wrinkle on the brow of eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain, composing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but the gilded sepulcher; its possessions, they are toys of changing fortune; its pleasures, they are but as burdening bubbles. Not so in the untried bourn. In the dwelling of the Almighty can come no footsteps of decay—its days will know no darkening—eternal splendor forbids the approach of night. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease, exhaustless love supplies the song.

BRAIN WORRY.

MANY of us pray to be delivered from sudden death, and do we not worry ourselves into it? If we do, can we help it? To most of us it is not given to choose our lives, to avoid the rough places, to gently shoulder to one side disagreeable facts. We must climb over the rocks though they hurt us sore, and the difficulties, however they may annoy us, must be met without fret and wear until they are conquered, or we have passed them. They are as real, living, annoying, as any tangible headache or pain could be; as brushing and irritating as peas in the shoes of pilgrims of old. Nervous health is one thing, and purely physical health is quite another different thing. Calm and steady mental work is conducive to long life; but nervous emotion, mental work that is a constant urging, and at the same time, is a nothing of the even tenor of the mind, eats away the brain faster than any mental labor, no matter how hard, that is systematic. As men do not really die of heart disease as often as supposed, but of apoplexy, or congestion of the lungs, so they do not die of brain work, but of brain worry.

LIFE is in a great degree what we make it. We are not to sit passively awaiting the end of life. That will come in God's own good time; but we are to strive with a mighty strength of purpose to make ourselves examples of goodness, wisdom, integrity and high moral courage, so that when the end shall come we shall feel that we have not lived in vain. And how shall we succeed if we pass by, heedlessly, life's precious opportunities? We would not enforce upon our readers the necessity for grasping great opportunities alone, far from it; for do not the little drops of water make the broad, restless ocean? And where the desert but for the little grains of sand? So it is that little opportunities for doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life.

SIN is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

THE TWO PROPHETS.

Founded on facts. 1 Kings 12.

From Judah comes a prophet,
As incense doth ascend
At desecrated Bethel,
While royal hands attend.

His testimony ended
The Lord attests his word;
The haughty king is humbled,
The prophets prayer is heard.

"Come," says the king, "refresh thee;"
But the good man replies,
"God sent me here a witness,
Refreshment he denies."

This said, the prophet turns him,
And by another way
He homeward toils, though feeble,
Jehovah to obey.

In those polluted precincts
Abode a prophet old,
Whose sons unto their father
The circumstances told.

The old apostate prophet
Upon his ass did ride
And soon his way-worn victim
Beneath an oak espied.

"Come home," said he, "and eat thou
A fellow-prophet's bread."
The hungry man consented,
The morrow found him dead.

Ah! has not God appointed
And sanctified for man
The seventh day—the Sabbath—
E'er since the world began?

He will not bid his creatures
To do and to refrain;
Though earth and heaven perish
His statutes shall remain.

Heed not, then, the deceiver,
Who to the ground hath trod
The truth, and thought to alter
The times and laws of God.

J. B. DYMOR.

San Rafael, Cal., 1880.

HOW THE SABBATH WAS CHANGED.

BY ELD. R. P. COTTRELL.

SINCE a change of the fourth commandment of the decalogue is, by the admission of Dr. Patton, "one of the hardest things to prove," light upon the *modus operandi* by which the change was effected must be desirable with those who advocate the change.

I have before me a tract entitled, "The Divine Law of the Christian Sabbath," by Orceneth Fisher, of East Texas Annual Conference, in which are some arguments which commend themselves to every mind capable of appreciating the force of an argument, on the origin and perpetuity of the Sabbath instituted in Eden before man fell, its nature and significance as a memorial of creation, from which he justly concludes, that, "As long as creation stands to proclaim a Creator, so long must the Sabbath remain to attest that God made it, and that he made it in six days."

But when he comes to speak of the change to the first day, he has something new, and something important too, provided he has truly revealed the manner in which the change was effected. First, however, in speaking of the sufferings and death and resurrection of Christ, he justly concludes that it was "important and necessary that there should be some monument, divinely erected, to keep the world in memory of the fact." He adds, "the sacrament of the Lord's supper, indeed, was appointed to commemorate his death; but this was only half the work."

Baptism being changed to sprinkling in our writer's creed, of course he did not think of that as commemorating the burial and resurrection of Christ. Thus one error makes room and creates the necessity for another. He proceeds:—

"A fact so vitally connected with, and so fundamental to, the whole cause of Christianity [the resurrection of Christ], could not be too well attested not only to that, but also to all succeeding generations. It was natural that the day of the week, on which this most glorious event transpired, should be held sacred to its memory.

"But as two Sabbaths in one week would so abridge the time of man's labor that it would in many instances put it out of his power to support himself and family, and would at once conflict with the law that has said, 'Six days shalt thou labor and do all thy work,' it was necessary that the Sabbath itself should be moved out of its place to accommodate this matter. The bare setting apart a day from common to sacred pur-

poses, as in the original institution of the Sabbath, would not here answer the purpose. The subject was too august and important to be put upon a level with creation; it stood on far higher ground. When the prodigal son returned to his father's house, things were not allowed to go on in their usual course, but the fatted calf must be killed, and there must be a time of general joy. So when God redeemed the world by the blood of his Son, things were moved out of their regular courses: The sun was darkened without eclipse, the earth shook with strange convulsions, the rocks lost their adhesiveness and rent asunder, the graves opened of their own accord, and the long-sleeping dead were stirred, and the old Sabbath of four thousand years' standing is moved out of its place! and now no longer brings up the rear of days, but stands in front of all the rest, and leads the van in a new era of the world's history, and a new dispensation of the moral government of God!"

Much has been attempted in the past to remove the Sabbath from its primitive foundation. But seeing every appeal to the word of God for this purpose has proved abortive, our author invokes the earthquake's power, and, lo! he fancies he sees the Sabbath move!

The voice of God once shook the earth, when he spake his "fiery law" from Sinai; and he has promised that once more he will shake the earth and the heavens. Heb. 12:18-29. When this takes place, the false foundations will be discovered, Eze. 13:14, and the things that cannot be shaken will remain. Then it will appear that the Sabbath of the Lord stands firm upon its original foundation, where Jehovah placed it. The latter utterance of God's voice will not contradict the former, but confirm it. But what will then become of such assertions as these of our author following: "Immediately after the resurrection, the first day of the week was kept as a Sabbath, and all Christians from that time onward met on that day for divine service," and that "several times the Saviour met them in their meetings on that day," assertions that have been a hundred times refuted?

The Scriptures inform us of but one first-day on which the Saviour met with his disciples—the evening following his resurrection. On this occasion he did not find them "in their meetings," but at home, eating their supper. Mark 16:14. He did not find them celebrating his resurrection, for they did not believe that he was risen. This first-day is "several times" mentioned in the four gospels, but it is all the one that is mentioned at all in them. The assertion of our author puts me in mind of the theological professor who told his class that the Saviour met with his disciples eight or ten successive Sundays after his resurrection; all of which must have occurred during the forty days between his resurrection and his ascension!

There is but one religious meeting, on the first day, recorded in the New Testament, Acts 20:7, and there, upon the same day in which the apostle preached and broke bread, he started upon a long journey.

But our writer says that "immediately after the resurrection, the first day of the week was kept as a Sabbath." The Scriptures say no such thing, and history says no such thing. How, then, do they know it? Sir Wm. Domville says, "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321." Heylyn also says of the term Sabbath in the ancient church:—

"The Saturday is called amongst them by no other name than that which it formerly had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

If these and like testimonies can be disproved, let it be done. But I have said more than I intended. It struck me as a curiosity how the earthquake at the crucifixion should shake the Sabbath of the fourth commandment off from the seventh day on to the first, without jostling into *pi* the other commandments of the decalogue.

GOD makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may learn to look for something better beyond.—*Ludlow.*

CHARITY.

BY E. J. WAGGONER, M. D.

"AND above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." 1 Pet. 4:8. Many persons suppose that this text teaches that it is wrong to point out the errors of individuals. When a person is guilty of sin either intentionally or ignorantly, he cries out against the one who would reprove his course, and accuses him of a want of charity. Now, although the Bible teaches that charity "thinketh no evil," and that we should be very cautious about judging the motives of others, yet it nowhere teaches that it is any part of charity to uphold wrongdoing in any manner whatever.

Charity "rejoiceth not in iniquity, but rejoiceth in the truth." The spirit which would shield the evil-doer from justly merited censure is not charity, but perverted sympathy. He has the most true charity who is the most faithful in reproofing sin. How then can charity be said to cover a multitude of sins? A few texts will make this plain. We read in Jas. 5:20 that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." By comparing this text with 1 Pet. 4:8, we learn that the exercise of charity results in the conversion of sinners. But sin is the transgression of the law, 1 Jno. 3:4; and the law of God alone will convince a man that he is a sinner. "I had not known sin but by the law." Rom. 7:7. The law, then, is the active agent in conversion. (See Ps. 19:7). When the sinner, by means of the law, realizes his guilt, and is led to exclaim with Paul, "who shall deliver me from the body of this death?" he finds that it is only "through Jesus Christ our Lord." He comes to "the Lamb of God that taketh away the sin of the world," and obtains forgiveness for his sins. If he continues faithful his sins will be finally blotted out, Acts 3:19; and thus his "multitude of sins" will be covered. We conclude, therefore, that Bible charity, or love, consists in keeping God's law and leading others to do so. This is verified by the following texts: "For this is the love of God, that we keep his commandments; and his commandments are not grievous," 1 Jno. 5:3; "love is the fulfilling of the law," Rom. 13:10; and, "the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. 1:5.

We are not to suppose, however, that we are to be ever on the alert to point out some defect in our neighbors. If our eyes are opened to behold "wondrous things" out of the law, we shall have quite enough to do to bring our own lives up to the proper standard; and this will generally prove the most effectual, and for most persons, the safest way to reprove others. The godly life of a humble follower of Jesus will often send conviction to the heart of the sinner when words would simply harden his heart. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16.

THE WHITWASHING TRADE.

MR. JAMES ANTHONY FROUDE has much to answer for. The publication of the first two volumes of his great History in 1856 was followed by the most dire consequences. Mr. Froude undertook to show that the character of Henry VIII. had been wholly misunderstood by his contemporaries and by historians. Instead of being a modern Bluebeard, gross in tastes and sensual in habits, he was in reality the most faithful and forbearing husband who ever had the misfortune to be married to a succession of faithless and ill-tempered wives, a saintly Christian, a gentleman and a scholar. Mr. Froude was an able advocate, and he pleaded his cause so well that most of us who read his fascinating pages were staggered, if not convinced. We did not, perhaps, accept his portrait of Henry VIII. as a correct likeness, but we were inclined to think that the verdict of history had been a little too severe.

Nobody doubts, we suppose, that Mr. Froude's account of Henry VIII. was the result of conclusions honestly reached after his study of that monarch's career. But the popularity of his History produced a large crop of imitators, who took to refurbishing up rusty reputations and whitewashing blackened names, from pure love of paradox and desire to make a sensation in the world

of letters. The result has been to make the last twenty-five years an era of whitewashing. No one of the men of past ages has been too criminal, too sensual, to deter these historical whitewashers from trying their hands at touching up the dark places in his life, in the hope of reversing the verdict of history. Caligula and Nero have been represented as wise and humane rulers; it has been charitably pleaded that Judas betrayed his Master out of the purest motives; and it has even been argued with apparent gravity, that Cain murdered Abel during an attack of emotional insanity. In the case of men less criminal, yet condemned by the moral sense of mankind, pleas are made from time to time for a modification of our condemnation. This is especially frequent in the case of men of genius. Because Byron, Burns and Poe wrote poems that will endure as long as the English language is spoken or read, their biographers would have us deny, or at least forget, that their lives were dissipated and their characters vile.

We need not say how common this art of whitewashing is in political and social life. Every day brings a fresh instance of the freedom with which the brush is applied to damaged reputations. It is not unknown among the churches. Just before we began to write these words, we had in our hands a copy of complimentary resolutions passed by a certain church, speaking in very high terms of the pastor who had just resigned, the signature of the church clerk being appended. A private note accompanying the resolutions said, "the real reason why Brother ——— left us was," etc., giving a very different account of the man from that embodied in the resolutions. The strangest thing about it was, that the writer seemed to think this way of doing things all right. This is not the first time that such a thing has happened. In fact, it has come to such a pass that when a church adopts such resolutions on the resignation of the pastor, to a great many people that fact has a suspicious appearance of whitewash. We all know, too, how prompt churches are to set on foot an "investigation" of charges of immorality brought against a pastor; how uniformly a "complete exoneration" follows; and also how little effect such an exoneration has on public opinion. "Whitewash" says everybody, and the last state of the pastor is worse than the first.

Then there is that other very common form of whitewashing—eulogies of the dead. No magician's wand ever worked such marvelous transformations as the simple fact of death often makes. The most mediocre men are extolled as prodigies of learning or ability; the most ordinary and commonplace of women are endowed with qualities beside which Solomon's "virtuous woman" appears dim. Virtues that nobody ever suspected before are discovered, and a notorious sinner is not unfrequently found to be worthy of canonization.

Now all this is an evil, a great evil. Must Mr. Wendell Phillips add to his list of forgotten secrets, in his lecture on the "Lost Arts," the art of speaking the truth about men? The worst of it is that this evil is not recognized as such. Slander, everybody admits to be a sin, and nobody wishes to be thought a slanderer. But it may be questioned whether slander is not a less evil than whitewashing, after all. Is it not worse for the world to have a base man made to pass for the *beau ideal* of all that is noble and manly, than to have a good man calumniated? Is not the moral standard of mankind lowered more perceptibly by seeing Tweed honored than by hearing Lincoln abused? The conscience of the public revolts against a slander, while it tacitly approves whitewashing. At any rate, they should be recognized as twin evils, alike to be fought by all men who love the truth. It is not always necessary to tell the truth about a man; one can sometimes be silent. But what one says should be true. It is as bad to exaggerate virtues as to depreciate vices.

Let Christian people combine to make the next quarter century an era of truth-telling—of speaking the truth only, about the living and the dead alike. The moral standard of Christian people soon becomes the moral standard of the world. If this shall be done, whitewashing will speedily cease to be one of the fine arts, and will decline to its ancient and honorable, though more humble use.—*Examiner and Chronicle.*

We could as rationally set out to find a sound that had expired in air, as to find a lost moment.

The Sabbath School.

VISIT OF THE WISE MEN.

THE Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will.

These men were not Jews; but they had been waiting for the predicted Messiah. They had studied prophecy, and knew the time was at hand when Christ would come; and they were anxiously watching for some sign of this great event, that they might be among the first to welcome the infant heavenly King, and worship him. These wise men were philosophers, and had studied the works of God in nature. In the wonders of the heavens, in the glories of the sun, moon, and stars, they traced the finger of God. They were not idolaters. They lived up to the dim light which shone upon them. . . . These wise men had seen the heavens illuminated with light, which enshrouded the heavenly host who heralded the advent of Christ to the humble shepherds. And after the angels returned to Heaven, a luminous star appeared, and lingered in the heavens.

This light was a distant cluster of flaming angels, which appeared like a luminous star. The unusual appearance of the large, bright star which they had never seen before, hanging as a sign in the heavens, attracted their attention. They were not privileged to hear the proclamation of the angels to the shepherds. But the Spirit of God moved them out to seek this heavenly Visitor to a fallen world. The wise men directed their course where the star seemed to lead them. And as they drew nigh to the city of Jerusalem, the star was enshrouded in darkness, and no longer guided them. They reasoned that the Jews could not be ignorant of the great event of the advent of the Messiah, and they made inquiries in the vicinity of Jerusalem. * * *

The city of Jerusalem was thrown into great excitement by the sayings of the wise men. The news was immediately carried to Herod. He was exceedingly troubled, yet disguised the discomfiture, and received the men with apparent courtesy.

The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes, and the chief priests, and urges upon them to search carefully prophetic history, and tell him where the infant king was to be born. The careless indifference and apparent ignorance of the scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king.

Although Herod received the wise men with apparent respect, yet the intimation by them of the birth of a king to reign in Jerusalem, excited his envy and hatred against the infant whom he thought might prove his rival, and drive him, or his descendants, from the throne. A storm of opposition and satanic fury took possession of Herod, and he determined to destroy this infant king. Yet he put on a calm exterior, and requested a private interview with the wise men. He then inquired particularly the exact time the star appeared. He apparently hailed the supposition of the birth of Christ with joy, expressing a desire to be immediately informed by the wise men, that he might be among the first to show him true honor by worshiping him also. The wise men were not able to read the heart of the tyrant Herod; but God, who is acquainted with every emotion of the soul, with the intents and purposes of the heart, was not deceived by his hypocritical pretenses.

The glory of God attending the angelic host had scarcely disappeared from the plains of Bethlehem when the malice of envious Herod was aroused in opposition to the infant Saviour. This king understood that Christ was to reign over a temporal kingdom, and he was utterly averse to the idea of a Jewish king. The chief priests and scribes had professed to understand the prophecies in reference to the appearing of Christ. They had repeated to the people the prophecies which relate to the second appearing of Christ in power and great glory, to put down all authority, and to rule over the whole earth. They had in a boastful, resentful manner, asserted that Christ was to be

a temporal prince, and that every kingdom and nation was to bow in submission to his authority.

After the mission of the wise men had been accomplished, they were purposing to return, and bear the joyful news to Herod of the success of their journey. But God sent his angel in the night season to turn their course. In a night vision they were plainly told not to return to Herod.

The star leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. The Lord had fed his prophet Elijah by a miracle when upon a long journey. He could obtain food from no other source. He rained manna from Heaven for the children of Israel. The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers.

Herod waited anxiously for the return of the wise men; for he was impatient to carry out his determined purpose to destroy the infant King of Israel. After he had waited long for the knowledge he desired, he feared his purpose might be thwarted. He reasoned thus: Could those men have read the dark deed he premeditated? Could they have understood his design, and purposely avoided him? This he thought was insult and mockery. His impatience, envy, and hatred increased. He was stirred by his father, the devil, to seek the accomplishment of his purpose by a most cruel act. If he should fail in carrying out his murderous intent by pretense and subtlety, he would, by power and authority, strike terror to the hearts of all the Jews. They should have an example of what their king would meet, should they seek to place one upon the throne in Jerusalem.

And here was a favorable opportunity to humble the pride of the Jews, and bring upon them a calamity which should discourage them in their ambition to have a separate government, and become the glory of the whole earth, as they had proudly boasted. Herod issued a proclamation to a large body of soldiers, whose hearts were hardened by crime, war, and bloodshed, to go throughout Bethlehem and all the coasts thereof, and massacre all the children from two years old and under. Herod designed in this cruel act to accomplish a double purpose: first, to exercise, by this bold act, his power and authority over the Jews; and, second, to silence their proud boastings in regard to their king, and also make his own kingdom secure, by murdering the infant prince whom he envied and feared. This cruel work was accomplished. The sword of unfeeling soldiers carried destruction everywhere. The horror and distress of parents were beyond description. The wailing cries of bereaved mothers, as they clasped their expiring infants to their breasts, rose above the coarse jests and imprecations of the soldiers, while they cried to Heaven for vengeance on the tyrant king.

All this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to his people, had they been faithful and perfect before him. But he could not especially work for them, for their works were abhorred by him.—*Great Controversy*, Vol. II., pp. 19-28.

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, DECEMBER 2, 1880.

THE BURNING BUSH.

WHEN the angel of God gave Moses his commission to deliver Israel, he chose a most significant form in which to manifest his presence. Moses had led his flock to the foot of Horeb, and here the angel of God met him. He saw before him a bush enveloped in a flame of fire, yet not a twig nor a leaf was consumed. The bush stood in the midst of the flame of fire as though it were in its natural element. The fire preserved, rather than devoured, the bush. So wonderful a sight caused Moses to turn aside to see it. No sooner did the angel of God perceive that his attention was arrested, than he bade him not to approach nearer, but even to remove his shoes, for the very spot on which he stood was holy ground. See the record in Ex. 3.

This wonderful manifestation was, beyond all doubt, chosen for a wise and important reason. A bush burning with fire, and yet not consumed, was a most significant sight. Both the righteous and the wicked are represented in the Bible as having to meet the fire. But there are two reasons why we cannot understand this as referring to the wicked. 1. The angel of God could not properly stand as the representative of the wicked. 2. When the wicked are cast into the fire it is for the very purpose that they may be consumed. But the righteous are indeed most fitly represented by this emblem of a bush on fire without consuming. The angel of God could fitly represent the people of God. The very words that he uttered relative to the affliction of his people showed that this was what he had now specially under his attention and care. The Bible does likewise speak of the righteous according to this very figure, thus, Isa. 43:2: "When thou walkest through the fire, thou shalt not be burned." How wonderfully appropriate was the burning bush to represent the exact situation of the church of God. The iron furnace by which their servitude in Egypt is so often represented in the Bible did even then glow with intense heat, yet the people of God in the midst of it were preserved from ruin. The flames were fierce, but in the midst of them they flourished as though it had been their natural element.

The burning bush is a fit representation of the church of God in all ages. The fire has had power to burn off the bands with which they had been bound by Satan, and by worldly influences. But it has not destroyed them. They have lived in the fire, yet have never ceased to live. Individual members have been destroyed by the malice of the enemy, but God has had some one else to take their place. Experience shows that the people of God can bear the fire of affliction, but cannot bear worldly prosperity, only in the smallest measure. So God preserves his people in this fierce element till the time of their deliverance. Then they shall come forth out of the flame without the smell of fire upon them. J. N. A.

THE MARK OF THE BEAST AND THE COMMANDMENTS OF GOD.

HAVING ascertained what constitutes the beast—that is the Papacy—the next inquiry is concerning his mark and worship. There are but two classes brought to view in the third angel's message: the righteous and the wicked. Their only distinguishing features, as there brought to view, are the mark of the beast on the one hand, and the commandments of God on the other. It appears from the language that those who have the mark of the beast are not keeping the commandments of God, and *vice versa*. A full investigation of the mark, therefore, will involve the necessity of a previous examination of the commandments of God, to see wherein they differ from the code of morality at the present time enjoined.

No question is raised on the first three and last six commandments of the decalogue, by any sensible or pious people. Their intrinsic holiness, perfection, immutability, and perpetuity, are by all such readily acknowledged. The only point wherein the practice of the Christian world confessedly differs from the letter

of the precept, is in regard to the fourth commandment, which connects with the worship of God, a weekly rest-day, devoted to purposes of religious devotion. The commandment tells us that the seventh day of each week is the day that has been set apart for this service. The church of the present day, by precept as well as practice, says that it is the *first* day of the week which should be devoted to this use. What is the secret of this great change? Has it been accomplished by divine agents, or is it the work of man? Was it designed to be thus by Providence, or is it one of those schemes of the enemy by which he seeks to drown men in destruction and perdition? These are grave questions; but into these the subject naturally resolves itself; and if the first cannot be sustained, the latter must be admitted.

Concerning the Sabbath, there are only three questions which need be asked and answered: 1. When was it instituted? 2. For whom it was designed? 3. How long was it to continue? these three queries cover the whole ground; for if we know in regard to any institution, when it was instituted, for whom was it instituted, and how long it was to continue, we know all that need be known concerning it.

We know there was at some time a Sabbath instituted. We find it all through the Bible. The commandment which enjoins it is placed in the very bosom of the decalogue, which is sufficiently signified to be a code of laws separate and distinct from all others from the fact that it alone was uttered by the voice of God, in the hearing of all the people, and it alone was written with his finger on the tables of stone. By the fourth commandment we are pointed to the creation of the world as the time when the Sabbath was instituted; and as we might expect in this case, so we find the history of that institution among the records of the first week of time. We read that God rested the seventh day, and *therefore* blessed it and sanctified it, because that in it he had rested. Gen. 2:2, 3. Let the fact be marked here that nothing was done to the seventh day till *after* God had rested upon it. Then because he had rested upon it, he set his blessing upon it, and sanctified it, or set it apart for a holy use. The fourth commandment says God blessed the Sabbath day; then it was the Sabbath day when God blessed it. No other time or place can be found for the institution of the Sabbath, but the creation of the world and the garden of Eden.

A word now concerning its design. God by the fourth commandment, enjoins the observance of the Sabbath, the seventh day, and gives as the reason for this institution, the fact that in six days he created the heavens and earth, and rested on the seventh day. The Sabbath then is a memorial of creation. Suppose a law should come into existence enjoining the celebration of our national independence, would it not run somewhat after this manner: Let the fourth day of July of each year be spent in demonstration of public joy, etc, for on the fourth of July in the year 1776, our forefathers declared themselves a free and independent people; and no one would ever think of calling it anything but a memorial. So of the passover. When the children of the Israelites should ask them what that service meant, they were to explain it by telling them that the Lord passed over their houses when he smote the Egyptians. This was the reason for the institution; this therefore was its memorial. So with the Sabbath. The reason and the only reason given in the fourth commandment for its institution, is the Lord's resting on the last day of the first week of time. Consequently it was instituted as a memorial of that event, and designed to perpetuate in the earth the memory of the true God, the maker of worlds.

We hope that these two facts, namely, that the Sabbath was instituted in Eden, and that it is a memorial of creation, will be fully appreciated by every reader. With these established, a good foundation is laid for all future argument on this subject. If the reader is well grounded here, he will be saved from all those foolish notions by which many have suffered themselves to be deceived concerning the Wilderness of Sin and the deliverance from Egypt. And to say that the Sabbath is a type of anything connected with the plan of redemption, since it was instituted in Eden before man fell, and consequently before he needed any redemption, is at least, not to multiply epithets, an extreme absurdity.

The second question, For whom was it designed? can now hardly furnish ground for controversy. We take it for granted that the reader is satisfied that the

Sabbath was instituted at creation. If not, let him not proceed any further till he has so far examined that point as to become satisfied thereon. Then, since the Sabbath was made in Eden and made for Adam, there is no possibility of avoiding the conclusion that it was designed for all his posterity. For who can tell which one of Adam's children would be exempt from a requirement which was obligatory upon their father, or who of his children's children, or of any of his descendants, however remote, would be exempt from it? Adam as he stood at first was the representative of the human race. A severe proof of this is found in the application which God has made of the penalty attached to his personal transgression; and it might as well be claimed that mankind should be released from death, the penalty of Adam's transgression, as from the obligation of a regularly recurring rest-day, the observance of which was Adam's duty.

Pass down to the ushering in of this dispensation! Behold the great Teacher, the Son of God, the perfect Pattern! We hear *him* declaring that "the Sabbath was made for man." There are here no lines drawn, there are no distinctions given; there is no limitation made; the expression is an exceeding broad one, it covers the race—"the Sabbath was made for man." And here we let it stand, satisfied that from the evidence of the commandment itself, the experience of the first Adam and the testimony of the Second, it is sufficiently evident for whom it was designed.

Third, how long was it to continue? Still bear in mind that the Sabbath was an institution of Eden and given to man in his perfect state. Now let us inquire, How long would the Sabbath have continued, if man had never fallen? Think of this. And if we can find no limitation to it in this case, as is assuredly the fact the only question further that can arise, is, Is there anything in the plan of salvation, which, under these circumstances, can limit the existence or the obligations of the Sabbath? There is nothing. Every one can see that there is not; and we may be assured that man by his fall did not become absolved from any obligation which he was under in his perfect state. Christ and his apostles invariable taught the perpetuity of that law of which the Sabbath is a part; and fifty-nine times does the New Testament recognize the seventh day as the Sabbath *in*, and consequently as the Sabbath *of*, this dispensation.

Such are a few of the general principles involved in this question. And what is the import of all this? Simply that the seventh day of each week is the Sabbath of the Lord, and must be kept if we would render obedience to the fourth commandment of the decalogue. We see then the significance of that declaration of the third angel, "Here are they that keep the commandments of God and the faith of Jesus;" and we see what must constitute the distinguishing feature of those who do thus keep them; for all Christendom acknowledges the validity of every commandment except the fourth, both by precept and in their public walk. Now what constitutes the distinguishing feature of the other class? Whatever does, is the mark of the beast; for they bear that mark, and that stands in contradistinction to the commandments of God. U. S.

(To be Continued.)

MOSES AND ELIAS.

BY ELD. J. G. MATTESON.

LUKE 9:27-36, tells us how the kingdom of glory was seen in miniature by three of the apostles. Jesus was glorified and the light of Heaven shone round about him. Two men from the mansions of glory visited him, and talked with him of his departure from this world. When Peter and those that were with him awoke out of their sleep they saw the glory of the Lord and the two men that stood with him. Then their hearts were filled with joy, and they felt so happy that they desired to remain in this beautiful place and make it their home.

Many have thought that at least one of the persons here spoken of, Moses, must have been a departed, immortal spirit, but this conjecture is not founded in truth. Elias, or Elijah, was translated bodily to Heaven. 2 Kings 2:11. When it is stated that Elias talked with Jesus, reference is made to that selfsame Elijah who once lived on the earth among the children of men. It does not denote merely his spirit or soul, but his whole spirit, soul, and body. No one can misunderstand this. "There talked with him *two men*, which were Moses and Elias." Verse 30. Elias is here spoken of as a man—not a disembodied spirit or soul. Peter did not see an invisible spirit, but he saw

"the two men that stood with" Jesus. Verse 32. Neither did he see one man and one spirit, but *two men*. If Elias was there bodily, then Moses was also there bodily. If one of them was a man, the other was also a man. If Elias on the mount of transfiguration was the same person—the same Elias—who proclaimed the word of God among the children of Israel in the days of king Ahab, then Moses, who was seen with him, was also the same person who led the Israelites out of Egypt.

How could these two men be with Christ on Mt. Tabor? Whence came they?

If Elias came from Heaven, whither he had been translated, then Moses no doubt came from the same place. But Moses died and was buried. How, then, could he come from Heaven?

The Lord could raise him up and take him home to himself. There are twenty and four elders around the throne of God in Heaven. They have been redeemed unto God from every kindred and people by the blood of the Lamb. Rev. 5:9. They have been made kings and priests unto our God, and shall reign on the earth. Verse 10. They are representatives of the people of God before his throne until the great day of redemption, when all the elect shall be gathered. Moses may be one of these elders.

Is there any reference in the Bible to the fact that Moses was raised from the dead? Yes, Michael, the archangel, contending with the devil, disputed about the body of Moses. Jude 9. Michael is the great prince of the people of God who shall raise them up at the last day. Dan. 12:1, 2; John 6:39. The Life-giver would raise up Moses, but he that has the power of death would not let him go. Which one of the two came off victorious is seen on the mount of transfiguration. Jesus conquered the enemy. Moses came out from the tomb as really as Lazarus came out when he heard the voice of the Son of God. And Moses did not only receive life again, but he was glorified, and was seen in glory on the mount of transfiguration with Peter, James, and John. Luke 9:31.

Would the Lord then suffer Moses to return to hades? Certainly not! No more than he would suffer Elias to return to his earthly, mortal condition after he had been clothed with immortality.

Does not this contradict those texts which testify that Jesus was "the first-born from the dead," Col. 1:18; "and that he should be the first that should rise from the dead?" Acts 26:23. Certainly not! The word "first" does not only mean first in point of time, but also first in dignity. The original word *protos* is thus defined by Greenfield: "First in time, order; first in dignity, importance, i. e., chief, principal, most important." This is also seen by two parallel texts:—

"But many that are *first* shall be last; and the last *chief* shall be first." Mark 10:31. "And whosoever will be *chief* among you, let him be your servant." Matt. 20:27.

These two words, "first" and "chief" are translated from *protos*, and all can see that they mean one and the same thing.

None can deny that Jesus was the first of the resurrected dead in dignity and importance. He is the chief among the resurrected dead ones. The resurrection of Christ is the foundation of all other resurrections both before and after the time when he himself arose. But Jesus did not rise first in point of time. Some were raised by the prophets. "Women received their dead raised to life again." Heb. 11:35. Lazarus, the daughter of Jarius, and the widow's son, of Nain, were all raised from the dead before Christ.

To avoid this plain truth, some have said that Christ was the first who was raised unto glory, and that this is what the Bible means when it says that Christ should be the first that should rise from the dead.

We cannot shape the meaning of the Bible according to the desire of this or that person. All we can do and all we wish to do, is to read what is there, and shape our ideas accordingly. The Bible does nowhere state that Christ should be the first that should rise from the dead unto glory. The words "unto glory" are added by men. In all other places in the Bible where the resurrection is spoken of in general, it denotes simply that the dead are raised unto life from the grave. Therefore it has also the same meaning here, since it is the same word used in the same manner.

Thus we see a beautiful harmony in the Bible, when we believe simply what it says, and leave out all human additions. Moses and Elias were really with our

Saviour on the mount of transfiguration. One was raised from the dead and clothed with immortality; the other had been changed in a moment, in the twinkling of an eye, from mortality to immortality. Moses was a representative of the dead in Christ who shall be raised at the last day. Elias represented those who live on the earth and remain unto the coming of the Lord. These are all the subjects in the kingdom of glory. Christ, the King, was also there in glory. And a part of his kingdom shone with the light of Heaven, and was surrounded by the wall of salvation. Thus the kingdom of God—in miniature—was seen by three of the apostles before they died. And by this they were very much strengthened in their Christian faith. 2 Pet. 1:16-20.

IS NATURE ALL THE GOD THERE IS?

BY A. P. LAWTON.

SO SAYS A. If by nature we are to understand the Creator of heaven and earth, that would be correct. But as this term is generally understood to be the creation, then A must be wrong. Who made this earth with its attendant spheres, hung upon nothing, each fulfilling its order? If I should answer, They made themselves or each other, you would at once say, Impossible. If I should tell you that nature made the house you occupy, you would not believe me; you would know better. How, then, can you make me understand that all these vast creations were conceived and brought forth by nature, or by mutual consent? But says A, I cannot comprehend God, and to believe what we cannot comprehend is not required. What can you comprehend? When we find ourselves unable to comprehend the most simple of the Creator's work, which are visible and tangible, is it a wonder that we cannot comprehend the invisible creator?

We hear no one say that, because they do not know how a blade of grass grows, there is no grass, and that we ourselves do not exist because we cannot explain our existence. When we see an edifice, we know an architect has been there. No one will say that it made itself or sprung up by chance, because they had never known the builder. If we allow ourselves to use good common sense upon this important subject, as we do on other things, all is easy. We reason from effect to cause in the most common things. If we see a footprint, we know some one has made it. When we see a production, some one must have produced it. When we view the vast universe, we know, or should know, that it never produced itself. Take the Bible view, and all is plain.

But how can we know that the Bible is true? It proves itself. What the prophets foresaw and predicted thousands of years in the past have met their perfect fulfillment, and have become history. This of itself is a sufficient proof for any one who does not choose to disbelieve. Only a small part of the prophetic word remains unfulfilled—the plagues, the latter rain, the shaking of the powers of heaven, and the burning of the earth, and the destruction of the wicked, which are just as sure of fulfillment as those which have been fulfilled. Each will come in its order.

West Winfield, N. Y.

PREPARATION FOR THE JUDGMENT.

BY ELD. R. F. COTTRELL.

OUR probation is soon to close. The cases of all living upon the earth are soon to be decided. We are warned of the fact. The tribunal is in session, and we know not how soon our cases may be called. Yet how slow to realize it. How little stirred by such solemn and awful truths.

Observe the dying Christian who is sensible that his probation is about to terminate. How carefully he reviews his life. How anxious to confess every fault—to put away every sin—and to know his acceptance with God. How earnest to warn the living to seek Christ, to give their hearts to God, to give up the world, and to live in preparation for the world to come.

But how is it with us who know from prophecy fulfilled, and from the signs of the times, that the great decisive day is right upon us? Are we acting in accordance with this faith? Are we laboring like those who know they have much to do, and but little time in which to do it? Are we striving to save others, as it were pulling them out of the fire?

The great lines of prophecy of the four great kingdoms of the earth have been fulfilled. Signs in the sun, moon, and stars, have appeared. Light upon the prophetic periods of the Scriptures has been demonstrated; and the proclamation has been made, "The

hour of his Judgment is come." And since these things have been done, according to the predictions of the word of God, the anger of the nations, and the holding of the winds for the sealing of the servants have been manifested, the sealing message, bearing the commandments of God and the faith of Jesus, has gone forth, the powerful workings of Satan through Spiritualism, so abundantly predicted in the Bible, has been sweeping over the world, the demand for the image of the beast by the union of church and state, in our own beloved country, and the enforcement of the Pagan-papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its host for immediate and decided action, and last of all, the consuming Papacy, as if in a death-struggle, is speaking those great words of blasphemy, on account of which the beast is to be slain, and his body given to the devouring flame. The Pope, his power dwindled to next to nothing, has been declared infallible, and all is fulfilled of him except his destruction.

And are we living and acting as though we believed that all these signs predicted in the sure word, would pass by and the end not come? If we believe, where is our corresponding action? Oh, let us be wise. Let us act upon our faith. Let us be in earnest to save souls from ruin. Let us prepare for the Judgment which is right before us. Let us cherish the spirit of Him who gave himself for us, who sacrificed all on our account. Let us improve the little time remaining, in striving, in a self-denying, self-sacrificing manner, to save souls for whom Christ died. May God arouse us, and help us to work, ere the time for working shall be past. O God! give me a part in thy work.

FAITH AND WORKS.

"I will show thee my faith by my works."

LOVING obedience to the will of God shows the power of the gospel in the heart. Early in the history of revelation God taught his people that in doing his commandments they should live. He has never untaught them that lesson. Christ came into the world to turn us from disobedience to obedience. He is the minister of life to the repentant transgressor. To talk of being free from God's law is to vitiate and de throne faith. The gospel confirms the righteousness of the law. It offers pardon from the condemnation of the law upon the immediate and unconditional recognition of eternal and loving obligation. As penitents we obey, because we love. We are no longer under the condemnation of the "law, but under grace," and by loving faith "we establish the law" in which we now "delight," for to us it has become "holy, spiritual, just and good."

The great concern of the no-law believer seems to be to shrink from the inconvenience of obedience. A faith that is always seeking the convenient will not take us through stormy seas. The commandments of God are not grievous, as all who keep them "and the faith of Jesus" witness. Faith enjoys the language of the psalmist: "O how I love thy law. It is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver." This estimate of God's will shows the kind of faith needed in order to enjoy Christ and his work here upon earth; and such faith is to be seen in good works. "Faith works by love," and strengthens every righteous thought, plan, resource, and activity of its possessor. Let us "work the works of faith" to-day. There is no time to lose. Study, pray, decide, and act; and know that Jesus is with them who abound in his work.—*Sabbath Memorial*.

PIOUS GRAB-BAGS AND SANCTIFIED SWINDLING.

"AND NOW," says the California Christian Advocate, "comes the time for church fairs and frolics, and mysterious and doubtful ways of getting money. Jacob's well and the pious grab-bag and the postoffice with excellent and truthful communications, and various and elegant and prudent devices for evading gambling laws, petty lotteries and systems of voting for the prettiest girl, or the most popular minister or candidate, or something else. We are not as well up in the literature and ways of such 'entertainments' as we might be, but they are all doubtless very beautiful, since they are baptized. Swindling and lotteries and games of chance are all sanctified if dedicated to a good purpose. * * * But let us keep out of the clutches of the law."

THE cry of hundreds of professing Christians is, "Just give me enough of religion to keep me out of hell, and yet enjoy all the pleasures of the world."

MORE TRUTH.

WHEN our pilgrim fathers were in readiness for their departure from Leyden to this country in 1620, they kept a day of humiliation, fasting and prayer. It was a most solemn and interesting occasion, and the devoted Robinson improved it in a most fitting manner, charging them ever to keep their minds open to conviction. We commend the following extract from his charge to all who may read this paper:—

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they will rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light as that which they first received."

CHRIST'S EPISTLES.

AS our Lord left no monument of himself in brass or marble, so he left no letters written by his own hand. He did not write his mind on tables of stone, or on sheets of parchment. Even Rome, with all her rage for relics, does not pretend to show a specimen of his hand-writing. Yet he has not left himself without a witness. He has left letters behind him which truly reveal his mind: "Ye are epistles of Christ." Disciples, when he desires to let the world know what he is, he points to you. Nay, more and further, when he would have the Father to behold his glory, he refers him to the saved: "Father, I am glorified in them." It is not only that the world, in point of fact, judges of Christianity by what they see in Christians, but they have authority so to do. The Lord himself consented that they should read him there.

So, Jesus sends a letter to the world—sends many letters—sends a letter to every city, and every street, and every house. A merchant who is a disciple of Christ goes to India or China. He sells manufactured goods; he buys silk and tea. But all the time he is a letter, a living epistle, sent by Christ to the heathen. A boy becomes an apprentice in a warehouse or factory; but before he was bound to a master on earth, he has been redeemed by a Master in Heaven. He is now, therefore, a letter from the Lord to all his shop-mates. In his truth, and love, and gentleness, and fairness, and generosity, they should learn the mind of Christ. I confess that this thought is fitted to make us afraid. How shall we fulfill such a function? The solution is, It is the Lord's own method. He has chosen earthen vessels in order that the glory may be to God.—*Christian Weekly.*

IS YOUR SOUL INSURED?

"PA," said a little boy, as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, pa, I heard uncle George say that you had your houses insured and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it; won't you get it insured right away?"

The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with a bountiful produce, barns were even now filled with plenty, his buildings were all well covered with insurance; but, as if that would not suffice for the maintenance of his wife and only child, in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had he given to his own soul.

The Missionary.

THE HARVEST.

ONE wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with barns running o'er,
Still followed the full-freighted wain.

"How much did'st thou sow," I said, "friend?"
"A handful of wheat, less or more."
"And did'st thou expect broad acres would bend
To thy sickle from such scanty store?"

Who sparingly soweth must look
For little of fruit or of grain;
'Tis only the bountiful sower can reap
A bountiful harvest again.

A lesson, I said, to thee, Soul,
For harvest time soon will be here;
Sow with a bountiful hand, lest thou weep at the last,
When the Lord of the harvest draws near.

—Selected.

ADONIRAM JUDSON'S VIEW OF THE MINISTRY.

BY ELD. S. N. HASKELL.

MR. JUDSON'S view of the work of the gospel was very different from many of the present day, or even in the time which he lived. To be permitted to take a part in self-denial and suffering for the truth of the gospel was to him a privilege. Applause and censure both alike fell ineffective at his feet. His life in Burmah from the commencement to its close was one of deprivation and suffering scarcely equalled by any in modern times.

The theme of Mr. Judson's study was Christ, his life, character, and manner of preaching. The height of his ambition was to exemplify Christ, as far as possible, in a life of toil and suffering. He often spoke of God's "having honored him, through the Saviour's worthiness, with a commission to the Burmans; of Christ's having permitted him to do a little work in his name, and be the means of saving a few souls; and he always prayed most fervently, both in his own behalf and that of his children, for a long life of labor and self-denial."

In response to remarks occasioned by the death of Mr. and Mrs. James, who were drowned at sea, Mr. Judson gave utterance to the following sentiments: "Oh, when will Christians learn that their puny, polluted offerings of works are not necessary to God? He permits them to work as a favor, in order to do them good, personally, because he loves them, and desires to honor them, not because he needs them. I have thought for years that God in his dealings with us aims particularly at our individual development and growth, with the ultimate object of fitting each one of us personally for the life to come."

As might be expected he spent but little of his time in social intercourse, beyond the limits of his own home. He considered his work of far too engrossing a nature to allow of it. He was always ready to attend a meeting for prayer among the Burmans of his church, or to visit any family that happened to be in affliction, but beyond this he did not go. Hence he was sometimes considered unsocial. When he could alleviate sorrow or bind up the broken in heart, no one in the mission was more prompt in his attentions, or more acceptable in his sympathy.

Mrs. Judson, thinking to amuse him and divert his mind, called his attention, at one time, to two newspaper articles, in one of which he was compared to the apostle Paul and in the other to the beloved John; to which he exclaimed with a sorrowfulness which made her regret having shown them to him; "Oh, how little—how little do they know me." "It is very evident that they do not know you," remarked she carelessly. "One day you are Peter, or Paul, or Luther, and the next gentle John, or mild Melancthon." "I do not want to be like any of them," he said energetically, "Paul, nor Apollos, nor Cephas, nor any other mere man. I want to be like Christ. We have a great many aids and encouragers along the Christian path; but only one perfectly safe Exemplar—only One who, tempted like as we are in every point, is still without sin. I want to follow him only—copy his teachings, drink in his spirit; and place my feet in his foot-prints, Oh, to be more like Christ!"

At one time while in this country after having addressed the congregation, it was apparent to his wife that most of the listeners were disappointed. On their way home she mentioned the matter to him. "Why, what did they want?" he inquired, "I presented the most interesting sub-

ject in the world, to the best of my ability." "But they wanted something different, a story." "Well, I am sure I gave them a story—the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the antipodes."

"Then I am glad they have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of Jesus' dying love. My business is to preach the gospel of Christ, and when I can speak at all, I dare not trifle with my commission. When I looked upon those people to-day, and remembered where I shall next meet them, how could I stand up and furnish food for vain curiosity—tickle their fancies with amusing stories, however decently strung together on a thread of religion? That is not what Christ meant by preaching the gospel. And then, how could I hereafter meet the fearful charge 'I gave you one opportunity to tell them of me—you spent it in describing your own adventures!'"

He acknowledged that the diffusion of missionary information was of great importance, but maintained that the standard of gospel preaching should not be lowered thereby. He used frequently to speak of the tendency of cultivated people to visit the house of God in search of intellectual gratification, rather than for the purpose of worship or the promotion of their spiritual good, and mentioned it as the most dangerous snare in the path of the rising ministry. When once asked, in private, how he liked a sermon that had just been eliciting warm praises from a parlor circle, he answered, "It was elegant, every word was chosen with care and taste, and many of the thoughts were exceeding beautiful. It delighted my ears so much, that I quite forgot I had a heart, and I am afraid all the other hearers did the same."

At another time, when speaking in glowing terms of a sermon to which he had listened with evident interest, he suddenly broke off with "But such are not the sermons to arouse a dead sinner, or to feed the sheep, no man could say there to-day 'The poor have the gospel preached to them.' Let the above spirit actuate our ministers of to-day and they will possess a power which will reach hearts. It is the true missionary spirit."

THE DISCIPLINE OF SACRIFICE.

WE have often thought that one of the grand results of foreign missions is in the character developed in the missionaries by the work. When the young man leaves us for his foreign field, he seems not superior in character to many of his brethren at home. But when he returns to visit us, after fifteen or twenty years of labor for the heathen, we behold a man discreet, just, holy, temperate, of large views, calm faith, resolute purpose, abounding love. To this rule we have met hardly any exception. We conclude that it is a blessed work to preach Christ to the heathen. The sacrifice which the man has made for Jesus Christ has been the means of disciplining him to what you see.

And all discipline implies sacrifice. Abraham must give up Isaac before he could be the tried father of the faithful. Moses must give up the treasures of Egypt, and tend sheep in the desert, that he might be fitted to lead out Israel. Our Lord Jesus himself "learned obedience from the things that he suffered." It seems impossible for a man to get any real heart-learning without suffering. Prometheus was the wisest hero of the Greek mythology. He was also the greatest sufferer.

Christian experience, then, must be, in a great degree, connected with giving up for Christ's sake. The rich and amiable young man who said to the Lord, "What lack I yet?" was informed that he lacked one thing. He needed to sell all that he had, and sacrifice all to the poor. If he had done this, it would have been an act of faith that would have formed Christ in him. Sometimes one supreme moment of sacrifice will avail as much to deepen character as a long period of ordinary life. What a different man was Jacob, it has been remarked, after one night of wrestling with God! The six hundred of Balaklava, by their own act of splendid obedience, did more to train themselves and others to military performance, than could have been effected by a year of "reveille bugles" and sham fights.

The lesson of submission to the will of God—

how well that lesson may be learned by a Christian mother, in some moment of agonizing prayer at the bed-side of her dying child. And even thus we may regard Gethsemane itself as the necessary discipline to fit the Redeemer for Golgotha. After that season of full and absolute sacrifice of his own will to the Father's, Jesus was prepared to endure the cross and despise the shame.

It is somewhat on this principle that we come to value things in proportion to what they have cost us. In the people of the United States, for instance, how strong is the sense of nationality at this time. The tremendous sacrifices by which that nationality was maintained, have trained the people to such a valuing of the amity of the States as could not otherwise be gained. In the commercial realm, a thing is worth what it costs us. Mary's alabaster box was of more value than three hundred pence, and she deepened her experience more by lavishing the ointment on her Lord, than she could have done by saving her property.

We all know that the lasting things in the kingdom of Christ are wrought by men who have made great sacrifices. In the words of a spiritual writer, "It is a part of the determined counsel of heaven, that no one shall succeed except he goeth forth weeping. David could not sit firmly on his throne, till he had been hunted as a partridge on the mountains. The handfuls of corn on Calvary could not be spread abroad until the cross had borne the victim. The martyred disciples' blood must bedew the earth before the apostles could sow the seed. The missionaries in the East must first weep over the printing works consumed by fire before the Bible could spread there."—*Watchman*.

FROM ELDER MATTESON.

From Battle Creek I went to Chicago, where I held nine meetings. Quite a number of outsiders attended, and the Lord helped our infirmities, as he came near to us by his Holy Spirit. The brethren and sisters in this place and in other places where I have been, were very anxious to see me, and very willing to receive instruction from the word of God. And it is also a source of encouragement and joy to me to be permitted once more to meet and to worship with those dear souls who received the love of the truth through my feeble efforts, and with whom I have often been assembled in the house of God for prayer and praise. Some are missing. They have returned to our mother earth, and will slumber quietly till the Lifegiver comes. Others have stepped into their places, and still the work goes on.

I preached three times in Racine, Wis., and five times in Raymond. the Lord blessed his word to many hearts, and I have reason to believe that it will not return void.

Nov. 1, I came to Oakland, where I formerly resided. I sold our home, and received another smaller house and lot in the bargain, which will furnish a good home for my wife's aged mother, who was left here alone.

We had seven meetings in this place. A goodly number of brethren and sisters came in from Little Prairie, Johnstown, Milton, Oxbow, and other places, and we were encouraged together in the Lord. We are trying in each place to get into a closer union with our Saviour and to work in harmony with our American brethren, that we may all be like-minded, having the same love, being of one accord, of one mind.

J. G. MATTESON.

Ft. Howard, Wis., Nov. 12.

ROANE AND KANAWAHA COUNTIES, WEST VIRGINIA.

I CLOSED my labors in these counties Oct. 21. Notwithstanding much has been done to hinder the work, nine have signed the covenant, and others expect to do so soon. Two of the nine are preachers, and they are both preparing to preach the third angel's message. When I came to West Virginia, last November, found three Sabbath-keepers; now there are about forty. So we feel encouraged to go forward in faith, and as the time shortens to be more diligent in this last great work.

I. SANBORN.

"NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well."—*Baptist Weekly*.

Temperance.

REFORM CRUSADE NEEDED.

WHAT, another? you ask. We have had a great temperance reform crusade, and you declare the need of another. Pray on what matter do we need a reform crusade?

We answer on the use of tobacco. This habit is getting to be a universal, national nuisance and sin, and it needs to be made a subject of earnest opposition as much as alcoholic intemperance. It is a sin of the same order, or class—the sin of the habitual use of a stimulating drug, which injures the mind and the health, debases the spiritual nature, and, in the overwhelming majority of cases, makes the man a slave beyond the power of liberation, to its disgusting impurities. It should be combated by all true Christians because it is an inebriacy, and its victims are under the enslavement of a narcotic intoxication, besotting, and God and humanity-dishonoring.

And again, it should be opposed because it is dwarfing, or destroying that benevolent faculty which manifests itself in care for the comfort of others, and leaving in its stead only a drunken selfishness. Twenty years ago a man would never smoke in a stage-coach, boat, car, room, or by your side on the street in the open air, without first inquiring if it were disagreeable to you, and not then if he learned that it was. Now there is not a thought of the comfort of those who are sickened by it, nor even a saying, "by your leave," except in a very few individual cases.

Again, it is pushing itself everywhere, to the discomfort of those who have too much self-respect to be enslaved by it. You have read of Rev. Joseph Cook's encounter with smokers on the railroad train west. The encounter—except as far as the decided and triumphant assertion of his rights which Mr. Cook made—is not uncommon. In fact, there are getting to be few places where a man or woman not a smoker or chewer can ride, or even live with comfort. Our streets, hotels, public conveyances, and places of interesting natural scenery, are full of the sickening smoke of burnt tobacco. We sought, this fall, to enjoy with a few friends a ride from Alton Bay, N. H., across Lake Winnepiseogee to Center Harbor, but, at Wolf-borough a fire company from Newburyport, Mass., and a brass-band numbering together some 70 men came on board, and from that time, the whole three hours till we landed at the Bay again was one pandemonium of tobacco smoke and sick-headache. There was no escaping it anywhere. The vile and disgusting practice is crowding itself everywhere. Will not Christian men and women release themselves from the habit, if they have it, and give their influence consistently and boldly to oppose its growth? It is not enough that men should be drunken with narcotic nicotine, but, as though to enslave them in the very toils of Satan, dealers are drugging their tobacco with opium, and, as though to hasten the victims to ruin, are rolling it in the deadly poison of arsenicated paper.

The Methodist Episcopal General Conference touched the sin just hard enough at Cincinnati, to subject themselves to a laugh. They required all persons who hereafter enter the ministry to be free from the tobacco habit. If tobacco-using is not a sin, if it is in any sense God-given food or drink or medicine so habitually used, they had no business to deny it to any soul of their ministry; if it is a ruinous sin, then the quitting of it should be required of every member of their communion and ministry, as well as of young ministers. If it is a thing that gets such an idolatrous place in the hearts of ministers who have grown old in its use, that Christian good sense and sanctified will-power cannot conquer it, then all the more plainly is it a dangerous and sinful lust of the flesh, and they ought to be required to test what they preach of Jesus' being able to save to the uttermost from the reign of sin, and become free from it, or else leave the Christian profession and ministry, and not publicly disgrace the ministry or Christian profession, by retaining a filthy, health-destroying, soul-degrading habit, which they declare that neither Christian common sense, nor divine saving power is able to overcome.

But this sin must be opposed likewise because it is burning into smoke and ashes tens of thousands of dollars of the Lord's money every year. Money that should be used in the holy war of Christ against sin and ignorance which are

drowning men in destruction and perdition, is literally "consumed upon your lusts" by multitudes of men who profess to be "taking up their cross," and "denying themselves" daily, and following Christ. Yes, it is "consumed upon lust," and a lust, too, that is both degrading to themselves and injurious to their neighbors.

How many tobacco-users among our readers are ready to strike for liberty in Christ, and purity, and devote the trophies of their victory to the glory of Christ and the good of men? Who will join the crusade?—*J. D. B., in Bible Banner*.

CIGARETTE SMOKING.

If the numerous young men and boys in this city would give a good sober thought to the effect that the pernicious habit of cigarette smoking is having on them and stop it, we are convinced that their mental and moral natures would be vastly improved. A dirtier and more pernicious habit never became engrafted upon the youth of a country. It may seem to be a very graceful accomplishment to be able to take the tobacco and place it in a piece of paper and with a twist of the fingers roll it into a cigarette, light it and draw the smoke into the throat and then allow great volumes of it to pass through the nostrils, making the nose look like the smokestack of a steamboat. But we tell our young readers that when they are able to do this they have entered on a course that will dull their intellect, sap their vitality, and in time will bring on the most painful results. It is a well-known fact that an indulgence of this habit by boys will degenerate their physical nature and cause the most dangerous of throat diseases.

Our attention was called the other day, to a little fellow just able to run around the streets, propped up against the side of a building and puffing away at a cigarette. It is wicked. Parents cannot be too strict in regard to this terrible habit. If the fearful consequences, and often fatal results, were early impressed on the children, the habit would be stopped. If, however, they throw aside all the advice and friendly counsel, and continue, we candidly tell them that they might as well give up all hopes of ever becoming anybody in the world.—*Weekly Mercury*.

ANOTHER telling temperance sermon in the shape of a suicide is announced by a New York paper. A young man of good family and connections, trusted head book-keeper of a wholesale house in this city, with a loving wife and children dependent upon him for support, is weighed down by the curse of drink. At midnight he makes his way to the gate of Bellevue Hospital, rings the bell, then puts a pistol to his temple and fires. The porter finds his body lying beside the gate, life already extinct. And in his pocket with a bank bill is found a note saying: "Bury me in the Potters' Field. . . Cause: Alcohol. Cause: nobody's business!" A sad epitaph, a rare confession, and a terrible warning!

A CORRESPONDENT of the *New York Observer* in Shanghai states that the opium imported into China costs nearly as much as the nation receives for its teas, and more than it receives for silks. In addition to the foreign opium there is an immense quantity now cultivated in China itself. The vice of opium-smoking pervades all classes. Under such circumstances it is not with much hope that we read the following from a Chinese paper: "An imperial edict has been issued against opium-smoking, allowing two months for reform, after which severe penalties will be inflicted on all transgressors."

DR. TALMAGE of Brooklyn, New York, who recently visited this State gave some attention to the Chinese question. Here is his verdict, given in his own pulpit a few Sundays ago: "Underground life in New York is fifty per cent worse than Chinatown in San Francisco. The white iniquity of our metropolis is worse than the yellow of the West; and the vile odors of opium were not so offensive to me as the stench of New York whisky is."

DR. CHARLES JEWETT, while arguing for prohibition, once said: "Why not pour whisky into the gutter? It is destined for the gutter at last; why not pour it there at once, and not strain it through a man and spoil the strainer in the work?"

Do not keep your good manners for company, but be equally polite at home and abroad.

The Home Circle.

SUNSHINE AND SHADOW.

ONLY a bank of weeds, of simple weeds,
Of sweet wild thyme and yellow, scented broom,
Of tangled grass, and slender wind-blown reeds,
Of brown notched ferns and tall spiked foxglove bloom.
And yet a world of beauty garners there,
Low-twittring birds, soft scents and colors fair.

Only a narrow mound, a long, low mound,
Snow-covered, 'neath a wintry, leaden sky,
Unlit by moon or stars; and all around
Through bare, brown trees the night winds moan and sigh.
And yet a world of love lies buried there,
Passion and pain, bright hopes and dull despair.

Oh, golden bank, where sunbeams glint and play,
Bloom out in fragrance with a hundred flowers!
Oh, narrow mound, keep till the Judgment day
The mournful secrets of these hearts of ours!
Then in God's light let joy and sorrow fade,
For near his brightness both alike are shade.

—Temple Bar.

"S. P. L. L."

"Oh! my goodness gracious!" said pretty Kate Gray, grasping her left forefinger in her right hand, and scowling till she ceased to look like herself.

"What is the matter of thee now, Katherine? Is thy head bursting open again?"

"Grandma Gray, I just think you're a perfectly cruel and hard-hearted woman!" said Kate, dropping into a chair. "I do believe that, if I fell and broke my neck, you wouldn't say you were sorry for me!"

"I don't think my pity would do thee much good under such circumstances. But where is thy 'goodness gracious,' and what does ail thee, child?"

"Why, I've run a horrid great needle through my finger. Mercy to me, how it hurts!"

"Am I some cruel executioner, Katherine, that thee begs for mercy?"

Kate ran out of the room, without answering. She had had many such encounters with her grandmother, and usually got the worse of the argument. It was nearly time for her French teacher, too, and she dashed into the finishing of her exercise, which had somehow been neglected. Luckily, the last word was done before she heard the customary greeting:

"Comment vous portez-vous, Mademoiselle?"

The lesson went on pretty well till it came to the unlucky exercise and then Professor Vaux said, in French:

"That is bad!"

"Oh! murder!" said Kate. "I knew better than that."

"How is it," said the Professor, "that you say *acheter*, and not *vendu*, in this place?"

"My conscience! that's a horrid blunder! Horrors! I've written it three times over!" And Kate erased and rewrote her sentences; but again came the dreaded remark:

"Wrong, Mademoiselle."

"Dear me suz!" sighed Kate. "I trully think that French is the most perfectly awful language that ever—but she did not continue, for the Professor, with a shrug of his square shoulders, leaned back in his chair, looking intensely amused.

"Why are you laughing at me?" demanded Kate, who did not relish jokes very well.

"A thousand pardons! But Mademoiselle is very—so very droll this afternoon."

"I'm sure I don't know what you mean," said Kate, rather stiffly.

"Excuse me; but it is this. You say so many times such very queer words. You say 'horrors' in your lesson; you say your 'conscience'; you say 'murder' when I correct you; and now you say so droll a thing—you say 'dear me suz!' You make me to laugh. I do not understand how you mean. Have you not interjections in the English?"

"Mercy! yes. Acres of interjections in the grammar. Nobody ever uses them, though, and they are dreadfully tame. Oh! and alas! and such words."

"And Mademoiselle is right if she thinks 'murder' and 'horrors' are wild. Pardon me if I say to you that we have in the French a proverb like this: 'A lady is known when she opens her mouth.' And, with this parting shot, Monsieur Vaux withdrew.

When Leonard Gray came into his mother's parlor, at twilight, he found Kate in the bay window, in her own peculiar attitude for serious thought.

"Well, Puss-Cat-Mew," was his salutation, "what are you settling now?"

"Nothing. I'm reflecting upon the interjection—and other things. I've had two regular broadsides to-day, Len. Grandma nearly took my head off because I was—well, rather, emphatic about hurting my finger fearfully; and Prof. Vaux actually laughed at me! He just the same as said that I wasn't ladylike. I always thought he was a perfect gentleman, until now."

"But I don't think Monsieur Vaux was at all to blame," said Leonard, after Kate had detailed her grievance. "Suppose you were giving Nora a recipe for a cake, and she put in her comments like this. You would begin:

"Take one cup of sugar"—

"Holy Moses!"

"Three cups of butter"—

"By jingoes!"

"Six cups of milk"—

"Soul and body!"

"One pint of raisins"—

"Lord love ye, what a cake!"

"Dear me, that's just what I think," said Kate, laughing. "But, Len, I don't say 'jingoes,' and 'Holy Moses,' and those things. I never say vulgar things, as Nora does. You know I don't."

"Don't you suppose that 'horrors' and 'murder' sound just as vulgar to Monsieur Vaux or to Judge Hart as Nora's exclamations do to you?"

"Well, I can't help it," said Kate. "I've got to use words, and if I can't use *what* I like and *when* I like, I may as well use the mute alphabet and done with it. I can't be horribly proper and say pine, prune, and prism all the time. It's horrid of people to act so to me."

"Nonsense," her brother rejoined. "You're not a steam-engine. Your intellectual machinery wouldn't burst if you didn't pull the interjectional safety-valve quite as often. But cheer up, Puss, we shall see Queen Katherine a lady yet, or I am no prophet." And with a kiss upon Kate's pouting lips, Leonard took up his paper.

A very sober and demure maiden spent the evening at Mr. Gray's. The dainty crochet-hook she was using flashed in and out of the scarlet hood as if it had a will of its own; but her tongue was so silent that her father thought she must be sick. She was as gay as ever the next morning. She danced down to breakfast, overtook her little grandma, picked her up and put her in the arm-chair, set the other chairs up to the table in a twinkling, and cried out to Nora, as she came in:

"Nora, your coffee smells perfectly gorgeous this morning."

"Yes," said Leonard, "it's almost as gorgeous as a butterfly's wing."

Snub Number One, thought Kate. Believe I'll keep count to-day. "Here, Grandma, you must have one of these waffles. They're simply magnificent!"

"That's about what I should say of the Cathedral of Milan," began Mr. Gray; when Kate interrupted him with:

"Oh! Papa, please don't make my life a burden to me."

The next day was Sunday, and Kate went to her class, as usual.

"Isn't it queer that this lesson, 'The Tongue and the Temper,' comes to-day?" she said to herself, and she entered very heartily into the discussion of it.

"I sometimes think," she said, gravely, "that we should be better off if we couldn't speak. Anyhow, 'It's puzzlin' work, talkin' is,' as Mrs. Tulliver remarked. I know I shouldn't have many vexations if it were not for my tongue. It aggravates my temper horribly."

Miss Kent said it was no wonder the tongue was called the unruly member; but she should be very sorry if the tongue could not be governed.

After a few words upon profane swearing, she passed on to the more common ways that people take to secure sufficient emphasis to their statements, using just such expressions as were in vogue among her girls.

"Why, Miss Kent," said one, "do you call such words wrong?"

"Here are Christ's own words," she replied: "But let your communication be, Yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

"It's dreadfully hard to be so very precise," said Lily Sylvester, with a sigh.

"Yes, bad habits are not easily overcome; but, if there were no words like these, it seems to me that no real lady would use questionable language. A rough expression is like a discord in

music to people of culture. We judge of a lady by her speech, and no amount of fine dressing can cover up a coarse or vulgar phrase."

"No, indeed," said May Selden, "When I was going to New York last spring, there was such a lovely lady on the cars, dressed so beautifully! I couldn't keep from looking at her. Papa sat with his back to her, and, when I wanted him just to turn around carelessly and look at her, he laughed and made me take his chair. Do you know, Miss Kent, she hardly said a sentence without putting 'I vum,' or 'I swan,' or some such thing in it. She was perfectly horrid to me after that."

"You understand, then, how people feel about the words you use, and why your friends wish you to speak correctly, truthfully, and elegantly."

"Truthfully!" echoed Kate. "Do you think we don't tell the truth?"

"Do you never get perfectly ravenous or completely exhausted? Are you never dead with the heat? Do you never study yourself blind?"

"I'm sure, people know what we mean," said Lily. "But I wonder we do not say what we mean," remarked the teacher, with a smile.

"Mamma says I'm in the effervescent state," said May; "and she hopes the froth is almost gone."

"Please tell us, Miss Kent, if your tongue was ever unruly?" asked Kate, who was very grave indeed.

"Very unruly. And I had several severe mortifications before I set about a thorough reformation of my speech."

Our friend Kate wore a very preoccupied look for several days after this. She made frequent use of a certain little note-book; she pored over Latin, French, and German grammars. When her researches ended, she called a meeting of her particular friends, and the secret came out.

"Young ladies, my most illustrious fellow-sufferers," began the gay little orator, "I'll tell you what I've made up my mind to. I'm going to govern my tongue, instead of allowing it to govern me. I'm going to stop using slang. I'm going to mean just exactly what I say. I'm going to use simple, correct, truthful language, if I can. And it's going to be awful (I mean very) hard to do it, unless you girls will help. Now, can't we form a Society for the Promotion of Ladylike Language, with initiations, and offices, and fines, and all that? I've a long list of perfectly harmless and proper interjections—French, German, and Latin—that we can use when our feelings are 'too many for us,' as Mrs. Cluppins would say. I'll hektograph them for you, if you'll do it; and all the rules and regulations, too, if you'll only help."

"Did you say you would never use slang?" asked Ida.

"What, never?" and 'hardly ever'—must we exist without that?" said May.

"I'm sure, I've heard enough of 'Pinafore,'" said Kate.

"And must I part with all my pet words—that I made on Barbara Holabird's plan? Some of them were too expressive!"

"Then it's time you drop them," laughed Kate.

And so, with much jesting, but with a deal more of earnest talk, the S. P. L. L. was formed, with a constitution, by-laws, and all of the usual formalities; but it is a very secret society, and, had I not given ear to a little bird, how should I have known why those nine girls wear such queerly-shaped bows of flame-colored ribbon, bearing the cabalistic letters "S. P. L. L."?—S. E. Dowd, in *Independent*.

HOW TO BE BEAUTIFUL.

ONE of the most fascinating women I ever saw was very homely, but she had such a charming manner that no one remembered that she was plain. One of the most beautiful had prominent eyes, rather prominent teeth, and altogether irregular features, yet no one could see her and not recognize the fact that she was beautiful; it was the beauty of a lovely soul shining through and transfiguring the whole.

I will give you a very short rule for being pretty—think prettily, act prettily, live prettily. You can all remember that; and the more you think of it, the more you will see how much is comprised in it. Be always neat in your dress; dress as tastefully as you like or are able. But the question of dress, aside from neatness, should be considered subordinate; the rest depends more on your character and manner than you can at present realize.

A girl who is cross, selfish, petulant, over-bearing and discontented, cannot prevent those qualities from writing their character indelibly upon her face sooner or later; while one who is, or tries to be good, patient, thoughtful, loving, gracious and full of a charity that thinketh no evil, also has written on her face the testimony of her real life, and grows more beautiful as she grows older. This is the kind of beauty to strive to obtain.

Be regular in your habits; have society, but not to dissipation. By late hours, excitement, unhealthy living, lack of occupation and lack of exercise, you lessen the tone of your system, lose the bloom of health, and, so intimately are mind and body connected, impair also the tone of your mind; the effect is, of course, to make you lose even the beauty that is always, to a greater or less extent, the accompaniment of the freshness and fairness of youth.

Youth should only be, however, the promise of the bud; the full flower of beauty should come with the fullness of life and development and it will do so where the heart is pure, and the life righteous, for the writing comes from within, not from without.—*Arthur's Home Magazine.*

SCHOOL OR BUSINESS.

Your boy is fourteen years old. You are considering the question whether you shall take him out of school and put him into business. In the shop he can earn his living at once. In school he costs you from \$300 to \$800 a year. Even if he goes to a public school his board at home costs something and he earns nothing. And what is the use of his learning Latin, Greek and Algebra for the practical affairs of life? Will his *musa*, *musae*, *musae*, and his *x*, *y* and *z* ever enable him to sell more calicoes for more cents a yard, or to get more bushels of wheat out of an acre of ground, or even to convince a jury of practical Americans that his client is entitled to \$1,000 damages from the railway company that smashed his trunk or by its delay caused him to miss an important appointment? He can read, write and speak the English language correctly; why not apprentice him to his trade and let him begin? Shall I keep him in school or put him to business? That is a question a great many fathers are considering this winter and every winter.

Keep him in school.

He that apprentices his boy chooses his career for him. If he is put into a store it is very unlikely he will ever become a lawyer; if into a lawyer's office it is hardly probable that he will emerge a civil engineer. By putting him into business you decide what business he shall go into. But you can no more tell what your boy of fourteen ought to be at forty than you can tell what an unlabelled paper of seeds will become if planted. He is a mere bundle of possibilities. What life has for him you cannot foresee.

A purely business education is always a narrow education. It develops a particular power and leaves others undeveloped. It tends to make lopsided men; men of narrow horizons; men of limited abilities; that is, of abilities limited to a single sphere of action. The boy who goes into a store at fourteen to stay till he is twenty-one may graduate a capital salesman, but he will learn nothing else in his school but how to sell goods; and life may have some other service. The boy who graduates at college at twenty-one will not know how to do any one thing as well as his mercantile companion, but he will be able to learn how to do any one of a hundred things.—*Exchange.*

TO MOTHERS—BARE LIMBS.

BARE limbs of children gratify the vanity of mothers, but they send multitudes of beautiful children to a premature grave. It would be safer to have the arms, hands, feet and legs, warmly encased in a double thickness of woolen flannel, with less on the body in the fall of the year. It is especially important to keep the extremities of children and infants warm for every second of their existence. Whether a child is sick or well, when the hands and feet begin to get cold, it is nearing the grave, because the blood retreats to the inner organs, oppresses them, and causes painful and dangerous congestions and inflammations, which often induce death in a few hours, as in croup, diphtheria, quinsy, and the like. A young mother should never go to bed until she has noticed that the feet of her sleeping ones are abundantly warm; to be assured of that is to know that croup before morning is impossible.

ITEMS OF NEWS.

—Salt Lake City is to be illuminated by the electric light.

—Joseph Cook is about to begin a series of lectures in Edinburgh.

—Another shipload of Socialists has left Hamburg for America.

—Mr. Muller of Bristol, England, is on his third visit to this country.

—A Chicago special states that navigation on the lakes is practically closed.

—Commissioner Prescott sailed from China on the 20th ult. with the new treaty.

—Beaconsfield has been engaged for years on his forth-coming political novel, "Endycion."

—Prof. Watson, the eminent scientist and astronomer of Wisconsin State University, is dead.

—An emigrant train on the U. P. R. R., near Carbon, was run into by a construction train, Nov. 18, killing two persons and wounding nine.

—Nine ocean steamers were overdue in New York, Nov. 29. Those that have arrived report extraordinarily severe weather on the Atlantic.

—Preliminary steps have been taken in Chicago to form a Central Land League, the purpose being to assist in the defense of Parnell and his party in Ireland.

—The trials of the indicted Land Leaguers have been fixed for the 17th. Fourteen men were arrested at Cork last week for participation in a Fenian procession.

—The ringing of the curfew bell which was introduced by William the Conqueror to warn the people to cover up their fires and retire to rest, has been resumed at Stratford-on-Avon, England.

—By a collision of two Atlantic steamers, the *Ortega* and the *Uncle Joseph*, the latter was so injured that she soon sank. She had 300 passengers on board, only fifty of whom are supposed to have been saved.

—Unusually cold weather has prevailed in Oakland and vicinity for the last two weeks. An Oakland paper tells the story when it says that "sleigh rides were indulged in by the little folks Friday morning on the hoar-frosted sidewalks."

—The stockholders in the Old Colony Railroad, Boston, have directed the officers to employ no persons hereafter who use intoxicating liquors. If all other companies would do the same, many fearful accidents would be prevented.

—It is said that the Union Pacific Railroad Company recognizes the tendency toward lower passenger fares; and the rate from Omaha to Ogden, a distance of 1033 miles, has been reduced from \$77 to \$62, or from 7½ cents per mile to 6 cents per mile.

—Five signers of the Declaration of Independence—Joseph Hewes of North Carolina, William Whipple of New Hampshire, John Witherspoon of New Jersey, Elbridge Gerry of Massachusetts, and Charles Carroll of Carrollton, Maryland—died in November.

—A five-thousand-dollar prize has been offered by the American Humane Association for the best and most practical improvement in cattle cars. The President, Hon. Edwin Lee Brown of Chicago, has received many models, and the time of competition is extended to January next.

—The manager of Booth's theater, New York, says that he feels he has no right to set his single opinion against that of almost the entire community, and thus to outrage any sentiment they possess, and therefore he has concluded not to produce or give any representation whatever of *The Passion Play*.

—Fears are entertained that the prevalence of diphtheria in Brooklyn, N. Y., will compel the closing of the public schools. Out of 161 cases reported in one week, there were no less than 57 deaths, or a percentage of fatality greater than even that in the Southern States during the yellow fever epidemic of 1878.

—The *Japanese Mail* states that the "Japanese Government is making preparations for a very cordial reception of the Russian fleet, which is shortly expected to visit that port. It has been determined to offer every hospitality to Admiral Lessofsky and his officers during their stay in Yokohama, en route to Chinese waters."

—After a sharp skirmish of eight hours, the Turkish commander was successful in gaining possession of Dulcigno. He at once informed the Montenegrins of his ability to transfer the town to them. They hesitated at first, asking a guaranty for their possession from the Powers; but the Pasha said they must occupy within twenty-four hours. This they did. Whether Montenegro has been strengthened or weakened by this addition to her territory remains yet to be seen.

—The managers of the New York Cooking School, under the presidency of Mrs. Robert L. Stuart, have this season extended their scheme of training so as to cover all branches of housework. All applicants must be of good character, over fifteen years old, and willing to bind themselves to the service of the School for one year, and to take places as domestics when the year expires, or before, at the discretion of the Managers. In return, they will receive thorough training, board and lodging, two suits of clothing, and a small compensation. At the end of the year certificates of proficiency will be given, and situations provided.

—The Parnell defense fund grows slowly. It now amounts to about £2,500. The League officially announces that the expenses will be at least £10,000, and urgently appeals for more. The town of Enniscorthy, where, eight months ago, Parnell was rotten-egged, has subscribed £800 for the defense. This shows which way public opinion is leaning in Ireland.

—Father Gavazzi, the noted Italian clergyman, has arrived in New York. He comes to this country to collect funds for the support of the Free Church of Italy. There are now five different Protestant evangelizing agencies in Italy—the Baptist, American, Episcopalian, Wesleyan English, Waldensians, and the Free Church of Italy—the last two being mainly supported by Presbyterians and Congregationalists. Father Gavazzi contemplates traveling through the south, and thence to this coast.

—The *Examiner and Chronicle*, speaking of the extensive preparations made for the late naval review at Hampton Roads, which was attended by the President and his Cabinet, says: "But nothing could conceal the fact that while there was a distinguished company of reviewers, there was pitifully little for them to review. We should not like to see our whole naval fleet pitted against a single war-ship like the *Duilio*. The result would be too likely to hurt our national pride, and blow what navy we have out of existence."

—To make shoe-pegs enough for American use consumes annually 100,000 cords of timber; and to make our lucifer matches 300,000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500,000 cords of birch, beech, and maple, and the handles of tools 500,000 more. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repairs consume 300,000 more. The ties for our railroads consume annually thirty years' growth of 74,000 acres; and to fence all our railroads would cost \$45,000,000, with a yearly expenditure of \$15,000,000 for repairs. These are some of the ways in which American forests are going.

—A New York dispatch to the *Alta California*, says: "The storm of opposition to the production of 'The Passion Play' still continues. Abbey has already felt compelled to announce that all proceeds, after expenses are paid, will be devoted to charity, but this has not allayed the storm a bit. Not only has the pulpit of this city denounced 'The Passion Play' with all the energy and ability it possesses, but the newspaper press, without a single exception, is opposing it, and even the dramatic profession is outspoken in condemnation of the play, which they, in common with the general public, denounce as sacrilegious, an outrage upon the religious sentiment of the community, and in wretchedly poor taste. The rehearsal has been proceeding with the role of the Virgin Mary unfilled, simply because no competent actress in New York City could be found who would take the part. Abbey has been compelled to send to San Francisco for a Virgin Mary. The part has been offered to nearly twenty New York actresses, who, in spite of the salary of \$200 a week, have all refused to take it."

OBITUARY.

DANKS.—Fell asleep in Beaverton, Washington Co., Oregon, Bro. Augustine H. Danks, of heart disease, contracted in the army during the late rebellion. The disease gradually wore him away, until during the last year of his life his sufferings became so intense at times, that he would wish for death to put an end to them. Not being able for the last six weeks to lie in bed, he usually sat by the fire, or reclined for short intervals on a couch. At last, on the night of October 21, his wife, arising about eleven o'clock to see if he needed anything, found him lifeless on the floor. Bro. Danks embraced the third angel's message about four years ago, mostly through reading. During the last five days of his life he was often at the throne of grace, and earnestly sought forgiveness of God and of his brethren for all past offenses. A funeral discourse was preached by Eld. A. Snashall (First-day Adventist), from Num. 23: 10. He leaves a wife and three children to mourn their loss.

Another mound heaped 'neath the willow,
Another soul gone to his rest;
Now the wind sighs a dirge o'er his pillow,
And night weeps her dew o'er his breast.

How weary and worn seemed his footsteps,
As slowly he faded away;
That form once so strong and so active,
That heart once so happy and gay.

The light of another home rifted,
Went out with his faltering breath,
As slowly his frail bark was drifted,
Far out on the ocean of death.

How often he longed for the coming
Of death to relieve him from pain,
To sleep till the dawn of that morning
When Christ should awake him again.

At last when that shadow bent o'er him
With all his dim fears and alarms,
The scenes of earth faded before him,
And he slept in the fell monster's arms.

He quietly sleeps on the hillside,
Mid solitude, shadows and gloom;
But we hope the first trump will awake him
To burst from the bars of the tomb.

Salem, Oregon, Nov. 5, 1880.

R. D. BENHAM.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 2, 1880.

LIFE SKETCHES.

THE "Life Sketches of Elder James White and Mrs. E. G. White" is now ready and having a rapid sale.

We have just received from Battle Creek the folded sheets of the closing chapters of this book, the printing of which up to page 305, was done in this office. A large number will be immediately bound and ready for shipment by the time orders will reach us.

The first 125 pages contain sketches of the ancestry, early life, and labors of Elder White. Pages 125-324, contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. White. The work is concluded with sketches of the rise and progress of the cause of present truth, presenting a brief history of our publishing work, the tract work, the Sanitarium, and the College.

The book contains 416 pages, is printed on fine tint paper, and is neatly bound. In it are given the steel engravings of Mr. and Mrs. White, and fine engravings of the Pacific Press, and of the publishing house, College, Sanitarium, and Tabernacle at Battle Creek, Michigan. Price, postpaid, \$1.25.

THE WAY OF LIFE.

THE instructive engraving, "The Way of Life," is now published with the commandments and the title in five different languages—English, French, German, Danish, and Swedish. The picture illustrates man's fall in consequence of sin, and his redemption through Christ. It presents to the eye, at a single glance, the design of the forms and ceremonies of the Patriarchal, Jewish, and Christian systems of religion. It also illustrates the fact that the law of God and the gospel of Christ run parallel, from the fall of man to the end of probation. Size 19x24 inches; price with key, a 16-page pamphlet of explanations, \$1.00.

The publishers of THE SIGNS OF THE TIMES and of our papers in French, German, Danish, and Swedish now offer this beautiful engraving as a premium to new subscribers.

THE SABBATH-SCHOOL LESSONS.

EVERY school from which we have heard, reports an increase of interest since the adoption of the New Testament lessons, and many inquiries are made as to the best sources from which information may be gained relative to the condition of the Jewish people, the reign of Herod, the history of the temple, and the organization and duties of the priestly order at the time of our Lord's advent.

While there is no one book or set of books that will contain all the facts that a teacher or scholar will desire to find, there are in the most common books of the Bible student's library many of the facts most desired. But these are so hidden among a multitude of other things which he does not particularly care about at this time that the inexperienced searcher will be apt to overlook them.

The articles on the "Temple" and "Priests," in our smallest Bible Dictionaries, throw much light upon Lesson One, also the articles on "Bethlehem," "Nazareth," "Herod," the "Wise Men," etc., on other lessons. Much valuable information about the temple and its services will be found in Eld. Smith's "Sanctuary and its Cleansing." Cunningham Geikie, in his "Life and Words of Christ," gives several chapters on the holy land at the time of Christ, the reign of Herod, the Rabbis at the time of Christ and their ideas respecting the Messiah.

All will be interested in reading the article given in our Sabbath-school Department this week, "The Visit of the Wise Men." Perhaps no set of books will be of so much help to the student of the New Testament as Mrs. White's second and third volumes of Spirit of Prophecy, which treat of the life of Christ and the ministry of his apostles.

No one should mourn if all these and many other books of the kind are not within his reach. It is not the number of books one owns so much as the amount of study he devotes to those within his reach that measures his knowledge.

W. C. WHITE.

BAND OF HOPE.

F. E. BELDEN, 1880. D. S. HAKES, 1880.

1 We are will-ing work - ers hum - ble, And with kind and will - ing hand We lift up the souls who stum - ble,
2 To the home of want and sad - ness In the name of Christ we go; There we fill the heart with glad - ness,
3 There we tell the bless - ed sto - ry To the wea - ry child of sin, Tell of Je - sus and his glo - ry,

CHORUS.
And we help the weak to stand. We're a band of hope, band of hope, We seek the fall - en ones to
And our gifts of love be - stow. band of hope,
And the home that they may win.

save; (to save); We're a band of hope, band of hope, (band of hope), And earn - est work - ers brave.

From "Temperance and Gospel Songs," by permission. Copyrighted 1880, by J. E. White.

REPORT FROM NEW ENGLAND.

WE spent Sabbath and First-day, November 6 and 7, at Newburyport, Massachusetts. This was the first place in which Eld. Canright pitched his tent in 1877. A few then embraced the truth. As the result of missionary effort and occasional ministerial labor, a goodly number are now keeping the Sabbath. Our meetings seemed to encourage them much. The Spirit of God gave freedom in speaking, and the word of God was readily received.

Tuesday night, November 9, we were at New Ipswich, and Thursday night at Amherst, New Hampshire. These visits, we trust, were timely, and we hope that good results will be seen.

Sabbath and First-day, the 13th and 14th, we were at Washington. It was at this place that the Sabbath reform first commenced among Adventists. Some of the early members are still living, but the church is largely composed of the children of those who first embraced the Sabbath. At this meeting there was a general attendance of the scattered brethren and sisters, some being present from Marlow, Lempster, Unity, and Cornish. Our meetings were characterized with much feeling. The interest increased till the close. Sunday night a few arose and expressed a desire that the brethren would pray for them. We regretted much that we could not spend more time at this place. The perils of the last days are upon us, and a living connection with Heaven is necessary to secure us from the snares of the devil; yet God comes near to his people when they draw nigh to him. S. N. HASKELL.

THE RIGHT TO EDUCATE.

THE New York *Illustrated Christian Weekly* says: "Protestant Christians must never forget nor overlook the fact that the Church of Rome holds tenaciously to its right to control the education of the children, and is determined to overthrow the public school system as soon as it has the power. The *Catholic Herald* of this city, in a recent editorial, takes the broad ground that 'the State has no right to educate the children, nor even have parents, merely as parents; the Church and spouse of Jesus Christ alone has the right and duty to educate.' This and other recent utterances indicate that the Catholic hierarchy here, as in Belgium, will bring the power of their Church to bear on this matter."

SERMONETTES.

A WRITER in the *Chicago Interior* commends the recently introduced habit of some pastors of giving after the Scripture reading every Sunday morning what is called a "Sermonette"—a little sermon. This is addressed particularly to the children of the congregation, and the ideas and words are such as they can readily comprehend. It occupies only about ten minutes. Then after prayer and singing follows the regular long sermon for the "children of a larger growth." Some clergymen have been so successful in the "Sermonette" line, it is said, that they have been requested to confine themselves to that.

MELCHIZEDEK.

MANY are the traditions which have gathered about his name, and among the theories which have been propounded some ancient traditions pronounce him to be a survivor of the deluge, the patriarch Shem; a notion which has had such distinguished defenders in later times as Luther, Melancthon and Lightfoot. Others, especially among the Christian Fathers, counted him an angel appearing in the guise of man; still others, a manifestation of God himself, either the Holy Ghost or the Son of God appearing in human guise. This legend we may pass by without any further notice, as consistent neither with the narrative nor with the spirit of Scripture, which gives us but three suggestive hints respecting the character of this extraordinary man. He was a priest of the most high God; but a priest, says the author of the Epistle to the Hebrews, "without father, without mother, without descent, having neither beginning of days, nor end of life;" that is to say, he belonged to no priestly order; he was simply a man, who, in a large community always given over to idolatry, stood as a witness to, and servant of, one God, and who ministered in some rude way undesignated in the narrative as a priest of that one God. He was the one light that shone out in the almost universal darkness; this priesthood belonged to him not by virtue of any official position, but by virtue of personal character. He was a man of singular uprightness, so that he bore the name of King of Righteousness; and we may safely add that it was this uprightness of character which gave him recognition among his contemporaries as a true priest of the living God. And he was also King of Peace. His piety and his practical righteousness gave him a position among all tribes round about as a kind of arbiter; they looked to him as a minister of justice between God and man. As in the earlier ages the rude barbaric Christians looked to the Church as represented in its bishops and popes, so this King of Peace became by virtue of his character rather than by virtue of his official authority a kind of master mind in all the region round about.—*Lyman Abbott, in Christian Union.*

GOOD AGENTS WANTED.

Five hundred Experienced Agents would find profitable employment in canvassing for our Health and Temperance Books; and for Good Health and THE SIGNS OF THE TIMES. Address, PACIFIC PRESS, Oakland, Cal.

Business Department.

RECEIVED FOR THE "SIGNS."
\$2.00 EACH. Mrs L. A. Humphreys 7-44, John A. Bousley 7-41, H. B. Hayward 7-44, Mrs R. G. Livingston 7-44, A. Barry M. D. 7-44.
\$1.50 EACH. John Rand 7-44, Nancy Fugett 7-44, Etta Osterwaldt 7-10.
\$1.00 EACH. A. N. Allen 7-24, Mrs Melvina Koonce 7-20.

OTHER RECEIPTS.
NEVADA T. AND M. SOCIETY. 19.50.
CAL. CONFERENCE. Petaluma 6.00.
CAL. S. S. ASSOCIATION. Vacaville S. S. 32.00.
CAL. T. AND M. RESERVE FUND. M. Beglinger 100.00, W. Butcher 50.00.
CAL. T. AND M. SOCIETY. 28.40. Membership, W. Butcher 10, John Loveland 10.
NEVADA TEMPERANCE SOCIETY. 8.17.
ST. CLAIR T. AND M. SOCIETY. 17.83.



SIGNS OF THE TIMES.

As we are about to enter upon the seventh volume of this popular religious journal it may not be uninteresting to our numerous readers to give a brief history of its early rise and progress, and a description of the office of publication from which it is now issued.

In 1868, Elders J. N. Loughborough and D. T. Bourdeau were sent by the General Conference of S. D. Adventists on a mission to California. Previous to this time the views now advocated by the SIGNS OF THE TIMES were little known on the Pacific Coast. It was soon seen that the growing cause in this locality needed a medium of communication nearer than the publishing house in Michigan, by which it had heretofore been supplied, and by the earnest efforts of Elder James White the first number of the SIGNS OF THE TIMES was issued June 4, 1874. It was started as a weekly paper, and contained eight pages of reading. The editorial work and type-setting were done in a small room at the corner of 12th St. and Broadway, Oakland, and the forms then taken to another office for the papers to be printed.

Elder White continued to publish the SIGNS regularly till April 5, 1875, when an association, called the Pacific Seventh-Day Adventist Publishing Association, was organized and duly incorporated under the laws of the State of California, to carry on the publishing work.

The subscription list of the SIGNS increased rapidly, and calls began to come in for books, pamphlets and tracts treating upon the views which were advocated in this paper. The old quarters were found to be entirely inadequate to carry on the business of the Association, therefore, in the

Spring of 1876, the Association purchased a lot of land on Castro Street, between 11th and 12th streets, and commenced the erection of a building especially suited to its work. It was built in the form of a Greek cross, the main portion 26x66 feet, the transverse section 26x44, two stories high, with basement and attic. This office was thoroughly fitted up to publish the SIGNS, books, pamphlets, tracts, etc., for which there was an increasing demand. An engine, boiler, and large cylinder press were ordered from the East, and everything that was thought would ever be needed to carry on the work. But the plans then laid were soon found to be on entirely too small a scale.

The success of the SIGNS as a Missionary paper far surpassed the expectations of the most sanguine and at the close of the year the demand for books and tracts had so increased, that the office was taxed to its utmost to fill the orders.

In addition to the regular denominational work, the demand for job work by business men of this city and San Francisco was so great that a complete job printing office was added.

It was seen, that unless immediate steps were taken to secure more room, the work would greatly suffer, therefore, another lot of land was purchased facing 12th street and adjoining that already owned by the

Association, and during the Summer of 1878 a second building was erected, 30x84 feet, two stories and an attic. It was connected with the other building in the rear, which it is finished to match.

At the close of the year 1879 the buildings were again found to be overcrowded. At that time the office was running two cylinder and three job presses, but with these running night and day the demand could not be supplied. The buildings were already crowded with machines and to make room for another press it was found necessary to raise the main building, the one first erected, enlarge the basement and put the presses in this. This was accordingly done in the Spring of 1880, and the engraving herewith gives a very good idea of the buildings as they now stand.

A large two-revolution four-roller cylinder press was ordered of Messrs. Cottrell & Babcock and is now in operation. This press has a bed 40x60 inches, and is the largest book printing press on this coast.

We have briefly traced the history of the SIGNS OF THE TIMES from its small beginning down to the present time,—from the circulation of a few hundred to that of nearly ten thousand copies weekly,—from the

a part of it, is a three story frame building 14x24. The first floor is occupied by a complete stereotype and electrotype foundry; the second and third for bath and lodging purposes.

Over all is a 5000 gallon water tank, which is supplied from a well by a steam pump, and furnishes water for the entire institution and some neighboring dwellings.

The Association also owns the large, two-story, double, frame dwelling in the delta of the two business houses—not shown in the engraving.

The whole investment, including stock on hand, is about \$90,000.00. The number of hands employed is about fifty-five. This Association has assumed the name of the PACIFIC PRESS PUBLISHING HOUSE and is generally known in this vicinity by that name.

Early in the Spring of 1879 the increasing San Francisco trade rendered it necessary to open an office in that city, and we now have an office at 527 Commercial street under the management of Mr. J. W. Gardner. At this office we have a first-class engraver and do all kinds of designing and engraving.

The office of the SIGNS OF THE TIMES, as it stands to-day, is one of the largest and best equipped printing and publishing houses west of Chicago.

This Association is owned and controlled by stockholders who may be found in Oregon, Washington Territory, Nevada, Colorado, and many of the States east of the Rocky Mountains. At the annual meeting, which is held on the first of April, the stockholders elect a Board of Trustees, consisting of six persons, to manage the affairs of the Association. The officers consist of a President, Vice-President, Secretary, Treasurer and Auditor, and are elected annually by the Trustees. The officers elected at the last annual meeting are as follows; President, Elder S. N. Haskell; Vice-President, W. C. White; Secretary, L. D. A. Carruth; Treasurer, John Morrison; Auditor, J. D. Rice.

The Publishing Committee consists of three persons, and are also elected annually by the Board of Trustees. The Committee elected to serve the present year are, Elder S. N. Haskell, Elder J. H. Waggoner, and W. C. White.

During the coming year especial attention will be given to the SIGNS OF THE TIMES, and the publishers are determined to make it one of the best religious papers in the world. See prospectus for 1881, on another page.

HOME HAND-BOOK OF DOMESTIC HYGIENE AND RATIONAL MEDICINE.—The most complete of any popular treatise on the subjects of Anatomy and Physiology, Hygiene and Domestic Medical Practice. Among the topics embraced in the table of contents may be mentioned the following, in addition to Anatomy and Physiology, and General Hygiene:—Hygiene of the Air, Ventilation, Hygiene of Food, Dietetics, Adulteration of Food, Examination of Drinking Water, Gymnastic Exercises, Swedish Movements, Remedies for Disease, Hydro-therapy, Miscellaneous Non-medicinal Remedies, Medicinal Remedies, Disease and its Treatment, and Diseases of Women and Children. The work will be illustrated with over five hundred engravings, and twenty full-page colored plates, and will contain over one thousand pages, royal octavo size. Agents wanted to sell this work by subscription. A good commission given.



SIGNS OF THE TIMES AND PACIFIC PRESS PUBLISHING HOUSE, OAKLAND, CAL.

little room on Broadway to its present large and commodious quarters.

We will now take a brief survey of the interior of this office of publication. In the basement of the main building facing Castro Street, is a large and commodious press room, well lighted and ventilated, also, engine, boiler and stock room. The first floor is divided into a commodious counting room, a book and general sales and shipping room, and rooms for casting and finishing type.

On the second floor is a reception parlor and fully equipped book bindery. The attic is divided into five apartments and is used for storage. The whole is surmounted by a neat and commodious observatory which gives a fine view of the cities of Oakland and San Francisco, the Bay and the surrounding country.

The building fronting on Twelfth street is 30x84 feet. The first floor is occupied by the Job Printing office and is well lighted and conveniently arranged. In point of completeness, variety and extent of material and appliances this office is second to none in the State. The second story is used entirely as a composing room. This is where the type for the SIGNS OF THE TIMES and book work generally is set up. The attic is used for storage.

At the rear of this building, and properly forming

Valuable Books for Bible Students.

THROUGH BIBLE LANDS, or Notes of Travel in Egypt, the Desert, and Palestine, by Rev. Philip Schaff, D.D., LL.D. This book, comprising the results of the recent tour of the distinguished author, and the fruits of his familiar knowledge of the best authorities, is deeply interesting to the general reader and to the student alike.

It is illustrated with 24 full-page engravings, has 3 maps, indexes, tables, etc. Square 12mo. 413 pp. \$2.25.

SACRED GEOGRAPHY AND ANTIQUITIES, with maps and illustrations, by Rev. E. P. Barrows, D.D. The investigations of missionaries and explorers during the last century have thrown a flood of light on many points once involved in obscurity, and it is the aim of this book to condense and put into methodical form what has thus been collected. 685 pp. \$2.25.

BIBLE GEOGRAPHY, HAND-BOOK OF. Containing the Name, Pronunciation and Meaning of every Place, Nation and Tribe mentioned in both the Canonical and Apocryphal Scriptures. By Rev. Geo. H. Whitney, A. M. Illustrated by one hundred engravings, and forty maps and plans. Four hundred closely printed pages. 12mo. \$2.50.

BIBLE MANNERS AND CUSTOMS, HAND-BOOK OF. Containing Descriptions of the Ancient Manners and Customs mentioned in the Bible, and explaining over three thousand Scripture Texts. By Jas. M. Freeman, D.D. Illustrated by 168 engravings, and accompanied by an Analytical Index, a Textual Index, and a Topical Index. 12mo. 515 pp. \$2.50.

CRUDEN'S CONCORDANCE COMPLETE. This complete Concordance to the Holy Scriptures, with a Concordance to the books called Apocrypha, is far superior to any other book of its kind, containing also a life of the Author and an Alphabetical Table of all Scripture proper names with their meaning in their original languages. 856 pp. \$1.75. Sheep binding \$2.50.

SMITH'S BIBLE DICTIONARY, comprising its Antiquities, Biography, Geography, and Natural History. In one octavo volume, brevier type, double column; with numerous illustrations and maps. 776 pp. \$1.25.

CRUDEN'S CONCORDANCE CONDENSED. A complete Concordance of the Holy Scriptures, on the basis of Cruden, edited by John Eadie, D. D. Published by the American Tract Society. It has 561 pages, printed in clear type on fine tough paper, and is substantially bound in black muslin. \$1.00.

A DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with engravings, maps and tables. Published by the American Tract Society. Muslin bound. \$1.25.

THE LIFE AND WORDS OF CHRIST, by Cunningham Geikie, D. D., with marginal references to the Scriptures, notes and index. Two volumes complete in one book. Printed in pica type, octavo size, 1260 pp. \$2.00.

LIFE AND EPISTLES OF ST. PAUL, by Conybeare and Howson, People's edition, giving the text and appendices unbridged, and thirty-five hundred notes and references. Illustrated by maps and engravings. 976 pp. \$2.50.

Books for Sabbath-school Workers

A MODEL SUPERINTENDENT. A Sketch of the Life, Character and Methods of Work of Henry P. Hanen, of the International Lesson Committee. By H. Clay Trumbull, editor of The Sunday School Times. \$1.00.

SABBATH-SCHOOL INDEX, \$1.25. THE SUNDAY-SCHOOL HAND-BOOK. A companion for pastors, superintendents, teachers and parents, by Erwin House, A. M., \$1.00.

HISTORY OF SUNDAY-SCHOOLS, 90c. EYE TEACHING IN THE SUNDAY-SCHOOL, or Through the eye to the Heart, 30c.

THE CHURCH SCHOOL, AND ITS OFFICERS, by J. H. Vincent, D. D. This thoroughly instructive and interesting volume was written mainly for the younger ministers of the church. It also defines the duties of the Superintendent, the Secretary and the Chorister, upon whom the success of the school so largely depends. 224 pp. 75c.

OPEN LETTERS TO PRIMARY Teachers, 50 cents.

S. S. INSTITUTES AND NORMAL CLASSES, by J. H. Vincent. 75 cts.

THE ART OF QUESTIONING, with an introductory address on Training Classes, by J. G. Fitch. 15 cents.

THE USE OF ILLUSTRATIONS in S. S. Teaching, by J. M. Freeman. 15 cents.

THE ART OF SECURING ATTENTION in a S. S. Class, by J. G. Fitch. 15 cents.

HOLIDAY BOOKS FOR YOUNG AND OLD.

Will be sent by Mail, post-paid, for the prices named.

CHILDREN'S BOOKS.

Golden Grain Series.—A choice collection of instructive stories suited to the wants of children from ten to sixteen years and older, illustrated and beautifully bound in three volumes.

- Vol. 1, The Hard Way, 40 cents. Vol. 2, The School-boy's Dinner, 40c. Vol. 3, Grumbling Tommy, 40 cents. Other volumes in preparation.

Golden Grains—IN TEN PAMPHLETS.—The same reading contained in Vols. 1 and 2, is put up without pictures, in ten pamphlets of 32 pages each. In this form they are especially suited to Sabbath-school work, being unequaled as prizes for juvenile classes.

List of the series:—

- No. 1, Robin's Judgment Book. No. 2, Annie's Savings Box. No. 3, Always the Bible. No. 4, The Hard Way. No. 5, The Sister's Lesson. No. 6, The School-boy's Dinner. No. 7, Seven Times. No. 8, The Wicket Gate. No. 9, The Sensitive Plant. No. 10, The Two Gardens.

Price of the series 50 cents.

Sabbath Readings for the Home Circle.

In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-schools and family libraries. These volumes will be found the most forcible teachers of the principles of obedience, kindness, and benevolence, by relating instances of conformity to them and departure from them, in such a manner as to lead to their love and practice. Great care has been taken to exclude anything of a sectarian character.

- Vol. 1 is especially adapted to the wants of the youthful mind. 384 pp., 60c. Vol. 2 continues the same course of reading, and introduces articles suited to the wants of the whole family circle. 416 pages, 60 cents. Vol. 3 continues the same line of reading as Vol. 2. 380 pages, 60 cents.

The Advent Keepsake.—A collection of Bible texts for each day of the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pages, 25 cts.

Sunshine Series.—Ten small books, containing numerous choice stories adapted to children from the ages of five to twelve years. This little series of books is a careful selection from a great amount of excellent reading matter for children, and are acknowledged by all acquainted with them to be the best in print. Prof. U. Smith says, "If you want to know how to please, and at the same time profit your children, I can tell you. Send and get for them a package of the little books for children, for sale at the Signs Office, Oakland, Cal." Price 50 cents.

The Child's Poems.—Containing Little Will and other stories that will captivate the young reader and teach many lessons of temperance and virtue. Bound in cloth, and richly embossed with gold and black. 128 pages, 30 cents.

The Game of Life.—Three lithographic illustrations, with explanations. These scenes represent Satan playing a game with man for his soul. In the first scene, The Game in Progress, Satan and man are represented as intent upon the game spread before them upon a covered sarcophagus. The second scene, The Game Lost, represents Satan as victor, man in despair. The Game Won reverses this scene. Neatly bound in boards. Price 50 cents.

TEMPERANCE BOOKS.

- Bible Temperance. \$2.50 Alcohol and the State. 1.50 The Arts of Intoxication. 1.25 Wasted Resources. 1.25 The Prohibition Text Book. 1.00 Divine Law as to Wines. 1.0 Bases of Temperance Reform. 1.00 Bacchus Dethroned. 1.00 Richardson on Alcohol. 1.00 Alcohol, its Nature and Effects. .90 Alcohol and Tobacco. .75 Four Pillars. .75 Medical Use of Alcohol. .60 Scripture Testimony on the Use of Wine. .60 Bible Wine. .60 Gospel Temperance. .60 Alcohol as Food. .60 Communion Wine. .50

HISTORIES AND BIOGRAPHIES.

- Gibbon's Decline and Fall of the Roman Empire, six volumes. \$6.00 Rollin's Ancient History, in two royal octavo volumes, small pica type. Bound in muslin. 5.00 Bound in Library Sheep. 6.50 Complete works of the Flavius Josephus, 2 vols., royal octavo size, pica type, muslin bound. 4.50 D'Aubigne's History of the Great Reformation, five volumes. 4.50 Dowling's History of Romanism. 4.00 Half Morocco. 4.75 Life and Times of Luther. 1.50 The French Huguenots. 1.50 The English Puritans. 1.50 The Pilgrim Fathers. 1.50 Records of S. V. S. Wilder. 1.25

MISCELLANEOUS.

- Children's Library. \$6.00 The Bird World. 5.00 Mysteries of the Ocean. 5.00 The Mountains. 5.00 Land of the Pharaohs. 4.00 Those Holy Fields. 4.00 Animal Life. 2.50 Great Shipwrecks. 2.50 Pillar of Fire. 2.00 Throne of David. 2.00 Library of Bird Stories. 2.00 Josephus. 2.00 Fables of Infidelity. 1.75 S. S. Picture Book. 1.75 Indian Mirror. 1.75 Book of Bible Pictures. 1.50 Vevians of Woodford. 1.50 Stories of Bird Life. 1.50 Treasures of the Deep. 1.50 Earth and its Treasures. 1.50 Wonders of the Physical World. 1.50 Home Life in Palestine. 1.50 Alpine Adventures. 1.50 Self Taught Men. 1.50 Pilgrim's Progress, Illustrated. 1.50 Nannie Davenport. 1.50 Harry Maitland. 1.50 Earthen Vessels. 1.50 Tom Bently. 1.50 The Ocean. 1.25 Ellen Dacre. 1.25 Tim, the Scissors Grinder. 1.25 Sequel to Tim. 1.25 Gutta Percha Willie. 1.25 Paul Venner. 1.25 Alone in the World. 1.25 The Hard Problem. 1.25 Little Nellie. 1.25 Lenore's Trial. 1.25 Every Day Duties. 1.25 Story of a Pocket Bible. 1.25 Almost a Woman. 1.25 Jessie Bowers. 1.25 Francis Morton. 1.15 Penny Rust's Christmas. 1.15 Glen Elder. 1.15 Two Books. 1.15 Climbing the Mountain. 1.15 The Brother's Choice. 1.10 Two New Year's Days. 1.00 Almost a Man. 1.00 Young Man's Counsellor. 1.00 Young Ladies. 1.00 Corner Cupboard. 1.00 Youthful Diligence. 1.00 Schauberg Cotta Family. 1.00 Purpose. 1.00 Lucy Raymond. 1.00 The Greek Maid. 1.00 Life and Labors of Mary Lyon. 1.00 Life and Times of Milton. 1.00 Poems of Home Life. 1.00 Fred's Fresh Start. .90 Edith Somers. .90 Life's Battles. .90 Pictorial Narratives. .90 Jessie Work. .90 Tip-Toe. .90 The Vatican Council. .80 The Chimbers. .80 Crescent and Cross. .80 Daughters of the Cross. .80 Sybil Gray. .80 Jane Taylor. .75 Following on to Know. .75 Mirage of Life. .70 Star of Bethlehem. .70 Bertie's Birthday Present. .70 Songs for the Little Ones. .70 May Coverly. .60 Jonas Clare. .60 Fanny Lightman's Choice. .60 The Glen Cabin. .60 The Boy Patriot. .50 Old, Old Story. .50 The Blue Flag. .50 Down in a Mine. .50 Little Sea Bird. .50 Uhlan's Wife. .50 Blanche Gamond. .45 Healthy Christian. .45 Charlotte Elizabeth. .45 Hannah's Path. .40 Young Hop Pickers. .30 Jesus the Way. .25 Little Will. .25 Treasure Poems. .10

REDUCED PRICE LIST OF THE

Oxford Teachers' Reference Bibles.

What is said of THE "OXFORD" Teachers' Bibles.

From the SUNDAY SCHOOL TIMES.

"In an OXFORD BIBLE one is always sure of a good thing. The Oxford Press has done good service by the issue of these TEACHERS' BIBLES, with their full and admirable series of helps. So far as we can see, the new facsimile series of Oxford Bibles for Sunday-school Teachers is, all things considered, better suited to the wants of the Sunday-school Teacher than any other series yet offered to the public. In typography, paper, binding, varied and excellent helps to study, these Bibles are with the very foremost; and their range of styles and prices gives a choice to all."

From the REV. W. MORLEY PUNSHON, LL.D.

"I can hardly imagine anything more complete or more helpful to those who have but little time for study. The facilities for reference upon almost everything pertaining to Bible history and exposition are simply invaluable."

From the REV. C. H. SPURGEON.

"I can unreservedly recommend the OXFORD BIBLES FOR TEACHERS. They are as good as we can ever expect to see. The 'Helps' constitute a library of Scriptural information."

PRICES BY MAIL, POST-PAID.

- PEARL 24mo TEACHERS' BIBLES. NOS. (Size 4 x 5 1/2 x 1 1/2 inches). 500 French Morocco, boards. \$1.50 501 French Morocco, circuit. 1.70 502 Paste Grain, circuit. 2.00 505 Persian Morocco, limp. 2.10 508 Imitation Seal Skin, Divinity circuit, lined, silk sewed. 2.50 510 Turkey Morocco, boards. 2.60 511 Turkey Morocco, limp. 2.60 515 Levant Morocco, Divinity circuit kid lined, silk sewed. 4.60 RUBY 16mo TEACHERS' BIBLES. (Size 4 1/2 x 6 1/2 x 1 1/2 inches). 550 French Morocco, boards. \$2.25 551 French Morocco, circuit. 2.75 560 Turkey Morocco, boards. 3.15 561 Turkey Morocco, limp. 3.15 565 Levant Morocco, Divinity circuit kid lined, silk sewed. 5.50 NONPAREIL 8vo. (Size 4 1/2 x 7 x 1 1/2 in). 660 Turkey Morocco, boards. \$4.50 661 Turkey Morocco, limp. 4.50 665 Levant Morocco, Divinity circuit kid lined, silk sewed, flex. back 6.75

- MINION 8vo. (Size 5 x 7 1/2 x 1 1/2 in). 705 Persian Morocco, limp. \$4.25 708 Imitation Seal Skin, Divinity circuit, lined and band, silk-sewed. 5.25 710 Turkey Morocco, boards. 5.50 711 Levant Morocco, limp. 5.50 715 Levant Morocco, Divinity circuit, kid lined and band, silk sewed, flexible back. 8.00 MINION, Small 4to. (Size 7 x 9 1/2 x 1 1/2 in. With wide margin for MSS. Notes. 910 Turkey Morocco; boards. \$10 50 911 Turkey Morocco, limp. 10 50 915 Levant Morocco, Divinity circuit, kid lined and band, silk sewed, flexible back. 14 00 NONPAREIL 16mo. (Size 4 x 6 1/2 x 1 1/2 in). 600 French Morocco, gilt edges, stiff covers, silk book-mark. \$2.35 605 Persian Morocco, gilt edges, flexible covers, silk book-mark. 2.75 610 Turkey Morocco, gilt edges, stiff covers. 3.25 611 Turkey Morocco, gilt edges, flexible covers. 3.25

Address,

SIGNS OF THE TIMES, Oakland, California.

Books Ordered Immediately will be sent by Mail so as to reach any part of the United States before Christmas.