

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.]

"WAITING FOR THE ADOPTION."

(Rom. 8:23.)

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn:
Waiting, because the appointed age
Has not told out its years,—
Waiting, because a groaning earth
Has not wept all its tears.

Toil-worn and very weary,—
For the waiting time is long;
Leaning upon the promise,—
For the Promiser is strong;
Waiting, because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved;
It is the Father's will.

Waiting, 'mid cruel taunting
From many a scornful foe,—
Chilled by the bitter night winds,
The lamp of faith burns low;
Waiting, because a patient God
Is pitiful and kind,—
The seeking Shepherd may not leave
One halting lamb behind.

Waiting, 'mid angry billows,
For the breaking of the light,—
Heart-sick, and sad, and fretful,
With toiling all the night!
Waiting, because the Master stands
To watch the rising tide,
And He would have us cast the net
Upon the other side.

Waiting, while skies still blacken
With storm-clouds hanging low,
Eyes fail with looking upward
To find the emerald bow.
Waiting, because the Master's eye
Is on the ripening grain,
Th' impatient sickle must be stayed,
Waiting the "latter rain."

Waiting with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply *He* should call.
Waiting because the mighty stream,
Flows on with ceaseless tide;
There's room within the palace halls—
The open door stands wide.

Beguilin waiting hours,
With rapturous thoughts of home.
Breathing a yearning whisper,
"When will the Master come?"

Hark! get thee to the mountains,
There is sound of distant song,
The Bridgroom King is coming,
For His bride has waited long!

—British Herald.

General Articles.

A LESSON FOR MOTHERS.

BY MRS. E. G. WHITE.

WHILE Israel was sorely harassed by the children of Ammon on the east, and the Philistines on the west, the Lord hearkened to the prayers of his people, and began to work for their deliverance. After eighteen years of oppression, they made war against the Ammonites, and effectually destroyed their power. But a backsliding and idolatrous people soon forgot the lesson which divine wisdom had so often sought to teach them. As they continued to depart from God, he permitted them still to be oppressed by their powerful enemies, the Philistines.

For a period of forty years the children of Israel were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, unit

with them in commerce, in pleasure, and even in worship, until they seemed to be identified with them in spirit and interest. Then these professed friends of Israel became their bitterest enemies, and sought by every means to accomplish their destruction.

There is still, as with ancient Israel, a constant tendency among the professed people of God to depart from the Lord's instructions, and to imitate the customs and practices of worldlings. The people of the world have given themselves to the service of Satan; and their hearts are opposed to the religion of Jesus Christ. They may profess to acknowledge him as their Redeemer, but they have the same hostility as did the heathen of old, to that religion which calls for self-denial and self-sacrifice. The spirit of the world to-day is the same that prompted the rejection and crucifixion of the Prince of Life; the same that has consigned his followers to imprisonment, exile, and death. The Christianity which will yield to the influence of the world, and conform itself to their principles and customs, is looked upon with favor by men who are the enemies of God. But when the necessity for holiness of heart and life is presented, then the world feels that its rights are endangered. When the church rebukes fashionable follies, demoralizing amusements, extravagance, and self-indulgence; when Christianity is spiritual, positive, earnest, and aggressive,—then the opposition of the world will be excited.

Our Saviour plainly taught that there could be no harmony between his followers and the world. "Marvel not that the world hate you. Ye know that it hated me before it hated you." The world will love its own. Those who value the things which it values, will enjoy its friendship. It is the spirit of the world that separates us from God. It is the love of those things which he has condemned that brings his displeasure upon us. As in olden times, the Lord still sends his messengers with words of warning and reproof. He makes it our duty to hear, to understand, and to obey. There are evils among the people of God that call for reform. The light of the present age, the experience of the church in ages past, the teachings of the sacred word for this time,—all bid us go forward.

There were still in Israel true-hearted ones whose souls were filled with anguish because of the condition of their people. Their prayers of confession, penitence, and faith, went up without ceasing before God. He was not indifferent to their cries, but while there was apparently no response, his providence was preparing for them help suited to their condition. There was not to be found in all Israel a man through whom the Lord could work for the deliverance of his people. The erroneous education given to children, indulgence of appetite, and conformity to the practices of heathenism, had greatly lessened both physical and moral power.

Godly fathers and mothers looked with gloomy forebodings to the future. Many a mother had secretly cherished the hope that she might give to God and to Israel a son who should deliver his people from the oppressor's power. But as parents saw their children coming up with perverted appetites and uncontrolled passions, the inquiry arose, What will the end be? What part will these youth and children act in the great drama of life? In the hearts of many mothers, hope battled against fear; but in other hearts reigned only discouragement and despair. What could the mother do to avert the threatened evils? How could she train her children for God? How banish the nameless terror which oppressed her soul? "Spare us, O God, spare us!" was the oft-repeated prayer. "Let not thy people perish; let us not see our children a prey of the enemy."

At this time the Lord appeared to the wife of Manoah, an Israelite of the tribe of Dan, and informed her that she should have a son; and in

view of this, he gave her special instruction concerning her own habits, and also for the treatment of her child. "Now therefore, beware, I pray thee, and drink neither wine nor strong drink, and eat not any unclean thing." He also directed that no razor should come upon the head of the child, for he was to be consecrated to God as a Nazarite from his birth, and through him the Lord would begin to deliver Israel from the Philistines.

The woman sought her husband, and after describing the heavenly visitant, she repeated the message of the angel. Then, fearful that they should make some mistake in the important work committed to them, the husband prayed earnestly, "Let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

In answer to this petition, the angel again appeared, and Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated,— "Of all that I said unto the woman, let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. All that I command her let her observe."

Manoah and his wife knew not that the One thus addressing them was Jesus Christ. They looked upon him as the Lord's messenger, but whether a prophet or an angel, they were at a loss to determine. Wishing to manifest hospitality toward their guest, they entreated him to remain while they should prepare for him a kid. But in their ignorance of his character, they knew not whether to offer it for a burnt-offering or to place it before him as food.

The angel answered, "Although thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord." Feeling assured, now, that his visitor was a prophet, Manoah said, "What is thy name, that when thy sayings come to pass we may do thee honor?"

The answer was, "Why askest thou after my name, seeing it is secret?" Perceiving the divine character of his guest, Manoah "took a kid, with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on." Fire came from the rock, and consumed the sacrifice, and as the flame went up toward heaven, "the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground." There could be no further question as to the character of their visitor. They knew that they had looked upon the Holy One, who, veiling his glory in the cloudy pillar, had been the guide and helper of Israel in the desert.

Amazement, awe, and terror filled Manoah's heart, and he could only exclaim, "We shall surely die, because we have seen God!" But his companion in that solemn hour possessed more faith than he. She reminded him that the Lord had been pleased to accept their sacrifice, and had promised them a son who should begin to deliver Israel. This was an evidence of favor instead of wrath. Had the Lord purposed to destroy them, he would not have wrought this miracle, nor given them a promise which, were they to perish, must fail of fulfillment.

The words uttered by the angel convey an important truth. Our Creator himself declares that the mother's habits prior to the birth of her child will affect its character and destiny. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may now understand her duty. She may know that the character of her children will depend vastly more upon her own habits before their birth, and her personal efforts after their birth, than upon external advantages or disadvantages.

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If the mother would be a fit teacher for her children, she must form habits of self-denial and self-control before their birth. She imparts to them her own qualities of blood, her own strong or weak traits of character. If her ways are established in God, if she heeds the admonitions which he gives, she will do her part to give right character, right temper, and right appetites, to her offspring.

Said the angel, "Let her beware;" that is, be prepared to resist temptation, and stand firmly at her post. Let principle control her appetites and her passions. Of every mother it may be said, "Let her beware." There is something to shun, a necessity of guarding herself if she would seek eminence for the gift of God in her child. If she is unstable, double-minded, unprincipled, she will in most cases cause the future ruin of her child. Her fixed principles of action, her unbending purpose to adhere to right rules, as the wisdom of God dictates, will give these same traits of character to her child. The Lord has spoken, and his words are not to be disregarded.

The divine command was very explicit, prohibiting the use of the fruit of the vine. Every drop of stimulant taken by the mother as a gratification of the appetite, endangers the physical, mental, and moral health of her offspring, and is a direct sin against her Creator. The accumulated misery and wickedness in our world exists in consequence of disregarding the express commands of God. The restrictions are given by the One who made man, who instituted the laws controlling his physical being, and who knows what is for his good. Dare any regard the lesson with indifference?

SANCTIFICATION.

IMPORTANT POINTS TOUCHED UPON.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which, was quick and strong perceptions, which gave them a talent for making money; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder often said to his brother, "Come on Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus, Jacob by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother, of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who from his peculiar constitution, expected every good thing, and every advantage belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if any body was. Jacob, however, who was constitutionally generous and unselfish, felt that if any body was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes;

he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example, to save men, making no display. Few knew him.

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Jacob Schoonerhoven was asked to give his views of "Sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation; taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still binding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who knew not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification, in the light of loving God with all my heart, and loving my neighbor as myself,—not so much a work of the emotions as of the judgment,—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five days in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do Lord. The Lord said: 'Very well, and now Jacob, prove thy word in thy life.'

"I went to my house in a happy frame singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Masons, and was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts, which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on and said: 'Peter keep your colts, they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which is mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob, remember thy word.' I said: Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in

a few years. It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes, which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, and to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered: 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stepped into my barn and cried: 'Speak Lord, for thy servant heareth.'—The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea Lord, take all. Thou gavest, and, if thou takest all away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe Brother Schoonerhoven, that you do not profess sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor, and civil office; has ever remained pro-slavery, opposed to the Maine law, and has gone with the most profane and debauched political party. The Judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper, and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."

NO ONE can hide from the Judgment. A century ago an infidel German countess, dying, gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the whole should be fastened together by strong iron clamps. On the stone, by her order, these words were cut: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there, slowly and surely, until it burst the clamps asunder, and lifted the immense blocks. No wonder the people of Hanover look at that tree and that opening grave as God's answer to the terrible defiance of the young countess. Certain it is that no one can hide from that universal exposition.—*Selected.*

PEACE PROSPECTS.

ONE of the least pretentious of the anniversary meetings of this year was that of the Universal Peace Association, held at the Rev. Dr. Bellows' Church, in this city. One of the principal speakers, M. Fezandie, from Geneva, Switzerland, expressed the opinion that the resource of deciding international differences by courts of arbitration was assuming a favorable aspect in Europe, and diplomatists, he thought, attached great weight to it. There is undoubtedly a stronger tendency to adjust disputes by negotiation and by arbitration; but the fact remains that the strongest power in Europe to-day is strong because it is a great military power, and has shown the world that it cannot with impunity be meddled with. Protracted wars are less likely to occur now than formerly, for various reasons. One of these is the possibility of rapidly transporting troops. The question still remains, however, whether there is less inclination to engage in hostilities upon moral grounds than formerly. Arbitration is more economical undoubtedly, but in any case in which arbitration should fail, would France, Prussia or England hesitate to engage in war because it is wicked and wasteful? The distinction is worth bearing in mind; because it is one thing for a nation to remain at peace when peace is the best policy, and quite another to decline to resort to arms because it would be wicked. The small wars which are continually occurring, would seem to show that there has been no absolute change of opinion upon the abstract question. Again it is not observable that there has been any falling off in preparations for war. Great sums are annually spent even by bankrupt nations like Austria, in the support of standing armies. No European power has abandoned its military or naval system. A general disarming would show that peoples had a lively faith in arbitration, but of such a pacific demonstration it is not easy to discover any sign.—*N. Y. Tribune.*

A SENSIBLE VIEW OF IT.

THE alleged philosophic and æsthetic religion preached from certain platforms, while so severely criticising the various established creeds, is not itself without a flaw. What does it give in exchange for the faith it would take away? Does it clearly define anything? Does it tell aught that was unknown before? Is not every high principle it advocates, to be found within the Christian philosophy? Does it give any hope for the future? When its exponents are asked concerning the mysteries of existence, what is their answer? Words. A polished jargon of words. Words in character brilliant, showy, scientific, and metaphysical, but non-committal. Is there a personal God? Æsthetic religion says in substance, "Perhaps." Is there a future state? "Perhaps." Summed up and simmered down, the entire answer to such questions amounts to this. The entire scope and limit of æsthetic religion lies in what is termed the "ascendancy of reason." A narrow domain. In fact it is another way of endeavoring to make the creature greater than the Creator. It pleases the ear with epigrams wrapped in polished sentences, and explain these by other epigrams equally polished and unintelligible. Is human salvation to be wrought out by good grammar and clever sayings? Because if the vital truths taught by Christ have, through imperfect human agencies, been misrepresented and misapplied, shall they be ignored? As if because of some stale bread or stale meat, we should utterly refuse all bread and meat.—*Sel.*

A BEAUTIFUL INCIDENT.

IN one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange river. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached, with a cooking vessel on her head, a leg of mutton in one hand, and water in the other. She

sat down, without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied: "I love Him whose you are; and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I can't speak the joy I feel at seeing you in this out-of-the-world place." On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years before. "This," said she, "is the fountain whence I drink; this is the oil that makes my lamp burn." I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the Heavenly Father.—*Missionary Moffat.*

GOING TO CHURCH

"I HAVE to go to church every Sabbath to keep my Christian life just passable," said a very earnest believer. When I omit public worship I feel that my standard of living is lowered." We never go beyond our ideals. We need to be kept constantly at our best to maintain a high standard. It is said that the secret of Jenny Lind's success was that she tried to excel on every occasion. When asked once why she sang her most finished pieces before an audience at the South, mostly of colored people, she replied: "I value my art much too highly to degrade it even occasionally by any willful disregard of what I consider due to it." Without action we grow stagnant or retrograde in things pertaining to morals, as in mental acquirements. It is easy to say we can worship God by reading a good sermon at home. The cares of the household often crowd out the book we meant to read. The spirit of worship promoted by the sanctuary, the rest that the house of God gives, the taking of the mind from every-day duties and surroundings, the inspiration to better living, the influence upon others in keeping the day sacred, all make regular church-going a necessity to those who would keep their Christian hope and life in a condition that shall be a joy to themselves and an inspiration to others.—*Congregationalist.*

HOW TO MAKE YOURSELF MISERABLE.

IN the first place if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feeling for any but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather if you see a smiling face, be jealous lest another should enjoy what you cannot. Envy every one who is better off than yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest someone should encroach on your rights; be watchful against it, and if any one comes near your things, snap at them like a mad dog. Contend earnestly for everything that is your own; though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct.—*Living Church.*

HARD ON BOSTON.

"ONE clergyman testified that he recently exchanged with a brother minister, and although the senior pastor sat only one or two pews removed from the pulpit, and no one was between him and the stranger clergyman, neither this senior pastor nor any one else in the entire congregation spoke to him either before or after the service. They had not been introduced. Another clergyman testified to exactly the same experience in another congregation to which he preached both morning and evening. Another testified that when he came to the church as its pastor, persons who regularly attended the prayer-meeting would pass him in the aisle after the meeting without speaking, because they had not been formally introduced to their new pastor."—*The Golden Rule.*

BENEFITS OF RELIGION.

THE Christian religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned, and all its miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity.—*Hon. J. S. Black.*

NEVER FORGET ANYTHING.

CHARGE your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it."

"I don't mean to," said the young man, "But suppose I should happen to?"

"But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.

HILL AND THE ANTINOMIAN.

ROWLAND HILL had no sympathy with antinomianism. He was visited by one of them one day, who rebuked him for preaching the law so strictly. "Do you, Sir," asked Rowland, "hold the ten commandments to be a rule of life for Christians?" "Certainly not," replied the visitor. Hill rang the bell, and when the servant made his appearance, he quietly said, "John, show that man to the door, and keep your eye on him until he is beyond reach of every article of wearing apparel or other property in the hall."

EVERY LADDER HAS TWO ENDS.—When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you to remember; that is, every ladder has two ends." I never have forgotten it, though many years have gone. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of the ladder, the one pointed toward pleasure, and that he does not know that the other is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*Sel.*

THE WORLD'S STATE AT CHRIST'S RETURN.

A SERMON PREACHED BY ARCHIBALD A. BROWN, IN THE EAST LONDON TABERNACLE, ENGLAND.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

It seems the general idea that the world is to be gradually improved, and ultimately won by the agencies now at work; and that with united missionary societies, civilization, printing-presses, preaching, philosophy, and education, this fallen world is to be brought back again into the condition of Paradise. This text comes and cuts at the very root of this belief. It calls out with clarion note, "No, the world is never going to be won by agencies now at work; the world is not gradually to improve until the Son of man cometh; the world is not by progressive stages to be made fit for him, so that when Christ comes he shall only have to step into a world that has been regenerated for him by his servants." "As it was in the days of Noah, so shall it be at the coming of the Son of man." A child can surely understand the force of "as" and "so." You have only to discover how the world was in the days of Noah to know what the world will be when Christ comes. *As then, so now.*

These are the words of the Lord himself. It is the Christ who is coming, who tells us how he will find the world; and he says to his disciples, "I shall find the world busy about eating and drinking, and marrying and giving in marriage. I shall find the world as careless and thoughtless about me as it was careless and thoughtless about the testimony of Noah. I know they will keep right on, sunk in pleasure and sin, until the Judgment comes and takes them all away."

I can imagine some are almost ready to say, "If the fancy we have entertained, that the world is going to be regenerated before the coming of Christ, is a pretty and blessed one, and serves to stimulate the missionary spirit, do you not think it almost a pity to cut and tear such an idea into shreds?" No; it is absolutely necessary, for many reasons. We will only mention one or two. If for no other reason than this, the idea must be dissipated—

THE INTRINSIC VALUE OF TRUTH.

Let us hold that which is true. I do not want my zeal to be encouraged by a picturesque fiction. It is because the church so unwisely talks about the world being won by its agency, that the scoffers have such a magnificent opportunity of taunting us. I do not wonder at the skeptic turning round and saying, "You are going to win the world by preaching? Why, at the present rate you will have to go on millions and millions and millions of years, and then you will be no nearer. Win the world by preaching! Why, the increase of all your churches put together scarcely amounts to the increase of the population!" Many a servant of God has had his faith staggered, and become chill in his work through disappointment. Why is he disappointed? Because he expects that which God has never promised. But let me only know that my work as a servant of God is to bear witness. Let me not anticipate that which God has never promised, and I am proof against all the scoffs of the world. They may say to me, "You are not converting the world." My reply is, "I do not expect to." They may jeeringly say, "The world has not got much better through your agency." I answer, "No, I expect it to get worse."

And it is absolutely necessary that we should have a right opinion of this truth, because it will keep us always looking for Christ. If I believe that the world is to be a second Paradise before he returns, it is absurd to tell me I am always to be looking for him. It is for this reason that many are not on the *qui vive* waiting for their Master. They think that a great deal has first to be done with the world. But, as far as the condition of the world is concerned, Christ might come this morning. The world at his coming will be precisely what it was in the days of Noah, and I think it would be no very difficult task to show you, that as it was in the days of Noah, so it is now.

Let us look at the condition of the world in the days of Noah. That "as" will throw a flood of light upon the "so." Turn to Gen. 6: 5: "And God saw that the wickedness of man was great in

the earth, and that every imagination of the thoughts of his heart was only evil continually." Pass on to 5: 12, "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah: The end of all flesh is come before me; for the earth is filled with violence." Take the very opposite of the description generally given of the state of the world at the coming of the Lord, and then you get the exact truth. Do not run away with the idea that I am laying down any theory. I want to pin you down to these two words, "as" and "so." "God looked down upon the world." What did he see? That the wickedness of man was great in the earth. He looked again. He saw that the earth was corrupt. He looked yet again, and he said, "It is filled with violence, and I will destroy it;" and "As it was in the days of Noah, so shall it be at the coming of the Son of man." The age of Noah was essentially

A WORLDLY AGE.

"For as in the days before the flood, they were eating and drinking, marrying and giving in marriage"—that is, these things formed the staple of their existence; the aim and end of the lives of the men of those days was self-gratification. I do not say that they were thieving, or murdering, or doing any very awful deeds; no, they were all enjoying themselves; they were living as if there were no impending flood—it was just a hunt after pleasure. As old Matthew Henry very quaintly puts it, "There was no sin in their eating and drinking—the sin lay in this; they were eating and drinking when they ought to have been praying and repenting." It was just the sum total of their lives—they were given up to pleasure. They had their dinner parties, and their supper parties, and their balls, and their dancing; and the one idea of the day was, "Let us enjoy ourselves—life was given us to enjoy—do not let us be so straight-laced; as for that old Noah, he is an antiquated fool, he does not understand how the world wags; let us be as happy and as joyful as we can." The characteristic of the age was self-indulgence. What is to be the characteristic of the age in which Christ shall come? Precisely the same. Notice that our Lord put an emphasis on the word "until." "They were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Down to the very moment when Christ comes, the characteristic of the age will be self-indulgence and self-pleasing.

Does the New Testament correspond with this in its prediction concerning the last days? Paul writes to Timothy: "This know also, that in the last days perilous times shall come." What is the chief characteristic? "For men shall be lovers of their own selves," and "lovers of pleasure more than lovers of God." And all this is to be combined with a certain religiousness, "having a form of godliness, but denying the power thereof." Now, I ask you, will you tell me that the present condition of the world is such that Jesus Christ could not come to-day? Is it not precisely now as it was then? There are thoughtful men who are becoming exceedingly anxious about the self-indulgence, the self-pleasing, the luxuriousness of modern life. The whole simplicity of life has in a very great measure passed away; the sons want to begin where the fathers leave off. If there is more wealth, there is a larger proportion of that wealth spent on self-pleasing. There is an amount of luxury and sensual gratification now which may well appall any thoughtful man.

It was not only an essentially worldly age, but it was also

A POSITIVELY WICKED AGE,

For it says, "and God saw that the wickedness of man was great"—great as to quantity, and as to quality also. There were gross sins, and they abounded on every hand. A defiling wave of impurity and sin had rolled over the world, just before the flood, and the whole race had become corrupt. I daresay many will turn round and object, "Yes, but you will hardly say that that is the condition of the world now—the world is a great deal more civilized than it used to be." Is civilization righteousness? Will you confound these two things together? Civilization is a very thin gauze veil which the world has cast over its rotten and iniquitous life. Lift up the gossamer

veil, and you will find festering sores and putrid wounds.

"Oh," say some, "but I am sure our country is much better than it was. Think of the days of Charles II.—think of what the Court used to be then." Stay a moment. If sin was more pronounced then, was it more general? And bear in mind, that the sinfulness of the present age is intensified by the fact that it is sinfulness in such a blaze of gospel light as the world never had before. They are shallow thinkers who bring up the state of society some centuries back, and say, "Oh, we are not so bad now as they were then." Were chapels within five minutes walk of each other? Was God's testimony rung out to the world then as it is now? If you put on the one hand the extra Christian effort, and then put on the other side the diminished amount of iniquity, I think you will have come to the conclusion, though it is a very sad one, that the positive wickedness of the world is just as great now as ever it was. You have read about the "Ober Ammergau" play in Germany. Estimate, if you can, the amount of wickedness that lies in the world by this fact—that at the present time, after the gospel of Jesus has been preached for eighteen centuries, thousands pour from every part of the world, chiefly from England and America, to see—what? I confess I almost tremble as I describe it—to see Christ's bloody sweat and Christ's death acted as a drama! and, as one newspaper correspondent says—and he did not apparently think that there was anything at all amazing in it—"I have observed that the next popular character to Jesus Christ is Judas Iscariot."

IT WAS AN AGE OF VIOLENCE.

The Lord looked down, and violence filled the earth. I suppose in those days there were quarrels on a par with lawsuits in these days; the strong oppressed the weak, the rich ground down the poor, there were party fights, family feuds, and God saw ornamental murder in the shape of war, and he so abhorred it, that he said the earth was full of violence. "As it was in the days of Noah, so shall it be at the coming of the Son of man." Is not the earth full of violence now? Run your eyes down the columns of a morning paper, and see whether a large percentage of every column is not occupied with a record of violence, of wrong or outrage. What a witness of oppression do our law courts give! The nations are burdened with an awful militarism. Look at Austria, Italy, France, Germany, groaning under the load. What does militarism mean? It means filling the earth with violence. See how Germany is honey-combed with bloodthirsty socialism, and Russia with frenzied nihilism. The whole social world is seething and roaring. And it is not going to calm down. "As it was in the days of Noah, so shall it be at the coming of the Son of man."

IT WAS ALSO AN AGE OF DISREGARDED TESTIMONY.

God was not without his witness. Do you think that it was not known all through the length and breadth of the land?—"There is an old man who says that God is going to send a flood, and he so believes in it himself that he is actually building a big ark." In all ages God has raised up men who have been witnesses for him, and so will it be until the coming of the Son of man. And how much notice did they take of the testimony? "They knew not until the flood came and took them all away." Why did not they know? Because they would not know. They were willingly ignorant. They did not believe the testimony. Every dispensation yet has ended in judgement. And as it has been, so it will be; judgement is to be the end of this dispensation. The witnesses will bear witness until the coming of the Son of man; and the other side will be as true—thousands will reject the witness, and will not know until the flood comes and takes them all away.

Let us use both the "as" and the "so" as a warning and as an encouragement.

AS A WARNING.

The "as" and the "so" will hold good in their final results. As it was then, so will it be when the Son of man comes. How was it with the skeptics? how was it with the pleasure-seekers? how was it with the men steeped in sensuality? how was it with those who did acts of violence? They were *all drowned*. They did not know until the flood came and took them all away." I do not think it needs a very vivid imagination to picture the scene, when they awoke to their condition—too late. What a rush there was to the ark

then, and the Lord knew there would be, and so had taken the precaution to shut the door. I fancy I can hear them knocking and crying out to Noah, "For God's sake, let us in." He replies, "For a hundred and twenty years I warned you; only a week ago I gave my last witness." "Noah, for God's sake, let us in." "I cannot," he answers, "the Lord has shut the door." And as it was then, so shall it be at the coming of the Son of man.

AS AN ENCOURAGEMENT,

The "as" and "so" hold good also. As it was in the days of Noah, so shall it be at the coming of the Son of man." All who were in the ark were perfectly safe. What did it matter to Noah whether the billows rose or not? The higher the waters rose, the nearer he went to heaven. Not one died in the ark. I read, "And the Lord remembered Noah and every living thing, and all the cattle that was with him in the ark." Dear soul, hast thou fled to Christ? The Lord put wings to your feet to-day. CHRIST IS COMING. Ye saints bear witness for him. CHRIST IS COMING! Ye sinners trust him. Amen.—*The (London) Christian of October 28, 1880.*

WALK IN THE LIGHT.

BY R. F. COTTRELL.

Do you cherish the light which God has given? Are you walking in it? Or are you evading the light because you prefer darkness? The light is given for good. Like the divine law it is ordained to life; but by transgression the law is found to be death, and the light that would save, being hated, tends only to condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

We may talk of loving the truth; but the test of our love is our obedience. Truth cannot be disregarded and trampled under foot without incurring condemnation. Even in those things we may account trivial, or of little importance, lawlessness is sure to harden the heart and bring condemnation. Small sins, if we may call any sins small, prepare the way for greater. The least departure from the way of life tends to death. But a small distance from the tree of life is found the tree of death; and one sin unrepented and unforgiven must in the end bring death.

The overcomer will have trials to overcome. The conqueror will first feel the fierce rage of his deadly foes; and when the final victory is gained, it will be truly said, Well done. The hearers of the truth and those who love it in word and in tongue only, will not hear those life-giving words. But those who do the truth—walk in the light which God graciously gives—will finally be approved. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

Let us cherish the light. Let us bring ourselves to it that we may know our case, and not be deceived. Let us walk in it that we may be kept from the hour of temptation. We are about to be tried. Those only who walk in the light will bear the trial and come off victorious.

WAS HE RIPE?

It is said that the oldest Baptist church in Indiana has the following curious items on its records: "A motion was made that the mind of the church be taken whether Brother Scott is ripe for ordination or not." That motion, however, strangely as it is worded, is in the line of the Scripture precept, "Lay hands suddenly on no man." We know of some brethren who have received ordination although they were manifestly unripe.—*The Canadian Baptist.*

CHRIST, THE ROOT.

In many of the islands of the south seas our missionaries have been the means of converting the people to the faith. In one of these the shaven crowns of Rome began to put in their appearance, with a view of turning away people from the faith, to the errors of Rome. Among their cunning instruments of conversion was a picture representing the tree of the church. Certain twigs were represented as rotten; they were cut off, and were falling into the fire; these were such persons as Luther, Calvin, and other famous teachers of the gospel. The Protestant missionaries, too, were dead twigs, and were all to be removed from the tree. The natives were not quite sure about this, and made more inquiries. Certain other branches were green and vigorous; these were the priests of

the Catholic church, and the larger boughs were bishops and cardinals of the same community; the natives were not quite clear about that, and passed on to examine the trunk. This of course consisted of an array of popes, of whom the islanders had never heard. They passed on, hoping to come to something presently; and so they did, for at the bottom was the name of our Lord Jesus. The inquiring islanders said, "And what is this at the bottom, marked with the name of Jesus?" "That is the root," said the priest. "Well, then," shouted the natives, "we have the root! The new teachers say we have the root, and so we are all right; our missionaries have told us the truth." There was philosophy in that. Let us see to it that "we have the root." Friend, dost thou believe in Jesus Christ, the Son of God? If so, thou hast the root.—*Examiner and Chronicle.*

The Sabbath School.

CHURCH MEMBERS AND THE SABBATH-SCHOOL.

Has a church member, as such, any necessary relation to the Sabbath-school? Is this cause one which a professing Christian may, or may not, at his option support? Is it, in short, in the present state of the church and the world, something which affects the question of personal duty of every professed follower of Jesus? No one can fail to see that this question goes to the very quick. On the answer which the church shall give, depends mainly the success of the Sabbath-school cause.

The true child of God cannot feel entire indifference to any effort of benevolence affecting the welfare of man. There are some enterprises, which touch him only remotely and indirectly, and in common with others who are not Christians. But in the providence of God, the Sabbath-school has become one of the leading agencies of the church in carrying forward its work. It is no longer a mere plan for keeping poor neglected children out of the street, and teaching them to read and spell on the Sabbath-day. It aims indeed to do this, but it aims also to do a hundred fold more. Temporal benefits undoubtedly flow from the Sabbath-school, especially to the poorer classes. Wherever it flourishes, there order prevails, manners are improved, decorum, industry, economy, thrift, a desire to become respectable, a love of reading, and a general thirst for knowledge, gain ground. But these are the incidental results of the Sabbath-school teacher's work. They are not his chief aim. What he mainly and primarily seeks is the conversion of his scholars. He seeks to make them true Christians, knowing that, if this point be gained, all other needed things "will be added." Conversion is the need of every soul, of the rich as well as of the poor. Here is a want which includes all. Hence the Sabbath-school seeks to gather into its fold the children of all classes. No children are too high, none are too low, to be beyond its benefits. As a matter of fact a large part of those now converted to God and brought into the church on profession of their faith, come from the Sabbath school. At a State Sabbath-school Convention, in Lawrence, Mass., the question being moved, with a view to bring out this significant fact, all those persons were requested to rise who had been converted while attending Sabbath-school. Almost the entire assembly rose. At least nine-tenths of the Convention were on their feet.

Christ's ministers and his people find that a given amount of labor yields larger returns, when put forth among the young than when put forth among the old. The young are more tender-hearted; they are more easily influenced; they have fewer evil habits to be broken up; their habits are not so stubborn; the world has not yet such a controlling influence over them; appeals to conscience, exhibitions of the love of Christ, arguments from the glories of the world to come, have more hold upon them. Hence labor for their conversion is more hopeful. The minister does not indeed despair of the aged. He labors and he prays for the old as well as for the young. But he finds his chief encouragement among the latter. Here, too, more than elsewhere, he can have the co-operation of his people. Almost every godly man and woman in his flock can help him in his labor among the little ones. But among the adults, among the parents of those very children, he must work almost alone. Scores may be found in every church, able and willing to preach Christ to the child of the hardened worldling. But who shall be found with the courage

and the discretion to go with the same message to the father himself, to the ungodly lawyer, physician, or merchant?

If such, then, be the aim and object of the Sabbath-school, if it be in fact, not some outside, philanthropic association, but the church itself working in a particular way, for the better husbanding of its resources, there can be no doubt of the duty of every professing Christian to give it his support. As a member of the church, he is consecrated to its service, and here is a particular service in which the church finds her labors most efficient. There are undoubtedly some professing Christians who are not required to engage personally as Sabbath-school teachers. Bodily infirmity, more imperative duties in the family or elsewhere, and other causes, may forbid such a service. But the cause of the Sabbath-school has assumed such magnitude and proportions in the aggressive movements of the church, that the fact of entering the church should be considered *prima facie* evidence of an intention to enter the Sabbath-school, if one is not already there. Every one proposing to join the church, should distinctly propose to himself the question, What shall I do for the Sabbath-school? Ministers, in admitting persons to the church, should ask the candidate, What are you going to do for the Lord in this part of his vineyard? The question of personal duty in the matter should be presented and pressed to a conscientious and deliberate decision. It should not be, it is not, a matter, about which a professing Christian may be indifferent.—*Hart.*

ORDER.

In the day-school room the word of the teacher is the law, in accordance with which everything moves with precision. Thus habits of obedience and promptness are formed, and opportunity is given for the best use of time.

There ought to be equally good order in the Sabbath-school. Time there is so valuable, because of its shortness and the greatness of the issues to be decided, that every moment of it should be made available. If children do not learn obedience to the laws of God's house, and promptness in fulfilling its duties, they can hardly be expected to exercise these virtues in the broader sphere of God's world. Perhaps the voice of the Sabbath-school teacher cannot sound as authoritatively as does that of the teacher in the day-school, but the law of love, which was given by the great Teacher, can be so set forth that there will come to be no lagging, no unwillingness to perform all duties required. There have been, and still are, teachers in the secular school whose government of pupils is based upon the divine law, with a desire to interpret it in the daily contact of teacher and pupils.—*Mrs. W. F. Crafts, in S. S. World.*

ORIGINALITY IN TEACHING.

PRINTED questions, on a lesson paper or in a question book, have a proper place in helping a scholar or a teacher in his lesson study. They suggest to him what specific truth is stated in the text, or what teaching is to be derived from it. But these questions are not to be read off by the teacher in his teaching of the lesson. If a teacher cannot even ask a question about the lesson without having the question before him in writing or print to read out to the scholar, how can he expect the scholar to answer the question properly unless he has the answer in writing or in print before his eyes, to read off to the teacher? Unless, indeed, the teacher expects the scholar to be better prepared with the lesson than he is! But a teacher who would expect that wouldn't be much of a teacher—would he?—*S. S. Times.*

PUNCTUALITY.

THE conscientious teacher is never late in arrival at school. He knows that "time is short," and he must carefully "redeem" it if he is to make the most of the Sabbath with his class. It is very trying to a Superintendent when any teacher is not punctually present at the opening service. The devotional services are seriously injured by irregularity. Scholars are sure to learn the practice, and praise and prayer are interrupted by children working at the latch, or talking at the door. Let every teacher make an effort to be early at his post in the school. It is right, becoming, and important that each be present. Where there is a will there is a way.—*Sel.*

"HE that getteth wisdom loveth his own soul; he that keepeth understanding shall find good."

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
 J. N. ANDREWS,
 JAMES WHITE,
 URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 15, 1881.

MARIOLATRY NOT CHRISTIANITY.

We have great respect for the servants of God. We love to honor those whom God honors. For some characters we have especial regard. Enoch was a pattern of purity. Abraham was a rare example of a faithful man. David was noted for his piety, and his humility, manifested particularly in his confessions of his sins. A contrite spirit is acceptable to God. And so we might specify. But they were only human; they were our fellow-creatures and fellow-mortals. Though Abraham was worthy to be called "the father of all them that believe," and as such worthy of high regard, he was but a man, and is to be honored only as a man.

We have respect for Mary, the mother of Jesus of Nazareth. She was highly favored of God. But we have no more reason to pay her divine honors than we have Enoch or Abraham. We consider it wrong to pay such honors to any one beside God the Father of all, and Jesus Christ the glorious and exalted Son of God. And of him, the Father did not think it enough to reveal to us his divine nature, but gave very particular commands respecting his worship. "Let all the angels of God worship him," was commanded. And it was revealed that men shall honor the Son even as they honor the Father. To him we are placed under infinite obligation as our Saviour. The Father appointed him and gave him to be a Redeemer of fallen man, and "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

But another name—another person—has been exalted to occupy this place, without any authority from God, and contrary to his holy will concerning his Son as revealed in his word. Mary, the mother of Jesus, is regarded by millions in the Catholic church as a Saviour, not only equal to, but superior to the Son of God as a Saviour; to her divine honors are paid. And as this is not only without authority from God, but contrary to his word concerning his Son, we have no hesitation in designating such worship idolatry. We consider ourselves fully justified in asserting that Mariolatry is not Christianity.

But it has been denied that such honors are paid to Mary, and we have been deeply blamed for publishing it as a fact. By full and sufficient proofs we shall set this question at rest. We do not profess to understand the motives of those who have denied it. They may possibly be ignorant of the truth on the subject. If so we shall place them under obligation to us by enlightening them concerning it.

To show that we are not pursuing a phantom—that we have good reason to examine the subject in this manner, we will state the case as follows:—

Last March we made mention of a sermon we heard by "Father Gavazzi," in which we ascribed to him the following words:—

"In Italy, in Como, Jesus Christ has one shrine, with a wooden crucifix, while the Virgin Mary has three thousand, many of them costly, with thousands of devotees. To the Catholics two ladders are represented as reaching up to Heaven; at the top of one stands Jesus Christ; at the top of the other the Virgin Mary. They who attempt to reach Heaven by the first ladder, where Christ stands, mostly fall and fail in their attempt; while *all* who try to reach Heaven by the ladder headed by the Virgin Mary succeed and are saved."

Among the letters received from those professing to be Catholics is the following, which we publish entire, as it censures us in very severe terms, and is more direct in its statements than any other:—

"REVERE HOUSE, NAPA CITY,
 "Sunday, June 26, 1881."

"EDITOR SIGNS OF THE TIMES, OAKLAND—*Sir*: On the last page of your issue of June 23, you state as a fact that the Roman Catholic church exalts the worship of the Virgin Mary and the saints, and the worship of images, above that of Christ. Now as a man assuming to teach others through the columns of your paper you ought to be able to give the proof of what you state, or failing to do it, to be branded as an untruthful man and unfaithful guide. In all the works published for the instruction of the Catholic laity, in the Catechisms in use in all the church of the United States, in all the

prayer-books published for the use of the faithful, the worship or adoration of images is expressly forbidden. That supreme honor or adoration is due to God alone, that our requests are to be preferred through Christ alone, and that any other doctrine is false and damnable. If you really ask to know the truth you can find a prayer-book or catechism in any Catholic church in Oakland, and having found it, I demand of you that you take back your assertion, or be considered a man that willfully shuts his eyes to the light of truth. Gavazzi is known as a willful perverter of truth, and his statements unworthy of credence.

"Respectfully Yours,
 "JOHN McDONALD."

The use of images in Catholic worship is too well known to require a word in respect to it. Bishop Ryan, of St Louis, not long since lectured in justification of it. And it is well known that miraculous power has often been ascribed to images of Mary, and that terrible judgments are said to have fallen upon those who dishonored such images. We shall turn our attention especially to the worship of Mary, and to the fact that, as a medium of salvation, she is exalted above Jesus Christ. And on this subject we propose to give *more than sufficient proof*, as we have reason to believe that few of our readers have a just idea of the full truth on this subject; that they are not aware of the extent to which this idolatry is carried on in the Catholic church. And when we have abundantly proved it, then we shall ask Mr. McDonald, as a well-meaning, honorable man, to withdraw his charges, and confess that he has been mistaken as to the teachings of the Catholic church.

And first, as to our authority. We shall quote from an authenticated Catholic work, entitled "The Glories of Mary." We have other works on the same subject, but this is the most complete, and when we have done with this, we imagine that our readers will desire nothing further. The entire title page of this book reads as follows:—

"The Glories of Mary, translated from the Italian of St. Alphonsus Liguori, founder of the congregation of the Most Holy Redeemer; First American Edition, New York: P. J. Kennedy, Excelsior Catholic Publishing House, 5 Barclay street."

It was copyrighted by Edward Dunigan and brother, the well-known Catholic book dealers; and it bears the sanction of Archbishop Hughes, in the following words:—

"This new and improved translation of 'The Glories of Mary,' having been duly examined, is hereby approved of.
 "†JOHN."
 "Archbishop of New York."

"New York, Jan. 21, 1852."

The following is the preface to the American Edition:—

"The edition of the 'Glories of Mary' now presented to the Catholic public of America, is the first complete translation of the work ever made into the English language. We trust that it will be found to retain the spirit of the learned and saintly author, and that it will be welcomed by the faithful in this country, with the same delight which it has universally called forth in Catholic Europe."

This book has eight hundred pages, and must contain nearly or quite as much reading as the entire Bible. In the Introduction, which the author says, "ought to be read," is shown that the views of Mary herein presented are those of the entire Catholic church. Thus he speaks:—

"I know that there are many books, both great and small, which treat of the glories of Mary; but as these are rare or voluminous, and not according to my plan, I have endeavored to collect in a small space, from all the authors at my command, the most select and pithy sentences of the Fathers and theologians, in order to give devout persons an opportunity, with little effort or expense, to inflame their ardor by reading of the love of Mary, and especially to present materials to priests which may enable them to excite by their sermons devotion to the divine mother."

In another place in the Introduction he gives the gist of the whole matter in speaking of the advantages of "discourses in praise of Mary," in these words:—

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove, in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all who are saved, are saved solely by means of this divine mother, it may be said, as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercessions."

Chapter I. considers Mary as "Queen of Mercy" and our mother. According to his stated purpose he has constantly quoted from the Fathers and theologians, and in our quotations we shall give his authorities.

"Says St. Bernardine of Sienna, all creatures who serve God ought also to serve Mary; for all angels and

men, and all things that are in Heaven and on earth, being subject to the dominion of God, are also subject to the dominion of the glorious Virgin." Page 26.

That she alone, and not Jesus Christ, is the sole dispenser of mercies to fallen man, is constantly asserted by the best Catholic authority:—

"The High Chancellor of Paris, John Gerson, says that the kingdom of God consisting of justice and mercy, the Lord has divided it; he has reserved the kingdom of justice for himself, and has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure." Page 28.

"Ernest, Archbishop of Prague, also says, that the eternal Father has given to the Son the office of judging and punishing, and to the mother the office of compassionating and relieving the wretched. . . . St. Bouaventure says: O Mary, so full of the unction of mercy and the oil of pity, that God has anointed thee with the oil of gladness." Page 29.

She, and not Jesus Christ, is the all-powerful mediator and intercessor:—

"Is there any one who does not know the power of Mary's prayers with God? The law of clemency is on her tongue. Every prayer of hers is as a law established by our Lord, that mercy shall be exercised towards those for whom Mary intercedes. St. Bernard asks, Why does the church name Mary *Queen of Mercy*? and answers, Because we believe that she opens the depths of the mercy of God, to whom she will, when she will, and as she will; so that not even the vilest sinner is lost, if Mary protects him." Page 31.

This is but the beginning.

WHAT IS THE BIBLE?

A MEMBER of the Missionary Society has shown us a letter, received from a correspondent, which contains the following words:—

"Admitting that the Bible was once the word of God to man, it has been revised and doctored too much to be so any longer."

It is a pity that any one will suffer himself to be so greatly deceived in regard to a matter of such great importance. If the Bible ever was the word of God to man, it is such still.

1. The Bible is a revelation to a fallen race; it is not given for any particular class, nation, or generation. In judging of its merits it should be considered in its applicability to the wants of a fallen race. As long as God is a Supreme Governor, and a judge of infinite justice, and man is a sinner, so long will the Bible be suited to man's wants,—so long will it continue to be a needed revelation from God to man.

2. It is not the object of a revision of the Bible to alter and change it in the sense of *correcting* it. But it is the object, (1) To compare our present version with all the ancient manuscripts which have been found, and thus to ascertain which is the most reliable reading where different readings exist. (2) To correct the *English* of our version. It is well known that our language has greatly changed in the last two and a half centuries; so that expressions which were quite intelligible then, when our translation was made, are obscure now.

3. The same writer objects to the Bible that so many denominations exist, all professing to draw their belief from the same book. But his objections destroy each other. However unfortunate it may be that there are such diversities of beliefs, the existence of so many denominations is a surety that the Bible cannot be "revised and doctored" to its injury. They are a check upon each other in revising, each preventing the others from coloring the reading to suit their denominational preferences. The composition of the late Committee of Revision was such as to give the best assurance of faithfulness in their work, according to their ability.

4. All the translations which have been made, and all the ancient manuscripts which have been found, are still in existence and are accessible to all inquirers; and if any material change had been made it could be easily ascertained. When people bring such charges with these facts existing, it proves that they do not understand the facts in the case, but are moved by prejudice more than by knowledge.

5. It is the united testimony of all parties that the various translations and revisions have made no material changes in the Bible. Even the Douay or Catholic Bible, which contains some things peculiar to the belief of that church, does not vary largely from a correct translation, the notes accompanying it being the real exponents of the faith of the church.

6. The Bible is given according to a *general plan*, having regard to the recovery of the fallen race. No verbal changes which have ever been made by reason

of the testimony of manuscripts discovered, have at all modified or changed the plan of salvation as revealed in the Scriptures. People who are deeply interested in their own salvation, and so have the deepest interest in the integrity of the Scriptures, are not given to finding fault with the Bible. Those who have to confess that they have no special interest in it, and therefore do not closely inquire into its truths or its truthfulness, are the ones who find fault with it. This is a fact worthy of consideration.

Finally, all the objections which are urged against the Bible but increase our confidence in the blessed book. They do not affect its reliability as a record, the wonderful fulfillment of its prophecies, nor the morality of its teachings. It proves itself worthy of our confidence, and our own consciences—unless our judgments are perverted by selfishness—attest that we need its aid to escape from the corruption of our nature and the sinfulness of our lives.

THE TIME OF REWARD IS NOT UNTIL THE RESURRECTION.

JOB, the ancient patriarch, had very distinct views respecting the state of the man in death, and the hope of man in the resurrection. Thus he says: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh! that thou wouldest hide me in the grave [*sheol*], that thou wouldest keep me secret, until thy wrath be passed, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:12-15. The dead are asleep, and are not to awaken till the heavens shall depart as a scroll when it is rolled together. Then the Lord shall call, and Job will answer, and his appointed time having come, he shall be changed to immortality as set forth by Paul in 1 Cor. 15:51-54.

Job was to wait for this change till his appointed time should come. And thus he speaks of this act of waiting: "If I wait, the grave [*sheol*] is mine house; I have made my bed in the darkness." Job 17:13. And now he sets forth his hope. "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 19:25-27. Till the time when his Redeemer should stand upon the earth, Job expected to sleep in the dust; and though in the meantime his body should be dissolved, he expected then to awake at the voice of Christ, and in his own flesh, and with his own eyes, to see the God of Heaven.

The psalmist speaks thus of death: "For in death there is no remembrance of thee; in the grave [*Heb. sheol*, the place of the dead] who shall give thee thanks?" Ps. 6:5. Whatever may be understood to constitute death, there is in that state no remembrance of God. And wherever is *sheol* or *hades*, for these are the Old and New Testament names of one place, there is in it no one who praises God. He further tells us that "the dead praise not the Lord, neither any that go down into silence." Ps. 115:17. His former statement, that in death there is no remembrance of God, sufficiently explains the present declaration that the dead praise not the Lord. But he speaks again respecting man's state in death; "Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. This is very strong language, but it was inspired by the Spirit of God. But has not David been in Heaven ever since his death? And do not all there praise God? The New Testament will answer these questions. Peter testifies that David in his time which was one thousand years after his death had not ascended into Heaven. "For David is not ascended into the heavens." Acts 2:34. And Paul tells us what happened to him at his death: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. Now let us hear him state his hope respecting himself. "I shall be satisfied when I awake, with thy likeness." Ps. 17:15. David's hope was therefore precisely that of Job. He expected to sleep the sleep of death. But he also expected to awaken from that sleep at the resurrection of the just.

Solomon bears the same testimony with David his father. He says: "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; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. It would be difficult to state the case in stronger language than this. Death, in the language of the psalmist, is a state in which the thoughts have perished; in the words of Solomon, the dead know not anything; and their love, and their hatred, and their envy have perished. And when these are gone what remains? So much for his view of death. Now hear him respecting *sheol* the place of the dead. "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 [*sheol*] whither thou goest." Eccl. 9:10.

Isaiah thus records the language of Hezekiah: "For the grave [*sheol*] cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." Isa. 38:18, 19. This is an explicit statement of the reality of death. Isaiah's doctrine of the resurrection does also imply the reality of the sleep of death. "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." Isa. 26:19. And the same thing is implied in the words of Daniel: "Many of them that sleep in the dust of the earth shall AWAKE." Dan. 12:2.

Our Lord plainly fixes the time of the reward and of punishment at the Judgment, and not before it. Thus he says: "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. Is it consistent with this text to assert that every righteous man enters glory at death, and that every wicked man when he dies enters the fire of hell? Christ states the time of recompense thus: "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 at the resurrection of the just." Luke 14:13, 14. But if they enter the presence of God where there is fullness of joy (Ps. 16:11), at the moment of death, do they not receive an infinite reward long before the resurrection?

Take our Lord's account of the final Judgment, in Matt. 25 as a further statement of the time when men shall enter upon their recompense. If the common view respecting man's condition in death is correct, then the greater part of those on his right hand were summoned from the blessedness of Heaven to be present at the Judgment and receive sentence, and the greater part of those at the left hand were taken from the fire of hell for the same purpose. Yet the language of both the righteous and the wicked is inconsistent with the idea that they had been, the one in glory, and the other in the fire, for ages before this. But the great fact, most important of all in this scripture, is that it clearly indicates that both parties are judged before they are rewarded. And it is hard to state a greater absurdity than the doctrine that those persons who stand respectively at Christ's right hand and his left, are summoned from Heaven and from hell to hear the sentence of the Judge.

Our Lord's explanation of the parable of the wheat and tares is very decisive as to the time when the saints shall enter glory, and when the wicked shall be cast into the fire. He says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43. This text fixes the time when the righteous shall shine in the kingdom of God, and the time also when the wicked shall be cast into the fire of hell. This is at the end of the world, and after they have each been judged, and is not at the death of each individual.

Christ plainly teaches that hypocrites will not be undeceived with respect to themselves till the great day of final account. "Many will say to me IN THAT DAY, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21, 22. These persons come up to the Judgment self-deceived. But how could this be if they entered perdition at death?

He states the same fact on another occasion, and there can be no mistake that he speaks concerning those who were alive when he was upon the earth, and that they come up in the Judgment expecting salvation, a plain proof that they have not been in hell fire during the past eighteen hundred years. Thus he says: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not, whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 13:25-27. Can any one explain these words so that they will harmonize with the doctrine that these persons had been wailing with the damned for ages before they were raised from the dead and summoned to the Judgment? The language plainly implies that they were self-deceived till they were told their true condition by the Judge himself. If death is a state of sleep in which men have no thought, and no knowledge, as the sacred writers expressly affirm, then we can well understand how men who are self-deceived during the present life may come up in the resurrection still self-deceived. But if they spend the period between death and the resurrection in the fire of hell, how can they come up in the Judgment expecting that they are to be admitted to the kingdom of God? J. N. A.

WHICH DAY?

BY E. J. WAGGONER.

"THE question of obedience, and the observance of the Sabbath is the real question with us, far more than whether we should keep the first, third, or seventh day of the week as the Sabbath."

Such are the closing words of a recent article on the Sabbath question. It has been said that words are used to conceal ideas, and it must be the case in the above instance; for if the writer had any idea in his mind, he most effectually concealed it. A great amount of study on the paragraph has failed to show the logical connection of its two parts.

"The question of obedience, and the observance of the Sabbath is the real question." That is plain enough. It is correct too. Just such a statement as any one might make, who earnestly desires to obey God. What next? We will therefore consult the word of God, to see how the Sabbath should be kept? We should expect that, but we are disappointed. "Obedience, and the observance of the Sabbath is the question with us, far more than whether we should keep the first, third, or seventh day of the week as the Sabbath." If he had said, "The observance of a Sabbath is the real question with us," there would be nothing inconsistent in what follows. Since "Sabbath" simply means "rest," a Sabbath may be kept on the first or the third day of the week. But he says "the observance of the Sabbath," and the only Sabbath the Bible recognizes is the seventh day. See Gen. 2:1-3; Ex. 16:4, 5, 19-30; 20:8-11; Luke 23:54-56; 24:1.

And yet, our friend seems to have the idea that the Sabbath may be kept on any day of the week. It is as if he had said: "Patriotism, and the celebration of our independence anniversary, is the real question with us, more than whether we should observe the first, third, or fourth day of July."

The amount of fog that hangs around questions of Bible truth and religious duty is perplexing to the seeker for truth, and would be truly wonderful did we not remember that just such a state of things has been predicted. Paul said that in the latter days men would not endure "sound doctrines," but would "turn away their ears from the truth and be turned unto fables." Our Lord himself said to his disciples, "If they have kept my saying, they will keep yours also," plainly intimating that the manner in which his teaching was received would be an index of the manner in which the truth would be received in subsequent times. When we consider the skepticism, the blind, unreasoning disbelief, and the cavils that opposed Christ's teachings even when accompanied by the most wonderful miracles, we cannot wonder that so few nowadays

receive "the love of the truth that they might be saved." The "god of this world" has blinded the minds of men in all ages, and will continue to do so until the end. And it is a fact that the same reason that hindered so many from believing on Christ eighteen hundred years ago, still operates to keep men from observing the Sabbath, viz., self-interest,—the immediate result upon themselves, and their own convenience.

These considerations are very weighty. It does not take much argument to persuade a man that a certain course is right, if his inclination is in that direction. And so the idea obtains to a greater or less extent, that it doesn't make so much difference what a man does if he is only sincere. Thus men get the idea that the rest is the all-important point in the fourth commandment, regardless of when that rest is taken. In other words the principle or spirit of the law is to be kept, and not the letter. This course of proceeding may be illustrated as follows: A farmer tells his son that he wishes him on the next day to go to a certain village five miles to the east, in order to buy some necessary articles. On the following day John mounts his horse, and deliberately rides off to a town five miles to the west, and there makes his purchases. His father calls him to account for his disobedience. He replies that although he did not strictly obey the letter of his instructions, he did obey the spirit—the essential part. He claims that the principle contained in his instructions was to get the articles, and that although the place where he should get them was definitely specified, yet this was not necessary to obedience to the requirement. Any one can see that the boy disobeyed his father, by going west when he was told to go east, yet many who would so decide, claim that men may go as far as possible in the opposite direction from the requirement of the fourth commandment, and still be obedient.

A good illustration of how strict God is in his requirements is found in the case of Nadab and Abihu as recorded in Lev. 10:1, 2. God had specified the fire that should be used in the services of the Sanctuary. Certain fire was set apart for this use and called holy. None other was to be used. Nadab and Abihu could not perceive the difference between the fire that was holy and that that was unsanctified, and came before the Lord with strange fire. For this rash act they were instantly slain. They might have reasoned thus: "The spirit of the Lord's requirement is that fire should be used. It makes no difference what fire we use if we only do it in the right manner. There is no difference in fire." Precisely the same language is used now in regard to the Sabbath. But God showed his displeasure, and taught the people that he was particular to have them "put difference between the holy and unholy, and between the unclean and clean." Is it possible that God is less particular now than he was then? Several hundred years later than that event we find him using similar language to the above, and in regard to the Sabbath, speaking by the mouth of the prophet Ezekiel, he says: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. . . . Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their own heads, saith the Lord." Eze. 22:26-31. God testifies of himself thus: "I change not," therefore we are not justified in assuming that he will look with any degree of favor upon any deviation from the letter of his requirements. Indeed, if we consider carefully the context of the above passage, we shall find that while the words were addressed to the Jews, and were applicable to them, they have a special application to these last days. The words of Christ were addressed to his disciples and the Jews who were with him, but they apply to all men even to the close of time. So it is with the words of the prophet. But men were careless of their duty to God in the days when they saw visible manifestations of his displeasure, and it is to be expected that they will be so still, when his judgments are reserved. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Nevertheless the long-delayed punishment will surely come.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The Missionary.

THE MASTER SAYS, GO.

Go, work in my vineyard—the Master says, go—
The fruitage is glinting with rich, ruddy glow;
The sun of the morning is now in the west,
The day's early gleaners are fainting for rest.

Oh! heed now the calling; up, while it is day;
Perhaps in life's dawning thy strength may decay,
Then give unto Jesus the dew of thy youth,
And seek through his mercy the sunlight of truth.

Oh! haste to the vineyard; the Master's own voice
Has called you to duty; he'll bid you rejoice;
Then safe in his kingdom, on Heaven's bright shore,
The fruitage is gathered, and labor is o'er.

Forever in glory the faithful shall sing,
Our day's work was given to Jesus our King;
And through the rich fullness of faith in his love,
The vintage is gathered, and garnered above,
—Royal Diadem.

WORK TO THE POINT.

BY ELDER S. N. HASKELL.

MUCH labor is lost by not having a definite object before the mind. If children are left to grow up without proper training, without a definite object before them, they are generally burdensome to society, and perhaps come to some bad end. In Christian experience, their object, oftentimes, is not so exalted as it should be. The mind becomes dwarfed, and the experience becomes stale.

I once asked an aged man if he was a Christian. Said he, "I had a spark of grace in my heart forty years ago, and I trust it has not all gone out yet." I repeated the question. He said he trusted he had his sins forgiven when he commenced to serve God forty years before. I repeated the question many times, and as many times he returned in substance the same answer, that forty years before he had an experience upon which he based his present hope. There might be no question concerning his experience at the time he referred to, but the mark he set before himself was altogether too low. When he felt convicted of sin, the object he had in view was to feel the assurance that God forgave him. This was all right as far as it went. But for him to be satisfied with that, without pressing on was a mistake, for we are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Paul, in giving his experience, says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus." Then he exhorts his brethren as follows: "Let us therefore as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

There is no laying down the armor and resting upon victories gained while we are in the enemy's land. The object of the Lord in giving his people an experience is that they may develop perfect characters, and thus "walk worthy of the Lord" in every respect. The same principle holds good in adopting and carrying out certain plans to forward the work of God upon the earth. Plans are laid according to the best ability of those who have the cause at heart. When such plans are laid, it should be the interest of the people of God to work to them. Nothing can be accomplished without this. We have a message that must be given to the world. God has made us depositaries of this message, and we are scattered throughout this country and in many other nations. In this country, some from all the principal civilized nations of the world have embraced the present truth. We have adopted a system which will, when carried out, lead all to work in harmony to carry forward this work. It unites the different nationalities, and finds a position for every man, and woman, and child, where their influence can be felt in advancing this precious cause. Now we say, Work to the point. Brethren, work in harmony with the system adopted. Unite all your strength against Satan in the spread of this truth. We should not be discouraged if everything does not move just as we wish it might; but if we continue to press forward, much will be accomplished. There is no enterprise that has not its difficulties,

and it is no marvel that God's cause, in a world full of enemies to its advancement, will have obstacles to meet. At times they will seem almost insurmountable; but if we work in harmony and press together, God will bless the effort.

THE CAUSE IN ENGLAND.

SINCE my last report two more have taken their stand with us at Southampton. One of these was baptized August 1. The other is a person, who, having read the SIGNS OF THE TIMES for a few months, came to spend a few weeks in Southampton. Having thus opportunity to attend our meetings here he has fully decided to obey the truth.

During the month of July we received more letters in response to papers sent out than during any other month since we commenced posting the papers. We long to see the work making greater progress over the mountains of difficulty which seem to lie in the way of its advancement in this kingdom.

On the ninth of August, at nine A. M. our hearts were made sad indeed by receiving a telegram from Battle Creek, Mich., telling us of the death of our dear Bro. White, and that the funeral would be the next Sabbath (Aug. 13). On the day of the funeral I made remarks to our audience here from Rev. 14:13. I spoke of Bro. White's arduous labors in the past. From these the Lord has called him to rest until the "Life-giver" shall come. His "works," of which we have so many tangible marks remaining, especially the institutions he labored so earnestly to build up, will "follow" him. They will speak in his stead even though he be dead. May his earnestness and zeal stir us all to do with our might what our hands find to do. J. N. LOUGHBOROUGH.

Aug. 18, 1881.

REPORT FROM NAPA.

ELDER VAN HORN commenced here on Wednesday evening, August 24, and continued till September 1. Eleven discourses were given besides holding a social and a business meeting. On Thursday, September 1, two were baptized, and the ordinances were celebrated. This church has had no ministerial help for some time. Every sermon was appreciated. The Spirit of the Lord came specially near on Sabbath, and at the baptism and administration of the ordinances. The meetings were well attended and increased in interest till the last, especially with those not of our faith. An old citizen who had not attended church for years came in, thinking he had known Elder Van Horn in Alaska, and would have a chance to speak to him. He became deeply interested in the harmony of Bible truth as it was presented, and with his wife attended all the meetings. At the close he stated that it was the only time he had ever been paid for listening to preaching. He also volunteered a donation to help defray expenses. No doubt a tent-meeting would be well attended if one could be held at this place.

Elder Van Horn was called to Oakland on account of sickness in his family on Thursday morning, but returned to St. Helena in time to fill the appointment on Friday evening. Two discourses were given on Sabbath, after which a spirited social meeting was held.

In the evening a discourse was given on Bible temperance. At the close several signed the teetotal pledge. Our meetings closed on Sunday night with a good interest.

This is a strong church and quite free from disturbing elements. A club of seventy nine Signs is used in the missionary work, besides the large number used by Bro. George Drew.

Each of these churches has a flourishing Sabbath-school. They intend to charter a car for the camp-meeting. Nearly all will attend.

M. C. ISRAEL.

FROM THE FIELD.

MICHIGAN, Charlotte.—Bro. A. O. Burrill, writing under date of August 22, says: "We have to-day closed our tent effort here, which has continued for eight weeks. During all this time, our congregations have been small, yet the results are quite satisfactory. We leave twenty who have begun to keep the Sabbath, most of whom are heads of families. Eleven have received baptism, and several more will soon. Our book sales have been something more than sixty dollars."

WISCONSIN, Wrightstown, Aug. 24—Closed our meetings last Monday evening. As the result of

the effort here, nineteen signed the usual covenant, and a Sabbath-school of twenty-six members was organized. Our congregations were not large at any time, not exceeding one hundred at most, but the attendance was quite regular. The only opposition manifested was a disposition on the part of some Catholics to disturb the meetings, which was stopped by their priest's threatening excommunication. This place is near Ft. Howard, and Bro. O. A. Olsen will look after this interest.

C. W. OLDS.
S. S. SMITH.

River Falls.—We have closed our tent meetings at this place, having been here six weeks. Have spoken fifty times, and have sold books to the amount of sixty-five dollars. Seven are keeping the Sabbath as the result of our labors. Organized a Sabbath-school of twenty-five members, and a church of eighteen. They voted to pay the tithe into the State treasury. The entire expense of the meeting will be met by the brethren. Preparations are being made to repair and fit up a building in which to hold meetings.

Aug. 22.

A. MEAD.

MINNESOTA, *St. Peter.*—Bro. W. B. Hill writes: We have been holding meetings at this place about one month. The interest has not been large. Prejudice is strong, and the stay-away argument is used with good success, but the truth is making some progress. As a result of our meetings, six have embraced the truth, four of whom have already joined the Kasota church. Others are waiting to get church letters before doing so, and still others are interested in the truth.

IOWA, *Sumner.*—We closed our meetings in Sumner, Aug. 14. As a result of these meetings, ten persons are keeping the Sabbath, eight of whom have signed the covenant. Others are investigating with a desire to know the truth. The people were very kind, and donated more than enough to meet our expenses. Obtained sixteen subscribers for our different periodicals, and sold sixteen dollars worth of publications. We procured the use of the Methodist church for future meetings, where one of us expect to meet with this little company every Sabbath for a few weeks. Many of the citizens are anxious to have another series of meetings this fall or winter, and say they will insure us a house free of charge.

IRA. J. HANKINS.
A. G. DANIELS.

Fontanelle, Adair Co.—Brn. Washburn and Hart report considerable opposition in this place. The opposition, however seems not to have been of a very serious nature, for they leave eight keeping the Sabbath.

"COME AND SEE"—"GO AND TELL."

"Come see the place where the Lord lay; and go quickly and tell his disciples that he is risen from the dead." Matt. 28: 6, 7.

SUCH was the text used by Rev. Dr. Solteau, of Burmah, in a San Francisco church, while recently en route to London. The single thought presented was, "come and see"—"go and tell." The words contain the pith of the Gospel. First believe, and then try to get others to follow your example. That is the whole Christian system.—*Herald of Truth.*

GOT NOTHING.—There was a poor woman who had one child, the joy of her heart, the one ew-lamb of her household. She worked for it early and late. But there came a time, when one day it sickened. She watched it by day and carried it in her arms at night. But she could not keep the little heart beating or the body warm; so it was taken away and laid in the cold ground. She felt puzzled, crushed. It was a bright morning, the church-bells were ringing, and she thought, "I will go and hear what the preacher has to say." She crept in after the service had commenced, and took a retired seat. The organ was playing a soft, low tone; the hymn was soothing—some of our music is still devotional. The clergyman arose and announced his text. She lifted her veil and raised her eager, trembling face towards him. Did he tell her—that not a sparrow falleth to the ground without our Father in Heaven, or did he tell how that heavenly Father pitieth his children, and gave his only-begotten Son for our sins and sorrows? No, he told her about Louis Napoleon! She waited till the congregation had passed out. There were among them happy mothers, leading dear little children. She grasped the gate-post at the side of the church-door, in the weakness of despair, and said, There is no God.—*Christian Intelligencer.*

Temperance.

THE TURNING-POINT.

TRAVELING last summer through Vermont, I chanced to be sitting one evening upon the piazza of a little country hotel in the company of a gray-haired man, a large and wealthy manufacturer of Massachusetts, who was a native of the town, but had left it years before, and was now returned for a little visit for the first time in nearly forty years.

Our conversation touched upon the subject of temperance. He spoke of the thousands of young men of the present day whose lives were utter failures, and who were wrecks, body and soul, through intemperance.

Deploing this fact, he also spoke of his own decision in the matter as the key to all the success of his life. Then, pointing to an old building across the way, he said:—

"When I was a young man, that old building was a thriving factory, its manufactures the chief industry of the town. There I earned my living. Those were the days before the subject of temperance was much agitated; almost everybody drank more or less. It was the custom universally for the factory boys to meet on Saturday evening in a certain place, and have a jolly night of it, drinking and making merry to close up the week. None liked this better than myself and my especial crony, Jim Mathers. Jim and I usually led the crowd in stories, songs, and drinking toasts.

"But after a while, one day it suddenly dawned upon me that even as early in the week as Wednesday, I found myself longing for Saturday night.

"The consequences of this discovery gave me a shock, and, thank God, opened my eyes to the way I was tending. I said not a word to a soul, not even to Jim Mathers, but when Saturday came, I set out as usual for our place of meeting. Between here and the store—I could set my foot upon the very spot now—I met Jim coming toward me. We neither of us spoke. I put out my hand and he his, though it was not a habit with us to extend such form of greeting, but it seemed as if the same thought was in each mind.

"'Come, Jim,' said I, 'let's make a resolution to quit.'

"'Agreed,' said Jim.

"We kept our pledge—he till his death, some ten years after, and I till the present moment; and whatever success I have had in life, I owe to the resolution of that hour.

"I have come back now to the old town to look for the 'boys,' but I find none of them. There was not one of all that merry-making crowd that ever made an impress on the world, or won even a position of honor."

After this little story from his own life, he told another, which is interesting as showing how times have changed from that day to this.

There was another young man, who left the town about the same time as himself, with the idea of educating himself for the ministry; but he found, after a little, that it would be better to change his purpose, and so he abandoned the effort, and went to Boston for employment.

Failing at first to find anything more congenial, and unwilling to be idle, he took a position as a butler or steward in one of the first families of the city.

For a time all went well. He found a good home, and his employer a good servant.

But the day came when the gentleman gave a great party, and wine and liquors flowed like water. Before it was over, the services of the steward were more in demand as nurse or attendant upon guests unable to care for themselves, than in any other capacity. The ideas of the Vermont boy were in advance of his times; he was a staunch advocate of temperance, and he was filled with disgust that his duties forced him to mingle in such scenes. As soon as the next day dawned, he appeared quietly before his employer, with a request for a settlement of accounts, and the announcement that he must leave him.

"Why," said the stately gentleman, "have you not a good home?"

"Yes."

"Are you not satisfied with your wages?"

"Yes."

"Then why do you leave? I am satisfied with you, and would not have you leave me, and you will not readily find another such a home, I think."

"Well, then," he replied, hesitatingly, "I cannot stay in a place where I must mix with drunken men as I did last night!"

One can hardly tell whether the Boston gentleman, who opened his doors to none but the choicest society, was more astonished or amused. But it was in vain that he argued that he must set before his guests what others did, and that it was the custom of society. The youth was determined to free himself from such custom. No inducement could tempt him to remain.

The gifted son of that very household from which for such reason a servant thus went forth forty years ago, is to-day one of the most silvery-tongued orators of our land, and one of his latest and most brilliant appeals is in behalf of the temperance reform.—*Companion.*

RESPECTABLE WHISKY SELLING.

A TEMPERANCE discussion once sprung up in a stage coach crossing the Alleghanies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying: "Gentlemen, I want you to understand that I am a liquor seller. I keep a public house, but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself, he seemed to think that he had put a quietus on the subject, and that no answer could be given. Not so thought a Quaker, who was one of the company. Said he: "Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards of them. And when their character and money are gone, thee kicks them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public house is, the greater the mischief it is able to do in any decent community.—*Evangelical Messenger.*

INTEMPERANCE IN GERMANY.

A BERLIN correspondent of the *Nation*, writing of temperance legislation in Germany, says that within the last few years dram and whisky drinking has spread with fearful rapidity among the working classes. Even in the wine-growing and beer-producing countries, alcohol is taking the place of lighter beverages, the price of wine and beer having risen considerably. Another reason for this increase of drinkers is the social position of the largest distillers of whisky. In Germany, and especially in the eastern provinces of Prussia, whisky-making is a very aristocratic business, which is carried on by the nobility and proprietors of large estates. This interest, too, is so powerful that the government does not dare to levy high taxes on the whisky trade, as in England. A few figures will show how the vice has spread. From October 1, 1869, to January 1, 1877, the number of inns in Germany rose from 42,612 to 69,305, or 11 per cent. In 1869 the percentage of inns and dram-shops to the number of inhabitants was 45.75 to 100,000, but in 1879 it had risen to 55.88. To check the growing evil the government has been led to propose a very mild and imperfect remedy, which punishes persons found drunk in public places, with a fine of \$26 or two weeks' imprisonment.—*Selected.*

DR. WILLARD PARKER says: "The average life of temperance people is 64 years and two months, while the average life of intemperate people is 35 years and six months. Thus the average life of a drinker is but little more than one-half that of the non-drinker; and yet we are asked to believe that brandy, whisky, gin and beer, are wonderful promoters of health, strength, and life!"

THE amount of beer and whisky consumed in Ireland during the last famine year exceeded forty-six millions of dollars in value, or nearly ten dollars a head for every man, woman, and child in the island. This may have nothing to do with the poverty and distress that followed the failure of the potato crop, but there are those who will entertain the opinion that a people who can spend forty-six millions a year for potations, should not put themselves in the attitude of the wards of the world.—*Brooklyn Vidette.*

The Home Circle.

LIVE FOR SOMETHING.

Live for something, be not idle,
Look about thee for employ.
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway,
Gentle words and cheering smiles,
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of home and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From the perfect fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—Sel.

CARELESS WORDS.

THERE was not a happier, more contented little woman than Mrs. Strong. It is true that she had not much of this world's goods, and some people might have found much to fret about in her lot; but she was one of those who thought of the bright side of that sentence, which some think the "saddest of tongue or pen"—might have been.

"Why, John," she would say, "how fortunate it is father lets us have this place. As to the trouble of getting up early, so that you can take that train, I find it makes the day so nice and long for my sewing and reading. Just think what it would be to have to pay house-rent these hard times. Then it is so good to live in the country while our children are young."

"Chills!" John would sometimes put in, just to test the little woman.

"Now, John! Chills are bad, I'll admit, but then there's no other illness about, and I really think we are getting acclimated.

Then the husband would laugh, and stretching out his tired feet to the fire, would draw his wife to his side and in his heart thank God for her contented spirit.

For two years this went on; times were so hard that little Mrs. Strong lived strictly to herself, only once in a while meeting some of her old friends when she spent a day at her mother's, in the city.

Sometimes she wished that she could invite them out to her country home, but always put it off, knowing, wise little woman, that "many a mickle makes a muckle," and that she must not spend anything on extras until John's salary was raised.

At last, at the very time they least expected it, an increase came, and one night John said:—

"Now, little girl, you must have a friend or so to spend the day with you, at least. I know it is lonesome out here. Write and ask some one at once."

"Lou Fairlee and Mary Barker?"

"All right. I'll see Jack Fairlee to-morrow and arrange it, so you'd best get ready."

The next evening word came that the ladies would come out on the morning train and stay till evening—an all-night visit could not come off just then.

How the little woman flew about the house putting finishing touches here and there.

Willie and Rob helped, and Dick hindered—as usual.

The boys were principally interested in the unwonted display of cake which graced the side-board.

"Now I do hope they won't disappoint us; in ten minutes they'll be here."

And the mother sank into a rocking-chair with a delightful sense of order and cleanliness about her; were not the boys as perfectly clean as if just ready for bed?

"If they don't come we can eat all the cake, can't we?" said Rob, while Dick listened breathlessly for the answer.

"No; if they come you can have your share, but if they don't come we'll keep it till to-morrow. There's the whistle; run, boys, to the station."

"I'll just make sure the boys haven't upset my room," thought the mother, who had not had nine years' experience with boys for nothing.

As she opened the bed-room door what a scene of perfect confusion met her eyes.

The children had dressed in mamma's room, as they found their own pretty cold, and their everyday clothes lay in heaps on the floor; the toilet arrangements were all in disorder, while Dick's dollie, as dirty and forlorn as Toddie's, lay in state on the spotless bed quilt.

The room was not half in order when Willie's voice was heard.

"Come right up. Mother said you were to take your things off in her room up-stairs."

Giving a fling to Dick's dolly, Mrs. Strong went forward to welcome her friends, and the usual talk followed—exclamations about the length of the trip, how they left all in the city, etc.

"But aren't you very lonesome?" asked Lou thinking of the long, quiet days, with no concerts or lectures.

"Yes indeed," chimed in Mary Barker, "I don't see how you stand it—you who used to be so fond of society. Do you really like this place for a home?"

Now to tell the truth, the wife had never asked herself any such questions.

"I don't find it very lonesome," she said.

But even as she spoke her heart sank a little, and she began to see the bleak, bare country, with its winter mantle of snow, through her friend's spectacles.

"If you had a horse it would be different," said Mary Barker, absently, shaking out her lace.

"Oh, yes; a horse is almost a necessity in the country," assented Miss Lou.

The little woman listened to it all and began to feel as if she had been very blind indeed, to her disadvantages.

A diversion fortunately occurred on the announcement of lunch (Willie nearly forgot and said dinner). Mrs. Strong brightened as her friends enjoyed the home-made butter and drank the rich, country milk.

"You see we have our advantages," she said, with pardonable pride; and Mary agreed, "though for her part, if she couldn't have every luxury, she preferred the city."

The afternoon slipped quickly by; there were new magazines to talk about, and the latest embroidery to explain, and when at six o'clock her friends had gone, and Mrs. Strong met her husband, she assured him she had had a delightful day.

Yet her husband noticed a difference in his wife at once. At first he thought it was only because the dear little woman had been too hard at work beautifying and cleaning up, but as day after day the shadow did not leave her face, though it lifted at times, he wondered "what had come over his little Nellie."

Her bright ways had changed.

Every time she went into the parlor, it seemed so very empty, and she heard again the question:—

"How do you like this place to live in? I don't see how you possibly stand it."

The boys felt the difference.

Mother didn't go to skate, and though she came out and looked at their snow man, she didn't stay and snow-ball them, but went in at once to sit at the fire and think—of what?

She began to forget what might have been, and to think what was, was very hard indeed.

"I don't see how I've stood it," she said to herself, "there's really nothing to do here."

To be sure there was that quilt she had been making for the home for the friendless, and she was only half through that last volume of essays, but—"she didn't feel like it."

And so she sat and thought and wished, till at last she startled her husband one day by suddenly bursting into tears.

John thought the sky was falling, when his wife, who had been so brave and cheerful through such real trials, broke down in that way, "because she was lonesome."

In spite of all remonstrances, he insisted that the boys should be left to the servant, and she was to spend a week in the city.

"I'll tell you who'll do you a world of good—

aunt Huldah!"

Nellie thought, with a pang of remorse, how she had neglected the old Quaker lady; but John was sure she would be welcome, and insisted on her going into town the next morning with him.

"Glad to see thee, child. To be sure I am. But thee is pale, and thee does not look so bright as of old. Thee must stay a week with me and tell me all thy troubles."

"I haven't any," Nellie insisted.

But aunt Huldah knew better.

She took good care that Nellie had plenty of sight-seeing, and in a day or two saw with pleasure that the color was coming back to her cheeks.

The last day was rainy, and aunt Huldah said they would spend it quietly together.

They chatted of many things; then, after a pause, Nellie said:—

"Aunt Huldah, how would you like to live in the country?"

The old lady's eyes sparkled (what memories she had stored up of her happy country home). but she said:—

"I don't think how much I would like it, for I must not leave this home, child. It is best not to think of the impossible."

"But the country is so lonesome."

Aunt Huldah's face brightened—so that was the trouble:—

"Are not the boys with thee, and has not thee books, and thy husband?"

"Yes, but—Lou Fairlee—"

"Ah, child, I see. Folks wonder how thee is content, and they wonder so that at last they break up thy content. Now, Nellie, when I was a young wife, my own dear mother gave me this rule: 'Never let anything make thee pity thyself; spend thy pity on the truly unfortunate, and, if thee is downhearted, go to work or play. Are there no poor thee can work for in thy quiet home, child, and are there no romps thee can enjoy with the lads?'"

"Oh, auntie," said Nellie, "I see it now. Lou and Mary seemed so sure I was lonesome, and pitied me so much that I pitied myself."

"Don't make the same mistake with thy poorer neighbors; when thee goes to see them never pity their lot—remember, sympathy is quite different from pity."

That evening Nellie joined her husband, and together they reached their country home.

John was so glad to get her back, and what a fuss the boys made. Never was a woman more proud and happy.

No more lonesome days for Nellie Strong. If she feels any symptoms of the old dissatisfaction, she has learned how to shake them off.

But are there not many young wives who have been led to discontent by the thoughtless words of their friends? Are we not all forgetful of the time when we must give an account of these very words?—*Housekeeper.*

FRETFUL ELLEN.

SHE had very bright eyes, rosy cheeks, a sweet, laughing mouth, and her name was Ellen; but I am sorry to add, she was sometimes called "fretful Ellen."

She had a great many trials. I suppose that was the reason she had become fretful so early in life. If she went to walk, it was too warm, or the wind was too cold. She found the potatoes too hot for breakfast, and mamma would not allow her to drink coffee. If she was left alone with her little brother Archie, he was certain to pull her hair or tear her book. At school she complained very often to the teacher that some one was pinching her; but the worst trial of all was brother Tom. He had a hateful red book, and every time she cried or whined he would take it out and write down something like this:—

"8 A. M. Ellen cried because her boots but-toned hard."

8.30. Ellen cried because there were no sponge cakes for lunch."

One day there were twenty-seven such entries, every one of which Tom read aloud at tea. You can see she had a very trying life, and things seemed to get worse as she grew older.

One warm day in early summer, after an unusual number of trials, the climax was reached when she saw there were no strawberries for tea. She made every one so uncomfortable that she was sent away to stay in her own room. Ellen sat down by the window where she could look into the pleasant little yard and see the tulips and syringas. She saw some robins flying about the maple tree, and the cat crawling under the bushes looking as contented as possible. She wondered why everything looked so happy when she was so miserable.

Suddenly everything in the yard seemed to change in a most astonishing manner, and the queerest looking old man, with his face puckered up into a scowl, came walking on the piazza roof toward her.

When he spoke his voice was crosser than the crosser child's you ever heard.

"How do you like my country?" he said.

"I don't know," replied Ellen. "Where am I?"

"In the Fretful Land," said the scowling man. "Here you will see all the cross and discontented people and things. Those tulips over there in the corner, with their heads bent down and covered with dust, did not like to bloom so early in the season, so we brought them here where nothing blooms. That rough looking robin, with his head under his wing, would not sing because his song was not as sweet as a canary's. Nothing sings here."

"But what is the matter with that tree?" interrupted Ellen.

"That," said the man, "that is a maple-tree that was discontented because it could not bear acorns like an oak."

"What does ail that cat?" said Ellen forgetting her fright in her curiosity. "It does nothing but stand there and growl, looking as if its fur had been rubbed the wrong way."

"All cats look so in the Fretful Land," said the queer man. "Would you like to see how little girls look?" Quick as wink he drew a little mirror out of his pocket and held it before her. She saw her own face so twisted up in an ugly frown that it looked like the queer man's, and try as hard as she could she could not make it straight.

"Oh!" she cried, "will it always look so?"

"Of course; you are in the Fretful Land now."

"But I don't want to stay here," cried Ellen.

"That makes no difference," said the cross voice, "it's the only place for you."

Ellen started up in horror, thinking she would run away from the dreadful country. As she did so there was a great crash which made her open her eyes, to find that the cross man was gone, and she was in her own room with her chair tipped over at her feet. It was dark, and the moonbeams were stealing across the carpet. Before she could realize what had happened, her mother came in exclaiming, "What a noise! You must have fallen out of your chair. You have been sleeping so soundly that I did not like to disturb you."

"I tried to get away from Fretful Land, and my chair tipped over," said Ellen, still rubbing her eyes.

"You have been dreaming," said her mamma; "now you must get into bed for a nice long sleep."

"Good-night mamma," said Ellen, wondering if her face looked as cross as it did in the queer man's mirror.

The next day Ellen was very quiet and subdued, and Tom had only three cries in his book, and gradually there was a decided improvement in her manner. She never told any one of the Fretful Land; but I fancy she thought the more.

—*Congregationalist.*

ONE of the richest men in the United States, William H. Vanderbilt, went to Chicago to witness the performance of his favorite mare, Maud S., on the race track. "During the interval between the heats some one in the stand announced the rumor that the President was dead, and soon after the report was communicated to Mr. Vanderbilt. He did not seem greatly concerned about the matter, and, unlike others in the stand, expressed no surprise. He was also unaffected by the announcement a few minutes later that the report was the mare evidently having a larger place in his mind." It has been well said that we can judge what estimate God places on wealth by observing the kind of persons to whom he gives most of it.—*Christian Statesman.*

ITEMS OF NEWS.

—The United States has fifty per cent. more paper mills than any other country.

—The average daily attendance in the New York city schools is 132,849.

—A boy fourteen years old, of the genus hoodlum, recently murdered a Chinaman, at Tulare, Cal.

—The amount of money embezzled by Capt. Howgate, of the Signal Service department, is about \$400,000.

—The eruption of Mauna Loa, Hawaiian Islands, is gradually subsiding, and the town of Hilo, whose destruction seemed imminent, is now considered out of danger.

—A few days since a man was run over by the local train between Oakland and Alameda, and literally torn to pieces. He was lying on the track, and was not discovered until too late to stop the train.

—On the 6th inst. a collision occurred on the Paris and Lyons railroad, France, whereby twenty persons were instantly killed, and many others wounded. This was the third serious accident on that road within one week.

—In consequence of the great number of surgeons that have been sent to Algeria, the military medical service in Paris is very much straitened, and requests have been made through all the districts for civilian assistance.

—Five women and three men, belonging to a notorious gang of robbers, were arrested in Denver, Col., recently. They are mostly from Missouri and Kansas, and are said to have blown open more than fifty safes within two years.

—The papers are reporting a wonderful thing from St. Louis, Mo. That city appropriated upwards of \$800,000 for her schools last year. At the close of the year the Board of Education came out with \$94,000 unexpended. Such a thing is a rare occurrence.

—A dispatch from Marquette, Mich., Sept. 6, says: "The powder-house exploded here and eleven men were blown to atoms. Small pieces of their bodies were found scattered about. Nothing of the building was left, and nobody was found to tell the cause of the disaster."

—A singular feature of the recent Apache outbreak is that the telegraph wires were cut, and communication between Apache and Wilcox was cut off. Indians have never before ventured to tamper with the "talking wire," deeming it under the especial control of the Great Spirit.

—An entire passenger train tumbled down an embankment ten feet high, near Shenandoah, Iowa, recently. Nineteen persons were injured, some of them fatally. The same day an express train ran into an accommodation train on the Baltimore and Ohio railroad. Many persons were severely scalded by the escaping steam.

—The President was removed from Washington to Long Branch last week. He stood the journey remarkably well, and for a time seemed much better, but at present writing is in a critical condition. The wretch Guiteau, narrowly escaped death at the hands of one of his guards, who fired into his cell. Guiteau was terribly frightened. He is not so fond of being shot at as he is of shooting at others.

—On the 7th inst. the thermometer stood above 95° in New York. Reports from Boston stated that it was the hottest day of the season. At Milford, Pa., the thermometer stood from 99° to 102°, the hottest weather for many years. Several cases of sunstroke were reported. At the same time a severe snow-storm was raging in the Black Hills in Dakota territory, the snow being from five inches to two feet in depth.

—Another railroad robbery has taken place in Missouri. On the 8th inst., the express train on the Chicago & Alton road was stopped by nine masked men, who had previously placed stones and timbers on the track. The express messenger was fatally beaten, and the safe robbed of its contents. The robbers kept up a continual firing while they were robbing the passengers, nearly all of whom lost something. The notorious James gang are supposed to be the perpetrators.

—The massacre of United States troops in Arizona, proved to be very much less than was at first supposed, but there is a general uprising of the Indians. The people have no doubt but that the troops will subjugate the Indians, and force them back onto their reservations, but think they will commence depredations again as soon as the troops are withdrawn. The cry with the Arizonians is "The Apaches must go." Nothing short of the extermination of the Indians or their removal from the Territory will satisfy them.

—Advices from Panama August 31, say: "In a fight at Matagalpa, between about 5,000 Indians on one side and a detachment of troops and some 150 citizens on the other, the Indians lost 500 in killed and wounded. The other party had 28 killed and a number wounded. Previous to this fight, Indians attacked Esquipulas, killed the Captain in command, the Commissary, and a young telegraph operator named Vegar, who was stricken down while repairing a break in the Government telegraph line. The slaughter of various individuals followed, some of them being Indians who had refused to join the malcontents, and horrible outrages were inflicted upon others."

—Michigan has been visited by one of the most destructive fires ever known there. Saginaw, Tuscola, Lapeer, and Huron counties have suffered terribly but the country along the shore of Lake Huron has suffered the most. The whole country seems to have been swept. The loss of life cannot be definitely stated, but it is known to be very great. The report says: "The approach of the fire was heralded by a dense atmosphere entirely obscuring the light, in the middle of the afternoon of Monday. The high winds had spread the fire, and every avenue had been closed to the fleeing homeless ones, leaving them to death by fire. Large burning masses of inflammables were lifted bodily and carried through the air. The skill and courage of man seemed impotent, and men and cattle were roasted together in natural fire-traps." The report from the Collector at Port Huron, states that more than 10,000 persons are absolutely homeless and destitute. Contributions from all parts of the country are being sent to the aid of the homeless ones.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 15, 1881.

CAMP-MEETINGS FOR 1881.

| | |
|-------------------------|--------------------|
| MICHIGAN, Grand Ledge, | Sept. 27 to Oct. 3 |
| MISSOURI, Warrensburg, | " " " " |
| KENTUCKY, | October 5-11 |
| TENNESSEE, | " 13-18 |
| CALIFORNIA, Sacramento, | " 13-25 |

SANCTIFICATION.

THE article on sanctification, in this number, may not be new to very many of our readers, but it will bear a second or even a third reading. It is good enough to be stereotyped, and is always in place. True sanctification should be the object of desire of every individual; but the sort of sanctification that is becoming quite popular nowadays may well be termed "fiat religion." The genuine article has never been popular, and is not likely to be. None need mistake the false for the true. "By their fruits ye shall know them."

JUST FOUND IT OUT.

THE following bit of conversation is vouched for by the *Examiner and Chronicle* as having actually occurred:—

"Two respectable-looking men were riding on the Hudson River railroad the other day, and one was heard to say to the other, 'Have you seen the Revision yet?' 'What Revision?' 'Why, the Revision of the New Testament, of course.' 'No, I have not seen it, didn't know there was one. Was it a revision by the author, or how was it done?'"

It is just this class of persons who, when they find out that there has been a revision, make the great ado, and complain that they are robbing us of our Bible, and mutilating it beyond recognition. Those who have carefully read the Bible, find no difficulty in recognizing it in its somewhat new dress, as the same old book.

ON WHAT AUTHORITY?

THE *Christian Union* has the following in regard to the hypothetical immortal soul, and seems to consider the matter settled:—

"Either we have an immortal soul or we have not. If we have not then we are beasts. The first and wisest of beasts it may be, but still true beasts. We shall only differ in degree and not in kind; just as the elephant differs from the slug. But by the concession of the materialists of all the schools, or almost all, we are not of the same kind as beasts; and this also we say from our own consciousness. Therefore, methinks, it must be the possession of a soul that makes the difference."

"And this we say from our own consciousness." Exactly so. How else could it be said? Certainly not from the Bible, for that gives no authority for an inherent immortal soul. "If we have not, then we are beasts." Not necessarily. There are many, no doubt, to whom this will apply, but not to all. The psalmist has made the distinction for us: "Man that is in honor, and understandeth not, is like the beasts that perish." The "understanding," which in Bible usage is a very broad term, makes all the difference. The wise man also has told us that in the matter of dying, "a man hath no pre-eminence over a beast." But then those men wrote three thousand years ago, and couldn't be expected to understand the wants of this advanced age. There are "philosophers" now who can satisfy the wants of the people in a far more pleasing manner. Consider 2 Tim. 4:3, 4.

THE MAINE CAMP-MEETING.

THIS meeting was held at Waterville. This ground has now been used as a camp-ground for four years. It is a fine grove, and was tastefully arranged. A good covered stand was built, and decorated with tinted paper, evergreens, and a profusion of flowers in various combinations. All the tents were well furnished, and neatly kept. The weather was fine throughout.

Quite a number from without attended all the meetings, and on Sunday there were about twelve hundred present. Nearly every one remained seated and attentive during the services.

There were about two hundred of our people on the ground. Quite a proportion of these remained till the close of the meeting. This is what every one should do. They can just as well do this as to go away sooner, if they only think so and plan for it. All the ministers in the Conference were present, and took an active part in the meetings. We heard no fault-finding, saw no spirit of jealousy or discord; but all worked in union.

The disaffected spirit which once made so much trouble here has wholly disappeared.

Eld. Geo. I. Butler and the writer did the preaching, which was largely practical. The Lord gave good freedom. At first not much seemed to be accomplished. Many had evidently become very worldly, and others were backward. On the Sabbath very little move was made. But at the five o'clock afternoon meeting, the clouds began to break, tears flowed freely, good confessions were made, and earnest, warm testimonies were given. Sunday this spirit deepened with all on the ground. The social meetings were the best I have attended for months. Some who had been very backward and were drifting into the world, here took a noble stand and made solemn promises to live nearer the Lord. Differences between brethren were settled up, and other good things accomplished.

Financially, I believe the Conference has done better this year than before. In proportion as men love the cause will they give of their means to support it. Our parting meeting Tuesday morning was a good one. The President, Eld. Goodrich, said this was the best camp-meeting they had ever held in Maine, and many said the same in their testimonies. All went home cheered and strengthened. To God be thanks.

D. M. CANRIGHT.

Appointments.

CALIFORNIA CONFERENCE.

THE tenth annual session of the California Conference will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As this Conference will be as important a one as has ever been held in this State, there should be a full representation of delegates from every company of Seventh-day Adventists in the Conference. Every recognized church of fifteen or less members is entitled to one delegate; larger churches to one additional delegate for every additional fifteen members. Unorganized companies and isolated brethren and sisters should also be represented in person or by letter, so that the wants of the cause in the State may be clearly understood.

Conference business will be disposed of during the early part of the meeting; delegates are therefore requested to be on the ground at the first of the meeting. Also letters pertaining to Conference business should be forwarded to the Secretary, Eld. J. D. Rice, in time so that they can be duly considered, and such steps taken as will co-operate with the Spirit of God. We hope also that there will be promptness in paying tithes, as the Conference expenses of the past year have been unusually large, and all funds of this kind will be needed to meet them.

All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Church clerks and treasurers will please bring their books to the meeting.

S. N. HASKELL,
JOHN MORRISON,
M. C. ISRAEL. } Cal. Conf. Committee.

CALIFORNIA CAMP-MEETING.

THE Northern Cal. camp-meeting will be held at Sacramento, commencing Oct. 13. Let all our brothers and sisters from all parts of the State make a special effort to come up to this feast of Tabernacles. We are nearing the ripening time of the harvest of the earth. We need the influence of the power and Spirit of God, that we may be able to overcome our tendencies to wrong-doing, and that the graces of the Spirit may be more fully matured, and we be in a condition to be perfected by the latter rain soon to be poured out. Come prepared to stay until the close of the meeting. Preparations will be made to supply the temporal wants of both man and beast.

G. D. HAGER,
E. J. CHURCH,
G. W. MILLS, } Camp-meeting Committee.

CALIFORNIA STATE T. AND M. SOCIETY.

THE next annual meeting of the California T. and M. Society will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As far as consistent all pledges to this society or the Reserve Fund should be paid at or before this meeting. All District Secretaries and Church Librarians are requested to bring their account books, that they may be audited.

S. N. HASKELL, Pres.

CALIFORNIA H. AND T. SOCIETY.

THE second annual meeting of the California Health and Temperance Society will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881.

S. N. HASKELL, Pres.

PROVIDENCE permitting, we will meet with the church at Santa Rosa on Sabbath and Sunday, Sept. 17 and 18, and at Healdsburg the Sabbath and Sunday following.

I. D. VAN HORN,
M. C. ISRAEL.

MAGNIFICENT PREMIUM OFFER.

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