

The Signs of the Times.

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

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The Signs of the Times.

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

THE OCEAN ROCK.

In lonely grandeur, mid old ocean's wastes,
There stands a rock, against whose iron sides
The wrathful waves continuously beat.
Around its towering head the shrill winds roar,
Adown its sides the salt spray dripping falls
Amid the sea-drift cast up at its feet.
Unnumbered ages have the billows broke
In foam against the echoing bulwark strong,
And shrieking whirlwinds round it swept in wrath,
Yet still, scarred, worn, it stands as firm to-day
As when God's voice first called it from the depths,
And flings back from its base the leaping wave,
As though it laughed at its vain strength in scorn.

So, like a rock uplifted from the sea,
Shall that man be whose trust is in the Lord;
Whose faith is strongest and whose love most firm
When passions rise like surges to o'erwhelm,
And when temptations fierce his soul assail,
Like that mid-ocean rock he, too, shall stand
Unharmed, unshaken by each rude assault;
The tempter's wiles, his vengeance and his smiles,
Alike shall fret themselves beneath his feet.
His firm foundations are down deep in God,
His peace, his strength, and his reward above.
—William G. Haeselbarth.

General Articles.

PRAISE GLORIFIES GOD.

BY MRS. E. G. WHITE.

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise.

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people.

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship

God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ.

Those who profess to be guided by the word of God may be familiar with the evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the words of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life.

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath-schools, engaging in missionary labor, or filling the different offices connected with the church.

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting-rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty.

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

God wants, not only that his followers should give of their means, but that they should give themselves. He claims their personal interest, their talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name.

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much

strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved, had they been wise and sought first the kingdom of God and his righteousness.

What can we say to arouse those who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our Divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? He has left us an example in his life, that we might follow in his steps and secure the approval of Heaven.

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God.

ANCIENT ADVENTISTS.

BY ELD. D. M. CANRIGHT.

THERE are two classes who hold opposite views concerning the hope of God's people; one hopes to go to Heaven at death, while the other places all its hope in the personal advent of Jesus Christ to raise the dead and translate the living saints. Which of these is right? We will let the prominent men of the Bible, some from every age, from Genesis to Revelation, testify as to their hope. The advent of Christ and the resurrection of the saints are events immediately and inseparably connected, so that when one is affirmed the other is necessarily implied. For when Christ appears, the trumpet sounds, and the dead are raised. 1 Thess. 4:13-18. With this fact before us, let us now examine the word of God upon this important subject.

The first promise of the deliverer was made to Adam immediately after his fall, Gen. 3:15, when God said that the "seed" of the woman should bruise the serpent's head. From this time we shall find that the eyes of God's people were ever turned with eager longing to the coming of this Saviour to deliver them. Thus we read of Enoch: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," etc. Jude 14, 15.

This holy man was only the seventh from Adam, was the first prophet, and lived before the flood. He is a good witness from the old patriarchs of the antediluvian age. How plainly and boldly he expresses his hope in the advent of the Lord! Looking by faith through the long vista of over five thousand years, his prophetic eye sees this grand event, and in the rapture of his soul he exclaims, "Behold, the Lord cometh." This, then, was his hope.

In Heb. 11, Paul enumerates a host of ancient worthies. Beginning with Abel, he mentions Abraham, Isaac, Jacob, Moses, Samuel, and many more "who through faith subdued kingdoms, . . . and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

The resurrection, therefore, was the glorious hope for which all those old patriarchs believed and suffered and died. But not one word do we anywhere hear from them about going to Heaven at death. They had no such hope.

Let us now call up a witness from the far-off land of Uz—the patient Job. In his deep affliction, he had need of a firm hope and strong consolation to sustain him. What was this hope? We are not left to guess; for Job has recorded it in the clearest terms: "Oh, that my words were

now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" He has something important to tell which he wished all coming generations to know. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job 19: 23-37.

The most zealous modern Adventist could not express his faith and hope more clearly than this. "I know," says Job, "that my Redeemer liveth, and that he shall stand upon the earth in the latter day." This shows his Advent faith. He further declares that then he will see God in his flesh. That he was a firm believer in the sleep of the dead is very evident. Thus he says: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Now mark his own answer: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

Leaving the desert of Arabia, we will now come down the stream of time about five hundred years and call up a royal witness from the land of Judea, the man after God's own heart. His testimony is clear and decisive. He had no faith in the conscious state of the dead. Thus he says: "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Our thoughts constitute our consciousness; when we cease to think we cease to know or to have any consciousness. David says our thoughts perish the very day we die, and that the dead do not praise the Lord. This is in perfect harmony with what the great majority of Adventists now believe.

But now listen to what David did hope and wait for: "As for me, I will behold thy face in righteousness; I shall be satisfied, *when I awake, with thy likeness.*" Ps. 17: 15. He knew that he should fall asleep, but his hope was that from this sleep he should awake in the likeness of his Lord. The apostle tells us when this will be; viz., at the advent of Christ: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. When Jesus comes, the saints will see him as he is, and will be made like him. For this glorious event, David, like all before him, earnestly hoped. This sufficiently shows his advent faith.

Our next witness shall be the wisest man who ever lived, a great king of Israel. In the most unqualified terms he states his faith in the unconscious sleep of the dead. Thus he says: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Yes; they go to the dead, not to Heaven or hell. He continues: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished." It is not simply the body which ceases to live and act, but the mind also ceases to operate; for it neither knows, nor loves, nor hates. He further says, " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9: 3, 5, 6, 10. This is a good, decisive testimony, and shows that Solomon firmly believed in the sleep of the dead the same as his father David did before him. He shows his faith in the resurrection in the following language: "The righteous hath hope in his death." Prov. 14: 32.

Dismissing Solomon, we will next call up one of the greatest of the old prophets, Elisha, the son of Shaphat. Like modern Adventists he believed in "going up," and like them he "had trial of cruel mockings" (Heb. 11: 36) on account of it. As he returned from viewing the translation of Elijah, there came forth little children out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head." 2 Kings 2: 23. This shows that he believed and

taught that doctrine, and that it was as much hated and mocked at then as now. How often we have heard the question mockingly asked, "When are you going up?" But let these modern mockers take warning from the punishment which God visited upon those mockers of old. "And there came forth two she bears out of the wood, and tear forty and two children of them." Verse 24.

Passing down more than a century later, we find Isaiah the prophet all aglow with the grand doctrine of the second advent and the resurrection of the saints. He has said so much about these that I hardly know what to select. As his prophetic eye sweeps over the wonderful events of the last days, he breaks out thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Chap. 26: 19-21.

He shows that when the Lord comes the saints will be waiting and eagerly watching for him, ready to hail him when he comes. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Chap. 25: 9. The fact is made prominent and emphasized that they have waited for him.

As Isaiah foresaw the persecution which the Adventists would receive for their faith, he comforts them thus: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Chap. 66: 5. While he thus frequently shows his faith in the advent of the Lord, not one word does he say about going to Heaven at death. He had no such hope.

From Isaiah who walked in king's palaces, we will pass down one hundred years later and listen to the voice of the weeping prophet from his dungeon prison: "Thus saith the Lord a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." This refers to the destruction of the little children in Bethlehem by Herod, as we are informed in Matt. 2: 16-18. Those children were martyred and their mothers were weeping over their dead bodies. Jeremiah now comes forward with words of comfort and consolation. "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears." Now carefully notice the hope which the prophet holds forth to these bereaved mothers. Contrast it with the comfort offered to mourning mothers in our days by popular ministers. As the little dead child lies before them, the minister says, "Sister, do not weep. This is not your child. He is not dead, but is now with the angels in Heaven, happy in the presence of God. Your loss is his gain. Be faithful, and you will soon go to join him." Such words we often hear. Now listen to the hope held out to weeping mothers by this inspired seer: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord: *and they shall come again from the land of the enemy.* And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 19, 17.

What was their hope? That they should come again from the land of the enemy and return to their own border. Then at death they went into the land of the enemy. Did they go to Heaven? No; for Heaven is not an enemy to children. But they did "go to the dead," Eccl. 9: 3, there to remain till Jesus comes to awake them. John 5: 28, 29. Then death, the last enemy, shall be destroyed. 1 Cor 15: 26. If there was any other, better, or nearer hopes why did not Jeremiah think of it? Because he, too, was an Adventist, and offered to others the same hope which consoled his own sorrow.

As we pass along, we listen a moment to the captive Ezekiel, and hear him adding his testimony to the same blessed hope: "Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your

graves, and bring you into the land of Israel." Chap. 37: 12.

Daniel also, from the courts of the heathen kings, comes forward and adds his testimony to the same great truth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc. Dan. 12: 2.

Hosea likewise comforts Israel with this promise of God: "I will ransom them from the power of the grave; I will redeem them from death." Chap. 13: 14.

Finally, in the closing chapter of the Old Testament, we see the eyes of the last prophet, like all before him, still fixed upon that long-wished-for event, the coming of that great day and the rising of the Sun of righteousness. Mal. 4: 1-3.

Thus we have seen that in one unbroken line from Adam down through the sons of God in the antediluvian age, the old patriarchs, the pious kings, and the holy prophets—men from every age and every clime—all have cherished that one blessed hope, the resurrection of the dead and the coming of the Lord.

We now come to the New Testament. Here we find the doctrine of the reward of the righteous at the second advent and the resurrection even more frequently and more prominently taught than in the Old Testament. Let us hear Jesus himself on this subject: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed [when?] *at the resurrection of the just.*" Luke 14: 13, 14. The time, then, for the reward of the righteous is, not at death, but at the resurrection. So says Christ, and who could be better authority? Contrast this with the modern popular doctrine of rewards at death. Suppose a benevolent man in a community dies. He has been noted for his piety, for feeding the hungry, for clothing the naked, visiting the sick, etc. At his funeral, the minister recounts his good deeds, and says, "Our loss is his gain. He has gone to his reward. He is now in Heaven receiving the fruit of his labor." Such language we hear at almost every funeral, though a direct contradiction of the teachings of Christ. He points to the resurrection as the time of reward.

Hear him once more: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. How beautifully all the witnesses agree in placing the reward of the saints, not at death, but at the second advent. Even the angels of God have come forward with their testimony to point the anxious, longing ones forward to that ancient hope of Israel—the personal return to the earth of the Son of man. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

These are good witnesses, and their testimony is plain. This same Jesus is coming back as really and as personally as he went up. Forward to this event they point the minds of the mourning disciples; but they are totally silent about going to Heaven at death. But Paul is waiting to bear his testimony on this glorious subject. His warm heart was ever full of it, and it was the theme above all others upon which he loved to dwell. To Titus his son, he writes that he is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13. He is not ashamed to call it "*that blessed hope,*" though, alas! it is now everywhere spoken against and anathematized as heretical. The modern church has departed from the old landmarks, and has gone after another gospel, which neither Paul nor an angel from Heaven ever taught.

In 1 Thess. 4: 13-18, the apostle has left us a short but model funeral sermon. If he believed that the saints went immediately to Heaven at death, this was certainly an occasion which would necessarily call out a statement of it from him. Those who believe this doctrine always use it on a funeral occasion as the best consolation which they can offer to the mourning friends. Says the minister to the bereaved wife: "Dear sister, your husband is not dead. He has only gone

before you. Be faithful, and you will shortly go to join him in the heavenly land." Now listen to the consolation which Paul offered to stricken friends: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." They were sorrowing. He wished to remind them of the hope of the righteous. Now we are interested to know what it is. He continues: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Your husband is dead. So Jesus himself was dead once. Your husband is in the grave, so was Jesus also once just where he now is. But did not God raise him from death and the grave? Yes, you believe that he did. Just so, my sister, God will bring up your husband also. This he goes on to say will occur at the coming of the Lord. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." This has the genuine second advent ring—the saints asleep, the living waiting for the Lord to appear, and comforting one another with this hope; and finally all to "go up" together. So taught Paul, and so we believe.

Next, the apostle James shall be heard on this subject, and his testimony will be as clear and decided as the others. His brethren are in great affliction, and he is endeavoring to encourage them. Will he not present the true hope of the church, the nearest prospect of deliverance? Certainly. Is it that the soul is immortal, and that the gate of death will soon open and let them all into Heaven? Listen: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. Ah! that is it, the same old story, the coming of the Lord. This wonderful agreement of all these witnesses shows them all to have been inspired by the "one spirit and one hope." Eph. 4:4.

But Peter, one of the "pillars" of the faith, must also be heard as to when the faithful are to be rewarded. To the elders he says: "Feed the flock of God which is among you. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:2-4. Not a word about reward at death; but, like all others, he points them to the appearing of the great Shepherd for their crown of reward. Did witnesses ever agree better? And are we not in good company in talking so much about the coming of the Lord? in hanging all our hopes upon that event?

As we pass along, let us now listen a moment to John, the beloved disciple. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. Yes, "when he shall appear," not when we die. So they all wrote, and so we Adventists all believe.

And now we come to the closing words of the Bible. Remarkable and impressive are they indeed. As we have seen, the Scriptures opened with the promise of the coming Redeemer. From that time on down through the long weary ages of waiting and hoping, of watching and longing, the eyes of the faithful have all and ever been turned with eager desire to that one guiding star of promise—the coming of the Lord of glory. The old patriarchs, the kings upon their thrones, the prophets moved by the Holy Ghost, the martyrs from their prisons, the Son of God while on earth, the angels from Heaven, the apostles in the gospel,—all these, though separated by centuries, and scattered in different climes, possessing every diversity of talent and temperament, still agree in expressing their hope in the one glorious event—the coming of the Lord. With a fervent prayer for the speedy coming of Jesus, closes the Bible. "He [Jesus] which testifieth these things saith, surely, I come quickly. Amen." To which John responds, "Even so, come, Lord Jesus." Rev. 22:20.

Thus the sacred record concludes with this prayer for the advent of Christ, while the eyes of the prophet are upturned, watching for its dawning.

And now, dear reader, the long-looked-for time for the fulfillment of this hope draws nigh. Not much longer shall we have to wait. Have you an interest in this blessed hope? Do you love Jesus? Do you want him to come? Are you praying for his return? If not, why not? If he were your dear friend, would you not long for his return, and rejoice for any evidence that it is near? May the Lord help you to yield your heart to him before it is too late.

THE CHANGED CROSS.

It was a time of sadness; and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial, tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to his might,
Who says "we walk by faith and not by sight,"
Doubting, and almost yielding to despair,
The thought arose, my cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence fell on all around—
E'en nature uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my wearied spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angel's music thrilled the balmy air.

The One more fair than all the rest to see—
One to whom all others bowed the knee—
Came gently to me as I trembling lay,
And, "Follow me," he said; "I am the way."

Then speaking thus, he led me far above;
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold—
A little one, with jewels set in gold.
"Ah! this," methought, "I can with comfort wear,
For it will be an easy one to bear."

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels—fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed and still I wondered more
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me.
Thorns lay beneath those flowers and colors fair;
Sorrowing I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my guide gently said, "No cross, no crown."

At length to him I raised my saddened heart;
He knew its sorrow, bade its doubts depart.
"Be not afraid," he said, "but trust in me;
My perfect love shall now be shown to thee."

And then, with lightning eyes and willing feet,
Again I turned, my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way—
Listening to hear, and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again.

But oh! how different it seemed to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my own desire shall be,
That he who knows me best should choose for me,
And so, whate'er his love sees good to send,
I'll trust it's best, because he knows the end.

USE GOOD LANGUAGE.

A WRITER advising youth to drop slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in

abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind."

GET OUT OF YOUR DOUBTS.

DOUBT is not the farthest removed point from belief. The trouble is not that men will doubt—it is often as much the part of wisdom to doubt as to accept—but that doubt, long entertained, leads one out of its thin ether into the boundless vacuity of Nihilism. The first thing the scientific doubter does is to settle his doubts by investigation and the application of all the means of information at his command. The first duty of the religious doubter is to settle his doubts so far as he can, and he can do much if he will. Whether Christ was what he claimed to be—the world's Redeemer; whether the Bible is a revelation of God to the human soul; whether man is a sinner in need of forgiveness; whether on the lower plane of the simpler moralities there is any system at all comparable with the Christian system, or any life comparable with the Christ life, are matters easily to be determined by the candid seeker after truth. But if man holds to a spurious philosophy in his right hand, and expects to grasp Religion in the left, he need not be surprised if she refuse the companionship and eludes his grasp. Before the earnest, sincere soul, Religion places her truths in clear, white light, that they may be seen as they are. The man who approaches her with colored glass will find them colored to his eye, as everything else is. But still they stand forth, resplendent in whiteness. The matchless colors of a summer sunset exist not in the far-off clouds, but in a little membrane in the eye. So God appears to the spiritual eye; to an eye distorted and chromatic, the divine attributes will appear vain, confused and inchoate. The froward man esteems God froward; the cruel man talks of the cruelty of the Christian's God. To the loving and upright, God appears as he is, the Essence of Love and Righteousness.—*Christian at Work.*

CONTENTMENT.

WE do wrong when we despise our work on account of its lowliness. Imagine a grumbling coral insect in the far distant Pacific; if endowed with speech and discontented with his obscurity, he might complain as he toiled, "What is the good of my activity? My diminutive form is lost in the infinity of ocean; I am buried deep beneath the wave; and my work is of the feeblest character and of the smallest bulk. I will give it up." But he knows not that, in concert with millions of his species, he is erecting an impassable barrier in mid-ocean, and, by the formation of islands, is recasting the surface of the globe. Our work may be veiled by the waters of obscurity, and we may sometimes be discouraged by the little we can do; but this thought shall cheer us, that with our band of brother workers we shall, by the blessing of God, greatly improve the moral condition of those around us. Contentment with whatever position the Master gives us is not only a guarantee of effective service therein, but one of the best preparatives for the higher and broader departments of work.—*Rev. W. Norris.*

BRINGING THE TRUTH HOME.

SOME years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked, that if only *one* boy was saved from ruin it would pay for all the cost, and care, and labor of establishing such an institution as that.

After the exercises had closed, in private conversation a gentleman rallied Mr. Mann upon his statement, and said to him, "Did you not color that a little when you said all the expense and labor would be repaid if it saved only one boy?" "Not if it was *my* boy," was the solemn and convincing reply. How precious are the interests bound up in a single child! How great the value of a single life which may run on *forever!*

LOST TIME.

BY ELD. A. S. HUTCHINS.

AMONG objections often met against the Sabbath of the fourth commandment is this: "Time has been lost and we cannot tell when the seventh day comes; therefore, that day cannot be binding." When shown that the Sabbath was known and kept according to the commandment in the days of the apostles, then we are told time was lost in the change from Old Style to New Style. Many appear to make themselves feel perfectly secure while shielded with this excuse. We marvel how men professing godliness, claiming to love and obey the teaching of the Bible, can trifle as they do with a subject of such importance.

Not long ago, while in conversation with a minister on the subject of the Sabbath, he said time had been lost, and that no man could tell when the seventh day comes. This loss he maintained was owing to the change from Old Style to New Style. No reasoning on the point could convince him of his error.

I told him what the change consisted in, and why it was made, and labored to help him to see that it neither did, nor could, in any way affect the weekly cycle; whereupon I received from him some information entirely new in astronomical minuteness of observation.

He said the reason for the change from Old to New Style was this: The earth in its diurnal revolution falls about one minute behind in each revolution, causing a loss of about one minute every twenty-four hours, hence the necessity of the change. When asked for his authority on this, he quickly replied, "I am my own authority, I have looked it out." Now it will certainly take another person of equally good discriminating powers of mind, to tell us how such a change would balance or correct the motion of the earth, and set this matter right.

But what was the change from Old to New Style? and why was it made? The following clear explanation of this matter, which I clipped several years ago from the Christian Almanac, answers these questions, and shows conclusively that not a moment of time was, or could have been, lost in the change.

"THE GREGORIAN YEAR, AND OLD AND NEW STYLE.

"The inquiry is often made, 'What is the meaning of the expression, March 7, 1738-9?' The real date is March 7, 1739. The civil or legal year in England formerly commenced on the 25th day of March. This practice continued throughout the British dominions till the year 1752. Then the new, or the Gregorian style was introduced, which makes the year commence the 1st of January. But before that period (1752), as some other nations had adopted the New Style, it was usual for English writers to designate both years, if the event occurred before the 25th day of March. Thus we have Washington's birth designated, February 11th, 1731-2. That is, if the year commenced the 25th of March, it would be February 11, 1731; if the year commenced the 1st of January, it would be February 11, 1732, or according to New Style, February 22, 1732."

In order to make the above statements more fully clear, it is needful to remember that a year is designated to include the exact period of time which the earth takes to make one revolution around the sun. This is accomplished in 365 days and nearly 6 hours, but as the calendar must consist of complete days, these six hours are omitted, and in four years they make up a whole day, when one is added to the year, making what is called a leap-year. This, however, is not strictly correct, for it is ascertained by accurate calculations that a solar year is exactly 365 days, 5 hours, 48 minutes, and 57.7 seconds; consequently, in putting on the six hours, we add 11 minutes 12.4 seconds in four years. This in the course of 158½ years would amount to 24 hours, or a complete day. If this were permitted to go on, the 1st of January would gradually fall back toward mid-summer; and in the time of Pope Gregory XIII. (1582), it was found that the vernal equinox, which, A. D. 325, happened on the 21st of March, actually occurred on the 10th. The Pope, for the purpose of restoring the correctness of the calendar, ordered ten days to be dropped that year. This reformation was called "the New Style," while the former calendar was denominated "the Old Style." This New Style was not adopted in England until 1752, when it was found that another day had accumulated. An act of Parliament was then passed, in which it was di-

rected that 11 days be dropped out of the calendar in 1752.

In this country the Old Style was not discarded in colloquial discourses until about fifty years ago. To guard against the disarrangement of the calendar in future, chronologers now omit the leap year at the end of three or four centuries, which plan is formed to balance the excess of 11 minutes 12.4 seconds, this being added by making every fourth year leap year, as people generally suppose. The year 1800 was not a leap year, for one of these intercalary days had accumulated, and was dropped; and the same will have to be done in 1900. There are now, therefore, twelve days difference between the Old and New Styles; and in order to compute the date of events correctly, and not fall into blunders which even some able historians have not avoided, we should recollect to allow ten days for the sixteenth and seventeenth centuries, eleven for the eighteenth, and twelve for the nineteenth.

DISGUISED INFIDELITY.

BY ELD. R. F. COTTRELL.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious attacks upon revelation from one who professes to believe it.

To illustrate the idea I will say that I once heard from a professed preacher of the gospel of Jesus Christ three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book? Oh! yes; but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man, who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized and mysticized, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, as a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that any one should allegorize the plain statements concerning the creation of man, as described above, so as to deny that man was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be—a returning again to the dust out of which he was taken—you are in a like position, and are aiding in the work of destroying faith, and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpre-

tation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies?

VICTORIES OF FAITH.

BY C. A. OSGOOD.

FAITH in God produces wonderful results. It raises men from the slough of sin to become sons of God. It leads the blind in a way they knew not, so that they walk in paths they had not before known. Many instances of the victory of faith are given in the eleventh chapter of Paul's epistle to the Hebrews. Noah was one of those believing souls. He is described as having been "a just man," one that "walked with God." We think of him as one who had enjoyed the favor of God for many years when God made known to him his purpose to destroy the wicked inhabitants of the earth by a flood. But this was not all; God commanded him to make special preparation for that event by building an ark for the saving of his household. To do this, would change all his plans in life. It would cost an immense sum of money, and long-continued labor and thought, together with an unlimited amount of contempt from the unbelieving multitude.

Had he possessed no more faith than many professing Christians at the present time, we may well imagine that he would have answered: Lord, I have enjoyed the consciousness of thy favor these many years. I am satisfied with my present condition. I will pursue the way I am now going, I shall get to Heaven safe enough; but as to incurring this great expense and labor, and enduring the ignominy that must result from doing such a work, I beg leave to be excused!

What would have been the consequence if Noah had thus talked and acted? Doubtless he would have perished by the waters of the flood, with the wicked multitude, notwithstanding all the religion he had before possessed. But Noah believed God. He built the ark. The flood took away all the unbelieving world, but he and his family were saved.

The influence of faith shone out gloriously in the person and work of Moses. He "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." He was heir apparent to the throne of Egypt. Egypt was then a rich and powerful kingdom. He might have possessed those riches, and ruled that mighty nation. There he might have enjoyed "the pleasures of sin" to the full. The luxuries which unbounded wealth could give, might have been his. But God called him away to do another work. This was a humble work, as men esteemed it. It had very much of sorrow connected with it. But under the influence of faith he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." By faith "he endured as seeing him who is invisible." And though afflicted and poor, his faith "looked forward to the recompense of reward" which God had in reserve for him.

For men to act thus in the present age would be accounted the height of folly, even by those who bear the name of Christian. Let a man with high political prospects exchange these for the humble work of proclaiming the unpopular truths of the third angel's message, receiving merely a sustenance, and looking to the time "when the chief Shepherd shall appear," for a full reward of his labors, would subject him to pity and scorn. To do this would really be the height of wisdom. And though such a man were despised in the present, yet in the near future, if faithful, he would "shine as the stars forever and ever."

Again, the power of faith was shown in the case of the Hebrew children in Babylon. They were worshipers of the true God. They felt that the ten commandments were sacred, every one of them. They knew that the second commandment was God's precept forbidding them to worship any image. The king of that great empire had set up a great image of gold. A certain day was appointed for its dedication. A vast assemblage from all parts of the empire was there. The decree went forth that every one of them should fall down and worship the image, under pain of being cast into a burning furnace. What did these three men do? They resolved to risk the consequences, they dared not disobey God. And so while the vast multitude fell prostrate before the idol, these three men stood erect as the servants of the Most High God. True, they

were cast into the burning, fiery furnace, heated seven times hotter than it was wont to be heated.

But God honored their faith. He delivered them. The heat had no power upon their bodies, there was not a hair of their heads singed, their coats were not changed, neither had the smell of fire passed upon them. Oh! for a like faith in these days! Had a similar command gone forth in our day, how few would have had faith enough to have done as these illustrious men did! How many to save their lives would have fallen down and yet would excuse themselves by saying, I will not worship the image in my heart, though I bow down to save my life? But in the days of Nebuchadnezzar, men had not become so shrewd as now, and now their shrewdness will not deliver them in the day of the Lord.

The sacred writings bring to view the cases of other believers who were not saved from persecution and death, and yet remained faithful. Some "were tortured, not accepting deliverance, that they might obtain a better resurrection." "Others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." Faith with them was a powerful principle. It sustained them amidst these sore trials. This power enabled them to hold on to truth and right, while they viewed from afar the glorious home that God had promised to the faithful.

So also those Christians who lived and died during the times of the pagan and papal persecution had great faith. They believed the truth of God; it was precious to them. They would not renounce it for any consideration. They were not afraid to die for the truth's sake. They laid hold on Almighty strength and triumphed in hope of a glorious resurrection. But how little of such faith is there now upon the earth? What an age of self-indulgence is this? How little are men willing to do or suffer for Christ's sake, and the truth's sake? When God calls upon men to make diligent efforts to prepare for the great and dreadful day of the Lord, which hasteth greatly, how many are willing to be rocked to sleep in the cradle of carnal security! How few are willing to forego their own convenience and brave the scoffs of the people, for the sake of obeying God's commandments, and so, of having a right to the tree of life, and an entrance into the holy city! Oh! how much is needed that faith which men of old possessed; that faith which overcomes the world!

SEEING IN A FOG.

A FRIEND of ours last March, sailing down the coast, came on deck one morning to find the air pervaded by a fog so thick as to shut off the vision for even a few yards from the steamer. He had been aware during the night of a peculiar vigilance and activity on board, and ascertained that the fog had lasted since the previous evening. On inquiring of the captain concerning their whereabouts, he was told that they had passed Cape Hatteras in the night. "How did you know that? could you see the light?" "Oh, no, not in a fog like this!" Well, you certainly could take no observations without a star in sight?" "No, but we have other ways of seeing where we are, than those you have mentioned." "How?" "By the lead. Our soundings told us when we were off the Cape, and when we had passed it."

The spiritual have other means of seeing than what we call our sight. They see by the lead. That lead is faith. All distinctively Christian seamanship consists in the use of this "vision and faculty divine." There are nights when the heavens seem walled above our heads, and no light shines from the shore, when through the moaning and midnight seas we have to pass the stormy and perilous crisis of our life. But we go on, sounding the very depths that encompass and imperil us, and find in the rocks and shoals themselves our chart and our security. For we know by faith, not by sight.—*Intelligencer.*

DR. WHEDON says: "The genuineness of our repentance depends less upon the emotional excitement than upon the strength of the volition by which we have renounced the past, and the reality of our reformation in the future."

The Sabbath School.

NAZARETH AS IT IS AND WAS.

NAZARETH lies among the hills, which extend for about six miles between the plains of El Batauf on the north, and Esdraelon on the south. It is on the north side of the latter, and overlooks one of the numerous little folds or bays of the great plain, which are seen wherever the hills are open. The village lies on the northern side of this green bay, and is reached by a narrow, steep, and rough mountain path, over which the villagers have to bring their harvests laboriously from the plain beneath, on camels, mules, and donkeys. If the traveler ride up this path in March, when Palestine is at its best, he will be charmed by the bright green of the plains and the beauty of the flowers, everywhere lighting up the otherwise barren hills, which, at best, yield scanty pasture for sheep and goats. The red anemone and the pink phlox are the commonest; rock roses, white and yellow, are plentiful, with a few pink ones; the cytisus here and there covers the ground with golden flowers, and the pink convolvulus, marigold, wild geranium and red tulip, are varied by several kinds of orchis. As the path ascends, the little fertile valley beneath, running east and west, gradually opens to about a quarter of a mile in breadth, covered with fields and gardens, divided by cactus hedges, and running into the hills for about a mile. Near the village, beside the pathway, about an hour from Esdraelon, is a spring, from which the water pours from several taps in a slab of masonry, falling into a trough below, for camels, horses, asses, and cattle.

The distant view of the village itself, in spring, is beautiful. Its streets rise in terraces on the hill-slopes, towards the north-west. The hills, here and there broken into perpendicular faces, rise above it in an amphitheatre round, to a height of about five hundred feet, and shut it in from the bleak winds of winter. The flat-roofed houses, built of the yellowish-white limestone of the neighborhood, shine in the sun with a dazzling brightness, from among gardens, and fig-trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. A mosque with its graceful minaret, a large convent, from whose gardens rise tall cypresses, and a modest church, are the principal buildings.

The streets are narrow, poor, and dirty, and the shops are mere recesses on each side of them, but the narrowness shuts out the heat of the sun, and the miniature shops are large enough for the local trade. Numbers of dogs which belong to the place, and have no owner, lie about, as in all Eastern towns. Small gardens, rich in green clumps of olive-trees and stately palms, break the monotonous yellow of the rocks and houses, while doves coo, and birds of many kinds twitter, in the branches, or flit across the open. The bright colors of the roller, the hoopoe, the sunbird, or the bulbul, catch the eye as one or other darts swiftly past, and many birds familiar in England are seen or heard, if the traveler's stay be lengthened, for of the 322 birds found in Palestine, 172 are also British. The song of the lark floods a thousand acres of sky with melody; the restless titmouse, the willow-wren, the blackcap, the hedge-sparrow, the whitethroat, or the nightingale, flit or warble on the hill-side, or in the cactus hedges, while the rich notes of the song-thrush or blackbird rise from the green clumps in the valley beneath.

The wagtail runs over the pebbles of the brook as here at home; the common sparrow haunts the streets and house-tops; swallows and swifts skim the hill-sides and the grassy meadows; and, in winter, the robin-redbreast abounds. Great butterflies flit over the hill-sides, amongst the flowers, while flocks of sheep and goats dot the slopes and the little plain below. Through this a brook ripples, the only one in the valley, and thither the women and maidens go to fetch water in tall jars, for household use. It is the one spring of the town, and, hence, must have been that which the mothers and daughters of Christ's day frequented. It rises under the choir of the present Greek church, and is led down the hill-side in a covered channel. An open space near the church is the threshing-floor of the village, where, after harvest, the yoked oxen draw the threshing-sledges slowly, round and round, over the grain, in the open air. No wonder that in spring Nazareth should have been thought a paradise, or that it should be spoken of as perhaps

the only spot in Palestine where the mind feels relief from the unequalled desolation that reigns nearly everywhere else.

Later in the year, the hills around lose the charm of their spring flowers. They are then gray and barren, divided by dry gullies, with no color to relieve their tame and commonplace outlines, the same on every side.

Nazareth lies nearly twelve hundred feet above the sea, and some of the hills which cluster round, and shut it in, rise about five hundred feet higher. It is a mountain village, only to be reached from the plain by a tedious climb. * * * *

The free air of their mountain home seems to have had its effect on the people of Nazareth. Its bright-eyed, happy children and comely women strike the traveler, and even their dress differs from that of other parts. Through Palestine generally, the frequent and excessive changes of climate expose the peasants, or fellahin, to rheumatism, coughs, and bronchitis; and, as a protection, the men in many parts wear a sheepskin coat, on warm days as well as cold. The women, however, make no change in their dress, which usually consists of nothing but a long blue garment tied in round the waist, a bonnet of red cloth, decorated with an edging or roll of silver coins, bordering the forehead and extending to the ears, reminding one of the crescent-shaped female head-dress worn by some of the Egyptian priestesses. Over this, a veil or shawl of coarse white cotton is thrown, which hangs down to the waist, serving to cover the mouth, while the bosom is left exposed, for Eastern and Western ideas of decorum differ in some things. * * *

The various customs which seem peculiar to Nazareth are not less striking [than those of the plain of Esdraelon]. The short abba or cloak of the men, and their gorgeous kefeyehs, or kerchiefs, folded triangularly, and thrown over the head, so as to fall over the neck and shoulders; the white veil, the silk dresses, the broad scarfs, and many colored-trousers, red, green, blue, and yellow, of the women, give a crowd a peculiarly picturesque appearance, and differ materially from the sordid dresses of the poorer southern villages. In a country where nothing changes, through age after age, the dress of to-day is very likely, in most respects, the same as it was two thousand years ago, though the prevailing color of the Hebrew dress, at least in the better classes, was the natural white of the materials employed, which the fuller made even whiter.

One characteristic of the hills round Nazareth existing already in Christ's day, and, indeed, much earlier, is a striking proof of the denseness of the population of Palestine in former times, and of its restless industry and energy. Many of them are honeycombed with countless excavations of various kinds. Cemeteries of over two hundred tombs, cut in the soft rock, some of them large tunneled vaults, with separate hollows for twelve bodies; large numbers of cisterns, grape and olive presses, store or dwelling caves, wells and quarries, are everywhere abundant, as, indeed, they are over the whole country, but especially in the Shephelah or Philistine plain. The cisterns are from twenty to thirty feet deep, shaped like a church bell or inverted funnel, about two and a half feet across at the mouth, and fifteen to twenty-five at the bottom, the whole cut out of the solid limestone, showing that Palestine must always have been, for a good part of the year, a waterless country, needing to store up the rains of autumn and spring. It is not uncommon to find groups of from three to ten, or even more, of these fine excavations together. What must have been the density of the population, what its civilization and industry, to leave such remains in such numbers!

The Nazareth hills are, for the most part, neglected now, but were utilized in Christ's day as the hill-sides along the Rhine or the lime-slopes of Malta are at present, by terrace cultivation. Traces of these ancient terraces may still be seen. All the loose stones were gathered and built into rough walls along the sides of the hills, like so many steps, as at Bethlehem still. The tops of the strips thus gained, after being leveled, produced grapes and all kinds of fruit in great abundance. The supporting walls, having been long neglected, have fallen down, and well-nigh disappeared; the earth once behind them has been washed away by the heavy rains, and the slopes, except in spring, when the flowers are in their glory, show little but barren rock.—*Geikie's Life of Christ, pp. 110-114.*

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, FEBRUARY 24, 1881.

THE WILL OF GOD.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

In an eminent sense the will of God to fallen man is expressed in the ten commandments. The will of an emperor is expressed in his edicts. These affirm to his subjects what they may do and what they may not do. So these precepts emphatically tell him what he may do and what he may not do, and thus is the will of God expressed. In harmony with this sentiment is the golden text, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If thou wilt enter into life keep the commandments.

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in the commandments of God. They profess great love for the Saviour, and talk favorably of Christ, the gospel, and the cross, but they consign the will of God to the dust of the ground, and love the Saviour a great way off.

The Father and the Son are one. A sanctified scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and heart. J. W.

THE SECOND COMING OF CHRIST.

HOW WILL IT AFFECT THE RIGHTEOUS?

IN response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh and also the night." Isa. 21:12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. Before one class there is a dark and interminable night; before the other a glorious and unending day. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with their present state, it is as day compared with night. This present state which the righteous and wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness, and no more of sorrow, than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favorable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day, their condition here is so infinitely below what it will be in the paradise of God.

We noticed, last week, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now, let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what is given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore, Ps. 16:11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song.

Luke 6:21. It takes their cup, and extracting every trace of bitterness, it fills it to the brim and runs it over, with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars," and "the sons of God," Job 28:7, they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. Behold, I come quickly, he says, and my reward is with me to give to every man as his work shall be. Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said: "and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ, and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living head, and brought to enjoy his personal presence forever. When the disciples were filled with sorrow at the thought that their Master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you to myself, that [in order that] where I am, there ye may be also." John 14:1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4:17. And John says, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity but union between them. Feeling that he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one sentence—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him. The other have yielded to his holy requirements and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath;

and the brightness of his coming, to the righteous a glad vision of "the King in his beauty," Isa. 33:17, will be to the wicked a "consuming fire." Heb. 12; 20.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonored, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43. U. S.

NATURE OF AN UNQUENCHABLE FIRE.

THE action of fire is not to preserve but to destroy. It lives upon that which is cast into it, upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact, that in consequence of such chemical changes as the Creator will make, even the water shall burn as pitch, and the dust as brimstone. That fire shall devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day shall do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, viz., that if the fire never ceases to burn, there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last be all devoured. Indeed this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration: God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not, in this, hearken to his voice, he testifies thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfillment of this warning. For we are told that Nebuzaradan, the servant of Nebuchadnezzar, came to Jerusalem, "And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire." Jer. 52:13.

Thus we see that this unquenchable fire did utterly devour everything that could burn. But that fire is not in process of action. It did its work. It could not be arrested. But when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire. J. N. A.

THE TWO INSTITUTIONS.

BY ELD. S. N. HASKELL.

THE terms Sabbath and Sunday represent two distinct institutions. They originate in different sources. The meaning of the terms is entirely different, and the terms strictly belong to two different days. Sabbath is a Hebrew term, and signifies rest. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:3. This rest-day of God was the seventh day of time. God commenced the work of creation on the first day, and completed it on the sixth, and he rested on the seventh. This being God's rest-day he blessed it, because in it he had rested from all his work which he had created and made. The closing act was his hallowing or sanctifying it. The object for which it was made is plainly stated by the Saviour: "The Sabbath was made for man." Thus we have the origin of the Sabbath at the creation of this world, the manner of its being made, and for what purpose it was made, viz., for man—not for any one class of men, but for the human race, for Adam and his posterity.

The requirement for men to observe it, and the reason why it is enjoined, are distinctly stated in the moral law engraven on tables of stone by the finger of God. They are the only ten words he ever audibly spake to the fallen race. The seventh day (Saturday) has been observed by a portion of the human family ever since the creation. At that time, it was in-

stituted and appointed by God for man, enjoined upon Mt. Sinai by Jehovah's audible voice, observed by the Saviour while upon earth—"As his custom was, he went into the synagogue upon the Sabbath day"—; it was kept by the disciples at the crucifixion, and many Christians have observed it from that time till the present.

But not so with Sunday. Its origin cannot be traced back so far, neither can it be given as definitely. Says the *North British Review*, "THE WILD SOLAR HOLIDAY (i. e., festival in honor of the sun) OF ALL PAGAN TIMES." The origin of Sunday is lost in remote antiquity. It did not originate from any divine command, nor from piety towards God. It was set apart as a sacred day by the heathen world in honor of their chief god—the sun. It is from this fact that the first day of the week obtained the name of Sunday, a name by which it is known in many languages. Webster defines the word thus: "Sunday—so called because this day was anciently dedicated to the sun, or to its worship." Worcester uses similar words in defining the name: "Sunday—so named because anciently dedicated to the sun, or to its worship."

Verstegan says: "The most ancient Germans being pagans, and having appropriated the first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday." Again he speaks concerning the idols of our Saxon ancestors: "To the day dedicated unto the special adoration of the idol of the sun they gave the name of Sunday, as much as to say the sun's day, or day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with or in this idol correspond and co-operate." Jennings makes this adoration of the sun more ancient than the deliverance of the Israelites from Egypt; for in speaking of that deliverance, he represents the heathen as setting apart Sunday in honor of the sun. Upon this point the testimony of various first-day writers might be multiplied, but there can be no question in regard to it. Neither is the Bible entirely silent as to this heathen worship in the early history of the world.

As early as 624 B. C. we find Josiah putting "down the idolatrous priests," and "them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." 2 Kings 23:5. Jeremiah also connects the sun worship with the ancient Egyptians, and says: God "shall break also the images of the sun that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burn with fire." (Margin.) Jer. 43:13. Thus we can see the reason why God should give his law and Sabbath to the Israelites when he brought them out of the land of Egypt, and why he should give them the warning found in Deut. 4:19: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them," etc.

Thus we trace Sunday back to the original heathen worship, and here is its birthplace. It has ever been prominently connected with idolatrous worship, but in these latter times has stolen the livery of Heaven—the position of a Christian institution.

Shall we now as Christians fold our hands and shut our eyes to these important facts? Is it not our duty as men who profess to take the Bible, and the Bible alone, as the rule of our faith and practice, to vindicate God's law, and let this heathen tradition, christened by the Papacy, appear in its true deformity?

WOMAN'S POSITION IN THE CHURCH.

BY W. N. GLENN.

IN these last days, when skepticism is rife, and the enemies of God's truth are ever on the alert to spring opposition, the most palpable absurdities are trumped up to ensnare and confuse unwary Christian pilgrims. Amongst other stumbling-blocks that have been thrown in the way, there has been much questioning as to the part women should take in the work of the Lord. Some assume that she should not take any prominent part in gospel labor, whilst others would forbid her even to speak in the church.

Many a woman's heart has thus been chilled by inactivity, and many a female tongue, that might have become eloquent for the truth, has been beguiled into silence through a false persuasion that God would not approve her public testimony.

There is one instance on record that ought forever

to settle all doubts about God accepting the ministration of women, and revealing his will through them when it suits his purpose to do so. The record is found in 2 Kings, 22d chapter. It appears that the Jews, under the long and wicked reign of Manasseh, had become very much backslidden, and the temple desecrated by idolatry. Josiah began to reign when eight years of age, and "did that which was right in the sight of the Lord." In the eighteenth year of his reign he set about repairing the temple, and during the progress of the work the book of the law was found. The temple service and true worship of God must have been very much neglected, for this book seems to have been entirely new to the king and his associates. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes," thus showing that he was deeply humiliated, and thoroughly impressed with the importance of the discovery. He felt that God must be very angry with his people because of their long neglect of the law. Like a true penitent, his first thought was to go to the Lord. So he called the high priest and four other eminent and trusty persons, and commanded them to inquire of the Lord for himself and the people.

Now mark, the high priest was sent to inquire of the Lord; and one would suppose that he, of all, could make inquiry directly of Heaven. But he did not attempt to do so. The five commissioners of the king went to a woman named Huldah, a prophetess, and "communed with her." And the Lord heard, and answered by the mouth of the woman, thus acknowledging her office. And while curses were pronounced upon the place and upon the inhabitants, mercy was shown unto the king, because of his humble penitence. Thus was demonstrated the Lord's approbation of the whole proceeding.

PROFESSOR PAINE ON BAPTISM.

PROF. L. L. PAINE, D. D., who occupies the Chair of Ecclesiastical History in the Bangor Theological Seminary, has surprised some of his Congregational brethren by teachings which strike them as quite unexampled in theological seminaries of that denomination. At a recent anniversary a visitor was confounded to hear the statement made, without contradiction, in the examination of the classes in church history, that immersion was the primitive mode of baptism. He put the inquiry publicly through the *Christian Mirror*, whether that was the teaching of the Professor, and whether, if it was the truth, a good deal of argument against the Baptists must not be given up. Professor Paine replied with admirable spirit:—

"It may be honestly asked by some, was immersion the primitive form of baptism; and if so, what then? As to the question of fact, the testimony is ample and satisfactory. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point upon which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is, that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare deny it, and no historian who is worthy of the name would wish to.

"There are some historical questions concerning the church, on which the most learned writers disagree; for example, the question of infant baptism; but on this one, of the early practice of immersion, the most distinguished antiquarians, such as Bingham, Angusti (Coleman), Smith (Dictionary of the Bible), and historians, such as Mosheim, Gieseler, Hase, Neander, Milman, Schaff, Alzog (Catholic), hold a common language. The following extract from Coleman's *Antiquities* very accurately expresses what all agree to: 'In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said of sprinkling in the early period is that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it.' As one further illustration we quote from Schaff's 'Apostolic Church': 'As to the outward mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form.'

"But while immersion was the universal custom, an abridgement of the rite was freely allowed and defended in cases of urgent necessity, such as sickness, and approaching death, and the peculiar form of sprinkling thus came to be known as 'clinical' baptism, or the baptism of the sick. It is somewhat singular that no controversy of any account ever arose in the church on this question of the form of baptism, down to the Reformation. And hence it is difficult to determine with complete accuracy just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as a rule, the other as the exception, until, as Christianity traveled northward into a colder climate, the exception silently grew to be the rule.

"As late as the thirteenth century immersion still held its ground, as is shown in a passage in the *Summa Theologica* of St. Thomas Aquinas, where the arguments in favor of the two modes of baptism are compared, and the conclusion is drawn that immersion is the safer, because the more common form (*quia hoc habet communioem usus*). Three centuries later, in the time of the Reformers, sprinkling had become common, and even quite universal, although Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Schaff puts the date quite early enough, we think, when he says that 'not until the end of the thirteenth century did sprinkling become the rule and immersion the exception.' It is to be remarked, also, that this change occurred only in the Western or Latin church. In the Greek church, immersion has remained the rule to the present day."

Prof. Paine has evidently studied to some purpose. It would be well if some of his colleagues in the Bangor Seminary could profit by his instructions.—*Examiner and Chronicle*.

CELESTIAL PHENOMENA.

BY WM. PENNIMAN.

THE *Christian Herald* of Dec. 9, 1880, gives the following in regard to celestial phenomena: "The celestial commotions now engaging the attention of astronomers in this country and in Europe, are believed to indicate that mighty changes are in progress, not only in the planetary orbs but in the sun itself. The spots on the sun's surface observed two months ago, now cover two-thirds of its diameter or 190,000 miles, and the protuberances, first noticed by the French astronomer Tholeon, search almost to the corona. In the planet Jupiter there are also evidences of unwonted activity. An eminent astronomer says: 'Beneath the apparently quiescent envelope of this vast star, tremendous energies are at work, causing outbursts compared with which our grandest volcanic eruptions are utterly insignificant, and originating hurricanes which have been seen to sweep its skies for weeks with currents, moving over one hundred and fifty miles an hour.'

The *New York Herald* which has attained much celebrity for the accuracy of its weather forecasts, commenting on these facts, says: "The present celestial activity should be closely watched and compared with the phenomenal weather now transpiring in our own atmosphere. The new year, if we may judge from the present indications, promises to be one of marked meteorological phenomena, which should be diligently investigated from every view-point, stellar and terrestrial." These remarkable phenomena are sure to be diligently investigated by scientists, but to the Christian believer they are interesting chiefly because Jesus said that his coming would be heralded by signs in the sun, moon, and stars. Mark 21:25.

A MAN strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it is bound up, I am taking off the bandage continually, and examining the depth of the wound and causing it to fester till my limb becomes greatly inflamed, and my general health is materially affected, is there a person in the world that would not call me a fool? Now, such a fool is he, who by dwelling upon little injuries or provocations, causes them to agitate and inflame his mind. How much better would it be to put a bandage over the wound, and never look at it again.

STRANGE we do not realize how, day by day, we are crystalizing! Every thought, every act, every emotion, whether good or bad, tending to the one point—crystalization of character!

THE LITTLE FLOCK.

BY ELD. R. F. COTTRELL.

LAMBS among wolves. This is a simile, representing the condition of God's people among the people of the world. Hence they need to be as wise as serpents and as harmless as doves. Lambs should never become so intimately associated with wolves as to forget that they are lambs, or lose their own distinguishing characteristics and become so near like wolves that no difference can be seen. Lambs like best to associate with lambs.

The lambs are represented as few in number "in the midst of wolves." But will they be devoured? No; inasmuch as their Shepherd says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The little flock are safe amidst dangers. And there is a kingdom to be given to them—a heavenly fold is prepared for them, where they will be forever safe. No wolf can enter there. It is a safe and happy place where evil can never enter. And their Shepherd will lead them forth to green pastures, and to streams of living waters. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

THE INFALLIBLE POPE.

THE Pope of Rome was declared infallible, July 18, 1870, by the following decree:—

"We, therefore, faithfully adhering to the traditions received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Christian people, the sacred council giving it sanction; teach and define that it is a dogma divinely revealed, that the Pope of Rome, when he speaks *ex-cathedra*—that is, when discharging the duty of pastor and teacher of all Christians, he defines a doctrine by his supreme apostolic authority either about faith or morals, to be held by the universal church, by the divine assistance promised him in most blessed Peter—is possessed of that infallibility by which the divine Redeemer wished his church to be instructed; therefore, definitions of the Roman Pontiff of this description are of themselves irreformable and not from the consent of the church. But if any one shall presume to contradict this definition of *ours*, which may God avert, let him be anathema." (Accursed.)

The Pope had made great arrangements for a grand display, when the decree was to be read. He had made a scaffold on the east side of his palace, on which he planned to appear arrayed in glittering diamonds and pearls, so that the first rays of the rising sun would so make him glitter and shine, that the people would proclaim him God. But the sun did not rise in splendor that morning; it rose amidst clouds and storm. It is said to have been a very dark, gloomy day in Rome. While the infallibility decree was being read, the thunder and lightning was so terrific that a Cardinal sprang to his feet, exclaiming: "God is angry with the Pope on account of his words," and when the eyes of the aged Pontiff could no longer discern the writing, he handed the paper to a Cardinal to finish the reading.

On the very next day, July 19, Napoleon III. withdrew his army from Rome on account of the Franco-Prussian war. And Sept. 20, 1870, the Italians entered Rome, made the Pope practically a prisoner in the Vatican, took away from him the last vestige of temporal power, sold many of his goods at auction, and made Rome the capital of the Italian States. Thus the poor, deluded Pope was not as infallible in his power as he proclaimed himself to be in his opinions and doctrine.

How wonderfully has the word of the Lord been fulfilled concerning this great power. Prior to the time mentioned above, the Romish church was supported by different kings, who in turn supported her by the power of arms (see Rev. 17), but since this event she has been seated upon "the waters," which are explained to mean "peoples, and multitudes, and nations, and tongues." The Pope has been supported by Peter's pence, a small amount from each Catholic of all nations, though it constitutes a large sum in the aggregate. All that now remains of prophetic declaration as to her fate, is for her to "be utterly burned with fire." When this is done, the resurrection comes. The kingdom long ago promised to the faithful saints will be given. —*W. N. Tenney, in Bible Banner.*

THE cradle and the tomb, alas! so nigh—*Prior.*

THE CHILDREN'S AID SOCIETY.

THAT this society has been doing a good work for the poor in New York City, no one can doubt who examines its twenty-eighth annual report just issued. Upon this report the New York *Examiner and Chronicle* thus comments:—

"It is a report of large work done for those who are helpless to do for themselves. What a splendid thing it is for this Society to put on record that during the last year it had charge of 29,757 poor and homeless children; found homes for 1,895 boys, 1,531 girls, 132 men, and 206 women; and maintained 21 industrial schools, 11 night schools, 6 lodging-houses, a summer home, a sick mission, and several reading-rooms! It is not wonderful that the Society is able to trace to its labors in the past twenty-seven years a plain decrease in the number of youthful thieves and vagrants. In those years it estimates that it has cared for not less than 200,000 different boys and girls, and taught 100,000 girls in its industrial schools, thus opening up ways to useful life before these hundreds of thousands of children whose surroundings before the Society rescued them were such as must almost certainly have added them to the criminal classes."

"But the trustees think the time has come for some large things looking toward the permanency of the Society. They want to put \$15,000 into a summer home, and \$70,000 into new lodging-houses, to replace those which are in bad condition. And they want to create a powerful public sentiment against the continuance of the present wretched tenement system, in which they find one of the greatest hinderances to the progress of their good work. Attention is also called to two evils that ought to be remedied. First is the 'steady swallowing up by the factories of the children of the city,' in violation of the State laws; second is the increase of cheap, half-criminal lodging-houses for boys in the lower part of the city,—places which admit lads at any hour of the night, offer them the company of thieves and sharpers, easy access to a bar, and every inducement to wicked and criminal life. These resorts compete with the lodging-houses, and are well called 'dens of crime and vagrancy.'

"The report closes with the good news that \$15,000 have already been given to found a seaside sanitarium for next summer; that \$215,000 odd were received during the year; and that there is a small but comfortable balance left in the treasury. The work is one of the worthiest and noblest in which Christian humanity can engage."

WHEN a blessing comes to the church it will mean a surrender of old grudges, a forgiving of those who have wronged us, a wider Christian charity, a more patient endurance of sufferings for Christ's sake, a more self-sacrificing spirit of benevolence, a more complete separation from the world, a holier life and an intenser service. And perhaps the revival is withheld until the church comes to the point where she shall seek it, not with a qualified, but an absolute surrender and a holy willingness to be and do all that the Spirit shall command. We want a blessing—the shallowest experience can say that; but whether we want a searching and withering, an unsettling, it may be, of hopes long unquestioned, and a renewal of life when it means agony for souls and cross-bearing for Christ—that is a deeper question.—*Interior.*

It will be generally admitted that the need of the promise of the Father is at this time very great in the churches and in the land. The spiritual life is low. Conversions are fewer than they have been. The world crowds in upon the church. Skepticism is in the air. But the promise persists. The cloud overhangs. God waits to be gracious. Let the people of God be faithful. Look back upon the conditions of the divine answer to prayer in the apostolic church. Reproduce them. Let them be reproduced in any particular congregation, and a great work will be done there. Let them be reproduced in the church everywhere through this broad land, and a marvelous Pentecost will come as with a rushing mighty wind.—*Presbyterian Journal.*

WRESTLING CHRISTIANS.—That is the kind the Bible speaks about. When Jacob got his "new name," it was through wrestling that scarred and broke him. And whatever may have been the precise nature of that strange conflict in the darkness, there can be no doubt of the lesson it teaches. Great victories with God, and the preparation for great victories with men, come through an earnestness fitly called a wrestling with God.—*Christian at Work.*

TO BE occasionally advancing and just as occasionally retreating has not much in it that is commendable. It is an excellent arrangement for tides, but a very poor one for the churches.—*Morning Star.*

The Missionary.

NO GARNERED SHEAVES.

ALMOST ripe was the harvest,
With its wealth of waving grain;
And I looked for the reapers busy,
Scattered up and down the plain,
Oh, I watched till the fields were whitened,
But no one came to glean;
And I saw how the reapers, listless,
Just leaned on their sickles keen.

And I called, "O reapers hasten!
There's a chill breath over the plain;
Ye must gather the harvest quickly,
And bind up the ripened grain!"
But the reapers replied, "We're ready
To join in the harvest-home;
And we wait with our sickles sharpened,
Till the Master-reaper come."

Oh, where was the Master-reaper,
That he tarried when fields grew ripe?
And why were the reapers all listless
When their sickles were glancing so bright?
From places made fragrant with blossoms,
All over the fruit-strewn lands,
They were bringing the choicest of treasures
For the Master-reaper's hands.

And now, when the Lord of the harvest
Is calling all over his lands—
When the laborers, eager and joyous,
Are hastening with well-filled hands;
I know as they pass before him,
How he looks on his own, and grieves
For the wasted fields—for the many
Who are bringing no garnered sheaves.

MORAL INTEGRITY.

BY MRS. E. G. WHITE.

NOTHING with which we have to do is really small. It is only by exercising principle in the small transactions of ordinary life that our characters are formed. In the varied circumstances of life we are tested and proved, and thereby are qualified to fill more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained are not wavering between right and wrong, as the trembling reed in the wind, but as soon as matters come before them, they discern at once that there is a principle involved, and they will instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth. By being faithful in that which is least, it becomes easy for them, through acquired power, to be faithful in greater matters.

The education of many is not such as to strengthen those high moral qualities which will enable them to stand alone in the strength of God in defense of truth, amid the severest opposition, firm as a rock to principle, true to moral character, unmoved by censure, or human praise, or rewards, preferring death rather than a violated conscience.

The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are nerved with holy fervor, men of strong purpose, that are not easily moved, who can lay down every selfish interest and give all for cross and crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm, and their energy equal to the opening providence of God. Such qualifications as these are of more value than if men had untold wealth to invest in the work and cause of God. Moral integrity, energy, and strong purpose for the right, are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, whom he can make the repositories of his truth, who will correctly represent and exemplify its sacred principles in their daily life.

NEVADA CITY, CAL.

I HAVE been holding meetings in this place during the past six weeks, and the Lord seems to have blessed the word spoken notwithstanding the almost continuous storms which have prevailed. Twelve have taken their stand on the side of God's commandments, and will, I trust, prove faithful. Several of these are heads of families, and there are seven children, the watchcare of whom is a sacred trust delivered to their charge.

Have sold some fifteen dollars' worth of books, and canvassed all prominent points of present

truth. If the Sabbath-keepers of this place are earnest and persevering, they will be, with the blessing of God, of great use in holding up the light in this part of the State. May the Lord help us to work while it is yet day.
Feb. 20, 1881. E. A. BRIGGS.

GLEANINGS FROM THE EASTERN FIELD.

WISCONSIN, *Clark Co.*—Eld. H. W. Decker has been holding a series of meetings about half way between Maple Works and Loyal. Six have decided to obey the truth.

Albany and Monroe.—Jan. 14-17, Eld. G. C. Tenney held meetings with the church at Albany. Bro. Wm. Atkinson was chosen and ordained Elder. Assisted by Bro. Olsen, Bro. Tenney also held meetings with the church in Monroe, Jan. 19-23. Three substantial ones have recently taken hold of the truth here, and others are interested. An active Vigilant Missionary Society is sustained, whose labor is producing some very interesting results.

ALABAMA, *Bladen Springs.*—J. M. Elliott attended the quarterly meeting in this place, Jan. 16, 17. The meeting was one of more than common interest. The ordinances were celebrated, and all business transacted harmoniously. Bro. Elliott intends shortly to visit Mississippi.

NORTH CAROLINA, *Watauga Co.*—Friday and Sabbath, Jan. 22, 23, Bro. L. P. Hodges preached three times in the Dutch Creek settlement. He reports the friends there firm in the Sabbath truth. Two were baptized, two more have commenced to keep the Sabbath, and still others are deciding to do so.

IOWA, *Shelby Co.*—Eld. J. G. Matteson reports visiting the churches at Elkhorn, Altamont, and Bowman's grove. During the trip he baptized four, and five united with the church.

TENNESSEE, *Springville.*—Eld. C. O. Taylor, who has just returned to his field of labor in the South having recently buried his wife, spent two weeks with this church which has a membership of about ten. Two were taken under the watchcare of the church, awaiting baptism. Three signed the teetotal pledge, and four joined the tract and missionary society.

Temperance.

"A CALM VIEW OF THE TEMPERANCE QUESTION."

BY WM. PENNIMAN.

THIS is the subject of a lecture delivered in Tremont Temple, Boston, January 10, 1881, by Chancellor Howard Crosby, D. D., LL. D. We shall not attempt to review it, as it is too lengthy, but will only notice one or two points and give a few facts and quotations, which will overthrow his positions. This calm view of things is just what the devil wants. The prince of darkness likes to see the world rushing to destruction, and yet see those who profess to love God and Christianity, take a calm view of it. Take a calm view of the millions of drunkard's graves; don't shed a tear over the tens of thousands of widows and orphans; be calm when you hear the groans of the destitute and suffering, made such by king Alcohol! Be calm over the hundreds of millions of dollars which are spent to support the accursed liquor traffic!

Dr. Crosby goes so far as to say that our Saviour used intoxicating wine. He takes the position that wine that is not intoxicating, should not be called wine; in short, that wine is wine; and accuses the radicals of using a Solomonian sword, and dividing it, when the Bible does not. Probably Dr. C. thinks the "good" wine spoken of in the marriage feast of Cana of Galilee, had an extra fermentation. This must have been similar to that of which Solomon speaks, when he says: "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." Does Dr. C. look upon Solomon as radical in his advice, and upon our Saviour as taking a calm view of the question in using a little? If no other wine was used in the world but such as was made of water by our Lord, no harm would be done. We might make a comparison of the good and bad wines of the Bible, but a word to the wise is sufficient.

Dr. C. says: "A second reason why I believe the plan of total abstinence will not be adopted by the people, is its unmanliness."

"Tell it not in Gath, publish it not in the streets of Askelon," lest the friends of the rum-seller rejoice; lest the army of temperate drinkers triumph. The Bible says, "Abstain (not indulge a little) from fleshly lusts which war against the soul." It is just as unnecessary to try to demonstrate to a reasonable being that the habitual use of ardent spirits (the desire for which constantly increases) is not a fleshly lust, as it is to attempt to prove that twice two does not make four. The boot seems to be on the wrong foot this time, as the "unmanliness" is on Dr. C.'s side of the question. That which unmans a man, makes him unmanly. Take the man who is so enslaved to appetite that he thinks he cannot reform. He is decidedly unmanly; especially when he falls into the gutter, and animals walk independently over him. Of course this D. D. is not in favor of giving the drunkard an over-dose; he would not do anything to kill him who is already dead (in trespasses and sins); but he ought to know that if the temperate drinker keeps on tipping, he, like the drunkard, will finally tip over; and that is quite as unmanly as the unmanliness of the total abstinence men.

Again he says: "The selling and drinking of wine (perhaps he likes a little himself) is certainly not a crime; . . . but a total prohibition—the cardinal doctrine of the total abstinence people—at once brands wine drinking with theft, and violence." If a man in a drunken fit kills his wife, robs his neighbor, or burns a house, the law deals with him as a murderer, thief, etc. Yet, according to the Doctor's theology, the liquor selling, and the "wine drinking" are all right; whereas, the selling and drinking are the causes, and the murder, theft, etc., are but the effects. Who cannot see this? If it is right to make laws totally prohibiting murder, theft, and other kindred evils, why is it not right to make laws prohibiting the sale of that which is the cause of four-fifths, or of nine-tenths, of the evils which are cursing the world?

The *Christian Herald* of January 20, 1881, says: "A startling fact, disclosed by recently published statistics, suggests well-grounded apprehensions as to the permanence of our national prosperity. It appears that since 1870, the quantity of fermented liquors manufactured and consumed in this country, has more than doubled. Last year, the amount was nearly 414,000,000 gallons, or more than a quarter of a barrel for every man, woman, and child. The daily reports of our police courts show the dire evil this liquor is working on the people."

The *New York Evening Post* says "that in the year 1879 there was paid out for intoxicating drinks, by the people of Germany, the sum of \$650,000,000; and by those of France, \$580,000,000; of Great Britain, \$750,000,000; and of the United States, \$720,000,000; making the grand total of the world's bill for intoxicating liquors, \$2,700,000,000.

The following will demonstrate the unsafety of Dr. Crosby's position: "A late number of the *Princeton Review* contains a lengthy article on the liquor traffic, presenting the subject solely from the stand-point of public polity, and as it contains the gist of the arguments used in Kansas during the discussion on the constitutional amendment, and which are being made use of in this State, its conclusions are of considerable interest to the public. The author bases the right of the State to enact prohibitory laws on its police power, three branches of which he considers: Police for the prevention of offenses, police of the public health, and police of charity. Under the first head he produces statistics to show that the consumption of intoxicating liquors produces crime. In 1837 and 1838 there were over 11,000 crimes of a certain character committed in Ireland, while in 1839 there were only 1,097, and in 1840, 172. The cause of this remarkable decrease was the temperance movement instituted by Father Matthew. The consumption of spirits fell from 12,000,000 gallons to 5,000,000, and the revenue derived from its sale decreased some \$4,000,000. The number of prisoners confined in the Bridewell, at Dublin, fell in one year from 136 to 23, and 100 cells stood empty. The Smithfield Prison closed its doors. But there was no prohibitory law enacted, and everything drifted back to the old condition of things. The convictions for crime in the State of

Maine, with a prohibitory law, in 1874 were 1 to every 1,689 of population, while in the State of New York, exclusive of New York City, without a prohibitory law, they were one to every 620. Crime diminished 75 per cent in the State of Connecticut, under the prohibitory law of 1854, and in 1873, upon the restoration of the license, it increased 50 per cent in a single year. Under the head of public health, he quotes life insurance statistics, to show that where in a given number of risks ten temperate persons die between the ages of 15 and 20, eighteen intemperate persons die; between the ages of 20 and 30, ten temperate and fifty-one intemperate, and between the ages of 30 and 40, ten temperate and forty intemperate persons die in a given number of risks. Life insurance tables show that a temperate person's chance of living is, at 20, 44.2 years; at 30, 36.5 years; at 40, 28.8 years. An intemperate person's chance of living is, at 20, 15.6 years; at 30, 13.8 years; at 40, 11.6 years. The average life of drunkards is 35 years, and the average life of non-users is 64 years. From this shortening of life by drinking, there is an annual loss to the country, through loss of labor alone, of \$563,000,000. The connection between insanity and intemperance is demonstrated, and Dr. Hitchcock, President of the Michigan State Board of Health, is quoted as authority for the statement, that of the number of idiots in this country, 319,000 are made such by the use of alcohol, and 9,000 persons are annually made insane from the same cause.

"Under the third head, statistics are produced to show that the relation between intemperance and pauperism is that of cause and effect, and in a summing up of unusual power, the writer maintains that the prevention of the sale of intoxicating liquors is the removal of the chief cause of crime, the promotion of the public health, and the diminution of pauperism."

CANNOT BEAR RESTRICTION.

BY W. N. GLENN.

SATAN's prime minister, the liquor traffic, is very zealous in the matter of territorial conquest, as well as in the struggle for unlimited time for carrying on the work of human destruction. That "industry" not only demands the privilege of conducting its nefarious business twenty-four hours in the day, and seven days in the week, but insists that there shall be no space on earth exempted from its operations. It is about the only business in which man is engaged, endorsed by law, that is not willing to be limited in some respect, and which does not seem to realize the possibility of impropriety as regards time or place.

There is a little spot, two miles in diameter, enclosing the State University at Berkeley, within which it is unlawful to sell intoxicating liquors. This is more than the traffic can bear; it must get within that little circle also. There are several hundred young men there being educated, and if rum should be kept away from them during that important era of life it would be an irreparable loss to Satan. Under the law they must go at least a mile to get a drink of liquor. Some of them doubtless get it too often even at that distance, but the archdealer is so accommodating that he would "deliver" his wares to the customers' doors; then there are many at the University who do not as yet indulge at all, and these must be tempted. So it is necessary that the rum merchant be established a little nearer the institution of learning. The inevitable attorney is consulted; the law is believed to be "unconstitutional"—that strange fatality that seizes nearly all temperance laws in California.

The result is, the law has been violated and the offender arrested—merely to test the validity of the statute. The defendant demurred on the ground of unconstitutionality. The Justice sustained the demurrer, and the case will be appealed to the higher courts.

"I WISH I could join the Band of Hope," said a little boy about six years old, who stood shivering in the door-way of a saloon by his mother's side. "You are not old enough," replied his mother; "you can't understand it." "I guess I'm old enough to know better than to drink whisky," was the reply.

TEMPERANCE puts wood on the fire, meal in the tub, flour in the barrel, money in the purse, credit in trade, contentment in the house, clothes on the back, and vigor in the body.—Dr. Franklin.

The Home Circle.

NOT FAR.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be the last and forever,
Out of the resting place.

—English Congregationalist.

LIES—WHITE AND BLACK.

THERE are ten thousand ways of telling a lie. A man's entire life may be a falsehood, while with his lips he may not once directly falsify. There are those who state what is positively untrue, but afterwards say, "may be," softly. These departures from the truth are called "white lies;" but there is really no such thing as a white lie. The whitest lie that was ever told was as black as perdition. No inventory of public crimes will be sufficient that omits this gigantic abomination. There are men, high in Church and State, actually useful, self-denying, and honest in many things, who, upon certain subjects, and in certain spheres, are not at all to be depended upon for veracity. Indeed, there are multitudes of men who have their notions of truthfulness so thoroughly perverted, that they do not know when they are lying. With many it is a cultivated sin; with some it seems a natural infirmity. I have known people who seemed to have been born liars. The falsehoods of their lives extended from cradle to grave. Prevarication, misrepresentation, and dishonesty of speech appeared in their first utterances and was as natural to them as any of their infantile diseases, and was a sort of moral croup or spiritual scarlatina. But many have been placed in circumstances where this tendency has day by day, and hour by hour, been called to larger development. They have gone from attainment to attainment, and from class to class, until they have become regularly graduated liars.

The air of the city is filled with falsehoods. They hang pendent from the chandeliers of our finest residences; they crowd the shelves of some of our merchant princes; they fill the sidewalk from curb-stone to brown-stone facing. They cluster around the mechanic's hammer, and blossom from the end of the merchant's yardstick, and sit in the doors of churches. Some call them "fiction." Some style them "fabrication." You might say that they were subterfuge, disguise, delusion, romance, evasion, pretence, fable, deception, misrepresentation; but, as I am ignorant of anything to be gained by the hiding of a God-defying outrage under a lexicographer's blanket, I shall chiefly call them what my father taught me to call them—*lies*.

I shall divide them into agricultural, mercantile, and mechanical; leaving those that are professional, social, and political for some other chapter.

First, then, I will speak of those that are more particularly *agricultural*. There is something in the perpetual presence of natural objects to make a man pure. The trees never issue "false stock." Wheat-fields are always honest. Rye and oats never move out in the night, not paying for the place they have occupied. Corn shocks never make false assignments. Mountain brooks are always "current." The gold on the grain is never counterfeit. The sunrise never flaunts in false colors. The dew sports only genuine diamonds.

Taking farmers as a class, I believe they are truthful, and fair in dealing, and kind-hearted. But the regions surrounding our cities do not always send this sort of men to our markets.

Day by day there creak through our streets, and about the market-houses, farm-wagons that have not an honest spoke in their wheels, or a truthful rivet from tongue to tail-board. During the last few years there have been times when domestic economy has foundered on the farmer's firkin.

Rural districts are accustomed to rail at great cities as given up to fraud and every form of unrighteousness; but our cities do not absorb all the abominations. Our citizens have learned the importance of not always trusting to the size and style of apples in the top of a farmer's barrel, as an indication of what may be found farther down. Many of our people are accustomed to watch to see how correctly a bushel of beets is measured; and there are not many honest milk-cans. Deceptions do not all cluster around city halls. When our cities sit down and weep over their sins, all the surrounding counties ought to come in and weep with them.

In the next place we notice *mercantile* lies. Those before the counter and behind the counter. A merchant can, to the last item, be thoroughly honest. There is never any need of falsehood. Yet how many will, day by day, hour by hour, utter what they *know* to be wrong. You say that you are selling at less than cost. If so, then it is right to say it. But did that thing cost you less than what you ask for it? If not, then you have lied. You say that article cost you twenty-five dollars. Did it? If so, then all right. If it did not, then you have lied. Suppose you are a purchaser. You are "beating down" the goods. You say that that article, for which five dollars is charged, is not worth more than four. Is it worth no more than four dollars? Then all right. If it be worth more, and, for the sake of getting it for less than its value, you willfully depreciate it, you have lied. You may call it a sharp trade. The recording angel writes it down on the ponderous tomes of eternity—"Mr. So and So, merchant on Water street, or in Eighth street, or in State street; or Mrs. So and So, keeping house on Beacon street, or on Madison avenue, or Rittenhouse square, told one lie." You may consider it insignificant, because relating to an insignificant purchase. You would despise the man who would falsify in regard to some great matter, in which the city or the whole country was concerned; but this is only a box of buttons, or a row of pins, or a case of needles. Be not deceived. The article purchased may be so small you can put it in your vest pocket, but the sin was bigger than the Pyramids, and the echo of the dishonor will reverberate through all the mountains of eternity.

You throw out on your countersome specimens of handkerchiefs. Your customer asks, "Is that all silk? no cotton in it?" You answer, "It is all silk." Was it all silk? If so, all right. But was it partly cotton? Then you have lied. Moreover, you lost by the falsehood. The customer, though he may live at Lynn, Doylestown, or Poughkeepsie, will find out that you defrauded him, and next spring, when he again comes shopping, he will look at your sign and say: "I will not try there. That is the place where I got that handkerchief." So that, by that one dishonest bargain, you picked your own pocket and insulted the Almighty.

Would you dare to make an estimate of how many falsehoods in trade were yesterday told by hardware men, and clothiers, and fruit-dealers, and dry-goods establishments, and importers, and jewelers, and lumbermen, and coal-merchants, and stationers, and tobacconists? Lies about saddles, about buckles, about ribbons, about carpets, about gloves, about coats, about shoes, about hats, about watches, about carriages, about books,—about everything. In the name of the Lord Almighty, I arraign commercial falsehoods as one of the greatest of abominations in city and town.

In the next place, I notice *mechanical* lies. There is no class of men who administer more to the welfare of the city than artisans. To their hand we must look for the building that shelters us, for the garments that clothe us, for the car that carries us. They wield a widespread influence. There is much derision of what is called "*muscular Christianity*;" but in the latter day of the world's prosperity, I think that the Christian will be muscular. We have the right to expect of those stalwart men of toil the highest possible integrity. Many of them answer all our expectations, and stand at the

front of religious and philanthropic enterprises. But this class, like the others that I have named, has in it those who lack in the element of veracity. They cannot all be trusted. In times when the demand for labor is great, it is impossible to meet the demands of the public, or do work with that promptness and perfection that would at other times be possible. But there are mechanics whose word cannot be trusted at any time. No man has a right to promise more work than he can do. There are mechanics who say that they will come Monday, but they do not come until Wednesday. You put work in their hands that they tell you shall be completed in ten days, but it is thirty. There have been houses built of which it might be said that every nail driven, every foot of plastering put on, every yard of pipe laid, every shingle hammered, every brick mortared, could tell of falsehood connected therewith. There are men attempting to do ten or fifteen pieces of work who have not the time nor strength to do more than five or six pieces; but by promises never fulfilled keep all the undertakings within their own grasp. This is what they call "*nursing*" the job.

You cannot always calculate correctly, and you may fail because you cannot get the help that you anticipate. But now I am speaking of the willful making of promises that you know you cannot keep. Did you say that that shoe should be mended, that coat repaired, those brick laid, that harness sewed, that door grained, that spout fixed, or that window glazed, by Saturday, knowing that you would neither be able to do it yourself nor get any one else to do it? Then, before God and man, you are a liar. You may say that it makes no particular difference, and that if you had told the truth you would have lost the job, and that people expect to be disappointed. But that excuse will not answer. There is a voice of thunder rolling among the drills, and planes, and shoe-lasts, and shears, which says: "All liars shall have their place in the lake that burneth with fire and brimstone."

May God extirpate from the world commercial lies, mechanical lies, and agricultural lies, and make every man, the world over, to speak truth with his neighbor!—*T. De Witt Talmage*.

ERRORS IN MARRIAGE.

MANY of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced.

But an error in marriage goes to the very root and foundation of life. It is said that no man is utterly ruined until he has married a worthless wife; and so every woman has a future before her until she is chained, in a wedlock which is a padlock, to a wretched and unworthy man. The deed once done can not be recalled. The wine of life is wasted and the goblet is broken, and no tears and toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps lest in the most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behavior since they were married. Good husbands make good wives, and good wives make good husbands; and the scolding or intemperate, or slatternly partner often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might, by a little self-denial, and forbearance, and gentleness and old-time courtesy, make their home brighten like the gates of Eden, and bring back the old love that blessed the happy, golden days gone by.

Suppose the wife does not know quite so much as you do; well, you showed your great judgment when you thought her the chief among ten thousand! Or, if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was, and could not be convinced to the contrary! So perhaps you are not so unevenly matched after all; and if one has had better opportunities since married, then of course that one should teach, and cultivate, and encourage the other, and so both journey on together. But if one has grown worse and sunk lower than

at the beginning, perhaps even then, patience and toil and sunshine may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home! How blessed for the husband to bring back to the gates of paradise the woman who, through weakness, may have been led astray.—*Methodist Advocate.*

THE FIRST WRONG BUTTON.

"DEAR me!" said little Janet, "I buttoned just one button wrong, and that made all the rest go wrong;" and Janet tugged away and fretted, as if the poor buttons were quite at fault for her trouble.

"Patience! patience!" said mamma, smiling at the little fretful face, "and next time look out for the first wrong button; then you'll keep all the rest right. And," added mamma, as the last button was put in its place and the scowling face was smooth once more, "look out for the first wrong deed of any kind; another and another is sure to follow." Janet remembered how, one day not long ago, she struck baby Alice; that was the first wrong deed. Then she denied having done it; that was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one went wrong—because her naughty little hand struck the baby! The best thing she could do to make it right again was to tell mamma how naughty she had been and ask her to forgive her; but that was much harder than just to do the buttons again.

Janet thought it all over, and between the buttons and her very unhappy day I think she learned never again to forget to look out for the first wrong deed.—*Selected.*

ITEMS OF NEWS.

—Eleven Christians were killed, the 16th, by the Turks.

—Two families have been poisoned at Rondout, N. Y., by bad pork.

—Small-pox has closed the State Normal School at Trenton, New Jersey.

—The headquarters of the Irish Land League has been removed to Paris.

—The grounding of a steamer in the Suez Canal has stopped all traffic there.

—The Kurds are collecting a considerable force for another invasion of Persia.

—A genuine storm of thunder and lightning visited Oakland last week Tuesday.

—The tunnel under the Hudson river is advancing at the rate of five feet a day.

—A saloon-keeper in Rockford, Ill., has recently been fined \$200 for violation of law.

—An electric light company has been organized at Detroit, with a capital of \$500,000.

—The Czar is sending Aids-de-Camp to distribute money in the famine-stricken villages.

—The Internal Revenue raiders of Nashville, Tennessee, have destroyed three distilleries.

—The greatest destitution prevails in Yorkshire, England, on account of the strike of colliers.

—John W. Young, son of Brigham, was arrested in Denver, Col., the 15th, on a charge of bigamy.

—The rainfall for the season in Sacramento has been 22.02 inches; to the same date in 1880, 8.08 inches.

—Two Alpine avalanches have entirely swept away the village of Breven, Switzerland. Fifteen persons killed.

—While Parnell was in Paris, all communication between him and his English friends was carried on by couriers.

—The small-pox is reported as epidemic in Honolulu. Up to Feb. 10, forty cases and three deaths occurred.

—The Universalist churches in this country have increased from 656 to 739 since 1877, and the membership from 32,947 to 38,048.

—The trial of J. M. Killoch, for murder of Chas. De Young, has begun in the Superior Court, the jurors having at last been obtained.

—The Reichstag at Berlin was opened last Tuesday with a speech from the throne by Emperor William. Von Gossler is elected President.

—Ice in the bays and harbors about Long Island is reported twenty inches thick, and still doing much damage to wharves and shipping.

—A three days' imprisonment, and a fine of \$5.75, is the sentence just pronounced upon a man in Mexico for cutting timber on public lands.

—The "Chicago Sabbath Association" has publicly announced its intention to enforce in that city the Sunday observance laws of the State.

—In Cincinnati it has been found necessary to suppress by special ordinance the indecent and immoral plays which have long disgraced that city.

—Joseph Cook, it is reported, proposes to proceed on a mission to the Hindoos, to counteract the views of Theodore Parker, which have been propagated there.

—Notwithstanding the distress of that country, the Roman Catholic bishops of Ireland, in a recent audience with the Pope, presented him with a purse of over \$40,000.

—Over three hundred people annually commit suicide in Berlin, and in Prussia the number is rapidly increasing. Another proof of the work infidelity does for mankind.

—Congress proposes to devote a little over ten millions to the improvement of rivers and harbors in the United States. This may seem like a large sum, but this is a large country.

—The Franklin Beet Sugar Factory, Franklin, Mass., uses about one hundred tons of beets per day in making sugar. The factory covers nearly two acres. The beets yield ten per cent of sugar.

—The negro laborers in the Virginia tobacco belt are forming a league, which prohibits the members from hiring to white planters, the object being to force the land-owners to work tracts on shares.

—30,400 signatures were obtained to the petition asking the President to pardon the Mussel Slough settlers recently convicted in the U. S. District Court. The petition has been sent to Washington.

—Governor Murray, of Utah, has been paying General Garfield a visit at Mentor, and claims to have evidence that the Mormon question will have early and vigorous treatment by the next President.

—It is stated that Victor Hugo is presently to issue a manifesto favoring Home Rule, much to the indignation of his friends, who claim that Parnell "has taken undue advantage of the old man's political dotage."

—Seventy-five boys connected with the Massachusetts State Reform School at Westborough, objected to being reformed any more last week, and skedaddled. But fifteen of them were captured. So says a New York paper.

—The New York *Herald*, in reviewing the late census statistics, finds that while the increase of the black population of the fifteen Southern States during the decade preceding 1870 was only 5½ per cent, the increase during the last ten years was more than 33 per cent.

—The movement in the Christian church to erect a new house of worship at Washington in honor of Gen. Garfield's election, is advancing so satisfactorily that instead of the \$35,000 asked for, it is expected that double that amount will be raised, and the sum may amount to \$100,000.

—The English alphabet has 26 letters, the French 25, the Italian 20, Spanish 27, German 26, Slavonic 42, Russian 35, Latin 23, Greek 24 (16 until 406 B. C., when the 24 Ionic characters were introduced), the Hebrew 22, the Arabic 28, Persian 82, Turkish 28, Sanscrit 44, Chinese 214.

—It may interest some people to know that America consumes about one-sixth of all the champagne made. Russia and England are the principal consumers, then comes France, and next America; Germany is the smallest consumer, preferring her own wines, and Italy takes comparatively little to us.

—Fully one-half of the 30,000 newspapers of the world are published in English. The United States alone publishes 9,500, or about one-third of the whole, while Great Britain and Ireland have one-third of that many, or about 3,000. No other city in the world has as many newspapers as New York, viz., 500.

—A telegram from Ottawa, Canada, Feb. 20, states that "while in a procession of Sunday-school scholars at Hull, a girl, named Garrett, was abducted by her brother-in-law, aided by over 100 French Canadians, who attacked the procession. The whereabouts of the girl is a mystery. The girl's conversion to Protestantism is the only known reason for the act."

—It is said that the monopoly of land in Scotland is even greater than in Ireland. Scotland contains 19,000,000 acres, most of which is sterile and stubborn land. Of that which is worth claiming, one man holds 1,358,000 acres; another, 500,000; a third, 424,000; a fourth, 373,000. Twelve persons hold the bulk of the arable land in Scotland, and its population of something over 3,000,000 includes 350,000 paupers.

—The Methodists have given the people of North India the novelty of a camp-meeting. It is stated that there were over eighty tents and huts in the grove, and over eight hundred campers. All the services were in Hindustani. "The exercises closed," says an eye-witness, "by marching out into the grove, which had been lighted up at nine o'clock at night, and forming a circle, with joined hands, to make an unbroken ring, thereby representing that we are *one in Christ*,—no nationality, no caste, no class, no color,—all one in Jesus our Saviour. In this land of caste and prejudices the scene was intensely impressive. All who retained enmity or caste spirit in their hearts were told to break the ring and step out. The responses came from all parts of the circle: 'There are none such now.'"

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 24, 1881.

PREMIUM OFFER RENEWED.

OUR offer to furnish Geikie's Life of Christ to new subscribers for the SIGNS for \$2.10, met so hearty a response from all quarters, that we began at once to arrange for the purchase of several thousand copies more so that we could extend the offer to August instead of the first of April. Since ordering the books, we have received words of high commendation for both the paper and the book from persons who had not seen it but had subscribed through the recommendation of friends. Many good workers have pledged their best efforts to secure a large number of new subscribers, if the offer is continued several months longer, and we therefore extend the offer to August or September.

We should be pleased to hear from every one of our old friends who have worked for our paper in the past. All living east of the Rocky Mountains who wish to obtain outfits for canvassing, or to learn more particulars about the work, will save time by corresponding with the secretaries of their State Tract Societies, as they have the outfits on hand and are prepared to give any information desired about the canvass.

W. C. WHITE.

WORDS OF WORKERS.

BRO. PURDON of Vermont writes: "Your premium for the SIGNS, Geikie's Life of Christ, was received all right. I have read the book nearly through and have found it very interesting. I can heartily indorse your recommendations. I have sent circular letters to every T. and M. officer and to other brethren throughout the State, calling their attention to your liberal offer, and the importance of improving the present opportunity of securing a large number of single subscriptions for the SIGNS."

From Iowa: "I think a few will canvass for the SIGNS in this State. Geikie's Life of Christ is a fine premium."

Eld. Robinson says: "I shall use my influence in behalf of the circulation of the SIGNS and the premium now offered, and see no reason why a good many subscribers cannot be obtained in this way. Work in this direction, while it calls for earnest and prayerful thought to make it a success, will not affect the finances of our societies which are, some of them, lifting about all they can in that direction. I trust your expectations may be more than realized, and will endeavor to bring it about so far as I can in New England."

OUR readers will find in the Sabbath-school department of this paper quite a lengthy extract from our premium book, the "Life of Christ." The picture presented of the early home of our Saviour is interesting and impressive, and is a fair specimen of the other descriptive portions of the volume.

SPURGEON gives a bit of wholesome advice as to the public prayers of the church, when he says: "It is my solemn conviction that the prayer is one of the most weighty, useful and honorable parts of the service, and that it ought to be even more considered than the sermon. There must be no putting up anybodies or nobodies to pray, and then the selection of the abler man to preach. Appoint the ablest man to pray, and let the sermon be slurred rather than the approach to Heaven."

THE Independent Presbyterian church, of this city, has been divided, and the seceding members have organized a new Unitarian church. It is but a few years since Dr. Hamilton so departed doctrinally from orthodox Presbyterianism that he was deposed from the ministry of that denomination. Quite a large number of his congregation, being in sympathy with their pastor, left the old church and joined with him in the organization of the Independent church, and the erection of a substantial edifice. Having had a taste of "independence," "free thought," etc., it was but natural that some should want more of it. Hence the new move. Dr. Stebbins, of San Francisco, is to supply the pulpit for awhile.

"SADLER'S Catholic Directory and Ordo," for 1881, gives some important statistics of the progress of Roman Catholicism in the United States, which may not be

without interest to Protestants generally. There are now twelve Archbishops with forty-eight suffragans, eight vicarates apostolic, and one prefecture apostolic. The number of priests returned is 6,402, and there are 1,170 ecclesiastical students preparing for the priesthood. The churches in the country have increased to 5,856, and the population is estimated at 6,377,330. The progress of parochial schools show immense exertion and sacrifice to educate children. In 2,383 schools there are 423,383 children.

IN the English Episcopal church of Yokohama, Japan, it was announced a short time since, that a special service of prayer for missions had been appointed. Great pains was taken to have a full meeting. The day arrived. The people assembled early, to hear only that it would be impossible to pray for missions that day, because the prayers had not arrived. It was all due to the negligence of the Bishop of London. There is a droll humor about this that our good neighbor, *The Churchman*, we are afraid, will fail to quiet.—*Herald of Truth*

A SHORT time since it was rumored that Parnell, the founder of the Land League, was again to visit the United States. This he declines to do, preferring to remain in Ireland and Parliament during the present crisis. In an address recently sent to the National Land League, he states that the Irish members which were expelled from Parliament have decided to remain in their places, and offer every possible resistance to the passage of the Coercion and Arms bills. He does not think that arrests will be frequent in Ireland, and urges the Leagues to continue their organizations just as before, and have others ready to take the place of those who may be arrested. "By this policy of passive endurance," he adds, "Irish people will command the respect of the world, and prove themselves worthy of freedom." Of the tenant farmers he says, "They are not called upon to make a great sacrifice, or run much risk themselves. They are simply asked not to pay unjust rents, and to refuse to take farms from which others have been ejected for such refusals." In view of such statements as these, and the fact that the door of Mr. Gladstone's residence is guarded night and day, to prevent Fenian attack, and that the Prime Minister of England for like prudential reasons is accompanied by police when he goes to the House of Commons, there is little reason to wonder that the question is regarded as an urgent one.

GEORGE MULLER AND HIS WORK.

THIS English "exponent of faith and prayer," whose fame has for years been international, is now about to bring his visit to this country to a close. Among other facts of his wonderful experience recently embodied in a sermon preached in New York, were the following:—

"For fifty years and six months I have obtained through the Lord all the temporal necessities for myself and my family, without having been obliged to ask any human being for assistance. I have been able to found 107 schools, the annual cost of maintaining which is \$100,000. In these schools, by God's help, 9,500 pupils have been converted. I have been able, through God, to distribute 600,000 copies of the Bible in all parts of the world. In the last forty years I have sent 73,000,000 books to all parts of the globe to believers and to unbelievers. God has enabled me to build five orphan asylums, which are so large that they contain in all about 500 rooms. These cost \$600,000, but I had \$25,000 more than I needed. We accommodate in these 2,050 children, and have 108 assistants. The annual expense of running these asylums is \$220,000. All my assistants I get through God's instrumentality. 140 missionaries have been aided and sent forth to work, and 5,947 orphans have been sent out to occupy honest if not honorable positions in society. My unflinching remedy for all misfortunes has been prayer and faith. I beseech you, therefore, not to be discouraged, but to continue your work, whatever it may be, believing implicitly that your prayers will be granted if you have fulfilled the necessary conditions."

WHAT is your record for the past week? How will you feel when it comes up for inspection at "the great day?" If it is not just right in God's sight, will you not be sure to make the coming week one full of honest effort to do for Christ's sake.

WHEN the people go to church for entertainment, it is a matter of small importance whether they go at all.—*Christian Register*.

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