

# The Signs of the Times.

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

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## The Signs of the Times.

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

### THE SECRET AND TEST OF FAITH.

PSALM 34:1.

"I will bless the Lord at all times!"

'Tis difficult to say,  
When heavy clouds are overhead,  
And not one cheering ray.  
It is easier to bless him  
In bright and happy hours,  
When the sunshine is all golden,  
And paths are strewn with flowers.

"I will bless the Lord at all times!"

Bless him for everything;  
Some choicest gifts are wrapped in clouds,  
With a message from the King;  
There must be shadows here below,  
All sunshine would not do;  
For it could not make the landscape  
So beautiful and true.

"I will bless the Lord at all times!"

Oh, this indeed is rest;  
Here we find faith's deepest secret,  
Its surest, constant test,  
To prove that it is really strong,  
If it will bear the strain  
Of some constant, weary pressure,  
Or sorrow, grief, and pain.

"I will bless the Lord at all times!"

This sounds so very clear,  
For the ring of the true metal  
Is heard through ages here;  
The exercise of faith is good,  
More precious far than gold;  
It is not counted much on earth,  
In Heaven it can be told.

"I will bless the Lord at all times!"

Through every cloudy day,  
When earthly schemes are blown upon,  
And lonely seems the way.  
My Lord will never make mistakes,  
At all times he is right;  
It is my blessed privilege  
To "walk by faith" not sight.

—British Evangelist.

## General Articles.

### TEMPERANCE IN THE FAMILY.

BY MRS. E. G. WHITE.

OUR accountability extends beyond our own well-being. Our influence is constantly affecting others, either for good or for evil. In a pre-eminent degree is this true of all parents. Fathers and mothers who gratify inclination and perverted appetite, at the expense of health, are not only working against their own physical life and moral advancement, but they leave their perverted appetite and their enfeebled moral power, to their children.

Liquor drinkers and tobacco devotees transmit their insatiable craving, their irritable nerves, and their inflamed, corrupted blood to their offspring. The licentious hand down their own weakness and wickedness, with a host of vile and loathsome diseases, as an inheritance to their children. Fashionable vices are debilitating and debasing the race. In physical strength, and in moral and intellectual power, every generation falls lower than the preceding. In consequence of the sinful habits of men, the world has become a vast lazarus-house. Satan exults at the success of his devices. Society is demoralized, the church is cursed, and God is dishonored.

The violation of God's law lies at the foundation of all the misery that flesh is heir to. It is intemperance, transgression of the laws of life and health, that has shortened the years of men, and made these few years full of sorrow and pain. Parents are not only responsible in most cases for the violent passions and perverted appetites of

their children, but for the infirmities of the thousands born deaf and blind and idiotic. Sins of omission and of commission have brought the sure result.

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body, will affect the mind. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As the control of reason is set aside, the animal passions will bear sway. The more freely these poisons are used, the more brutish will become the nature and disposition of men.

Parents who indulge appetite by eating to excess even of wholesome food, place a needless tax upon the system, and their children will be disposed to self-indulgence and gluttony. Such parents transmit their own perverted appetites to their offspring, who have far less moral power to resist temptation than had the parents. Then, instead of seeking to cure the evil which they have wrought, these fathers and mothers, by their own example, educate their children to indulge appetite regardless of reason, and to give loose rein to animal propensities. Many children die before reaching maturity, while many are ruined for time and for eternity, by tempers and appetites transmitted in consequence of the sinful indulgences of the parents.

Unwise, self-indulgent, weak-principled women will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. But the error of such teaching is clearly seen in the light of facts presented in Bible history. The mother is by the command of God himself placed under the most solemn obligation to restrain perverted appetite. Whose voice will we heed—the teachings of infinite wisdom, or the voice of human ignorance, weakness, and superstition?

The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil. The enemy of souls understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to him for strength and grace; and she will not seek in vain. Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that their influence may be such as God can approve.

It is a deplorable fact that there is a widespread neglect of these precepts of the Bible which have a bearing upon life and health. Many make the subject of temperance a matter of jest. They claim that the Lord does not concern himself with such minor matters as our eating and drinking. But if the Lord had no care for these things, he would not have revealed himself to the wife of Manoah, giving her definite instructions, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that he does care for these things?

The inquiry of fathers and mothers should be, "What shall we do unto the child that shall be born unto us?" We have brought before the reader what God has said concerning the course of the mother before the birth of her children. But this is not all. The angel Gabriel was sent from the heavenly courts to give directions for the

care of children after their birth, that parents might fully understand their duty.

About the time of Christ's first advent, the angel Gabriel came to Zacharias with a message similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." This child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ. Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke for the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time.

The efforts of our temperance workers are not sufficiently far-reaching to banish the curse of intemperance from our land. Habits once formed are hard to overcome. The reform should begin with the mother before the birth of her children, and if God's instructions were faithfully obeyed, intemperance would not exist.

It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with him to preserve her children from the health and life destroying vices of the present day. Let mothers place themselves without delay in right relations to their Creator, that they may by his assisting grace build around their children a bulwark against dissipation and intemperance. If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments, becoming a blessing to society and an honor to their Creator.

Had parents for years past studied the Scriptures more and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist. We are responsible for the good we might have done, but failed to perform, because by sinful indulgence we placed ourselves in a condition of physical and mental inefficiency. The cause of reform to-day is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safeguard to our youth.

Can we look upon the unbelief, intemperance, and crime that seems to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers and of nations that have forsaken God, and have been forsaken by him, will ere long rend the heavens. What can hinder the crime, what stay the woe that is upon all nations? This evil might have been prevented, had previous generations been trained to fear and love and reverence God. Let us now do what we can individually to bring about these changes. Explicit instructions have been given in the word of God. Let these principles be carried out by the mother, with the co-operation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetites, but to honor God and to bless their fellow-men.

Fathers and mothers, labor earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then



see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."

#### WORKING FOR GOD.

I MEAN by that, doing God's work for God's own sake, and from no other motive-power—receiving all your inspiration directly from him; not working to gratify, perhaps, a natural restlessness of nature, or simply because you were born with a good deal of quicksilver in your constitution, and must be doing something—not working simply to win applause or to be accounted successful; but working for God because you love him for his own sake, apart from any fee or reward. Personally I can only express the prayer which comes from the depth of my heart, "The Lord grant that I may learn what it means." If I am engaged in God's work from any other motive than the constraining power of love to him, I am serving him from an unworthy and base motive.

Let me set forth what I mean in a simple illustration. Doubtless many of you have seen water flowing along an aqueduct. It is being pumped up, and, as the water flows, you can count the strokes of the engine. Now it is full, and there is a rush. The water seems to say, "I flow because I am forced to flow—I flow because I am pumped—I would not flow if I could help flowing." It flows because an external power is brought to bear upon it. But have you not often stood by the side of a mountain stream? There it comes, jumping over that bowlder, running round that stone, flowing over that shingle. There is no stroke of the engine in it. As it runs past it seems to sing, "I flow, I flow, because I have got my home on high. I was born amongst the clouds; my fountain-head is up there. I must flow because I have come from on high." And the service which you and I want to render is that service which comes—not from external pressure, not because you have been pushed into the work, but because you are born from above.

And if this is the only right motive, I am certain that it is the only lasting power. What will keep a man really in earnest from the first day of January to the last day of December, and that year after year, but this? You often hear of laborers who have gone back. Why did they go back? Because, although they were engaged in the work of God, they did not know much of working for God. Nobody is ever likely to leave that which he loves, that in which he finds his highest happiness. Now, no one can work for God without being filled with delight. There is no temptation to give up God's work when it is done for his sake. Therefore, nothing will keep a man at white heat year after year but working for God. Again, it is this emphasis on the "for" that leads to

#### THOROUGHNESS IN THE WORK.

The man who works from any other motive will, in all probability, only be anxious to get decently through his work. If he satisfies others, or, what is perhaps far easier, if he satisfies himself, he is quite content. But the very moment that a man works for God, his idea of service becomes higher. There will be conscience put into every stroke. When a Grecian sculptor was carving a statue that was to stand in a niche in a heathen temple, many of his friends were surprised to see that he took as much pains with the back part of the statue as with that part which was to be in front. They said to him, "Why are you so careful about that part? It has to stand in a niche, and it will not be seen." "Because the gods will see it," said he. Ay, and if we preach, and teach, and give tracts, and speak for God, there will be in it the most solid, and the best work that we can put into every detail, because God will see it; it is done for him. I might give a second-rate article to any one else, but the choicest and best must be his. It will not only be the piece of work that the public sees, which will be carefully done—there will be thought, and care, and prayer, and holy jealousy exercised about every part, if we are working for God. . .

#### HOW TO DO IT.

The Hebrews have this saying, that God is more delighted with adverbs than with nouns. That is, it is more to God how a thing is done than simply what is done. What style of work-

ing for God, then, is to be ours? I think we must put at the very head of the list, working for God cheerfully. We read that the Israelites sighed and cried as they worked. I do not marvel at it; they were working for a Pharaoh, and under the lash of the task-master; they were working for those who gave them no straw with which to make their bricks. But when we are working for God—for our Father—for One who guarantees our strength, and supplies us with all materials, and who talks with us all the time we are doing our little work, and who forgives us all our blunders, and is so quick in love to accept it, there is something wrong with us if we do not do it cheerfully. I am persuaded that if we perform even the best work for God in any other spirit than that of holy cheerfulness, we libel God. We ought to make the world see that his service is perfect freedom; that if he had no Heaven for us, if there were no crown hereafter, and no "Well done! good and faithful servant," we would serve him just for the sheer joy of doing it.

Am I speaking to some naturally gloomy or depressed soul? I would recommend you to do what a child once did. As she was feeding herself with a spoon, the sun poured through the window and fell on the metal spoon, and she said, "Why, look, mother; I have swallowed a whole spoonful of sunshine!" It would be a splendid thing if we could get all God's workers to swallow two or three spoonfuls of sunshine, so that when we meet the outside world it would be constrained to acknowledge that, at all events, our Master treats us well. Then, working for God must be done

#### UNINTERRUPTEDLY.

It is comparatively easy to do work for God by fits and by starts. I can imagine that some, through the influence of a splendid gathering like this, may feel wonderfully enthusiastic for a few days. But, oh, to keep on and on, and on, and on! "How do you account for your success?" was once asked of Dr. Carey. "I account for it all, under God's blessing, by the fact that I have learned how to plod."—From a sermon by Rev. Archibald G. Brown.

#### BIBLE UNIVERSALISM.

##### UNIVERSAL GLORY.

THE time will come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14; Isa. 11:9; Num. 14:21. This will be after the curse which devours the earth is removed—when there will be no more curse. Isa. 24:5, 6; Rev. 22:3. It will be after the harvest, which is the end of the present age, after sinners have come to perdition in the burning earth, or the furnace or lake of fire, and the new heavens and earth have appeared. Matt. 13:30, 38-43; 2 Pet. 3:7-13; Rev. 20:9, 15:21:1. Christ and his angels must come first, the separation must be made, the saints must reign with Christ above for a thousand years, then, "the rest of the dead" must live, the fire from heaven descend and devour them, the elements of earth be melted with fervent heat, and then the new earth will appear, "wherein dwelleth righteousness," and wherein the righteous will dwell. "There shall be no more curse." "There shall be no night there." "The Lord God giveth them light; and they shall reign forever and ever." The glory of God shall then fill the earth, and there shall be

##### UNIVERSAL WORSHIP.

And a universal song of praise, a song in which all then living shall join. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. The time foretold will then have come, when "the wicked shall not be;" the prophetic prayer, "Let the sinners be consumed out of the earth, and let the wicked be no more," will have been answered; in view of which happy state the Spirit of inspiration in the sweet singer of Israel exclaims: "Bless thou the Lord, O my soul. Praise ye the Lord!" See Ps. 37:9-11, 20; 104:35.

There shall be universal light, glory, and knowledge, universal righteousness, and universal worship, and a

##### UNIVERSAL SABBATH.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith

the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall ALL FLESH come to worship before me, saith the Lord." Isa. 66:22, 23.

None then living will claim that the Sabbath was made only for a small portion of the human race. They will believe that "the Sabbath was made for man." None will call it a local institution only designed for the land of Judea. None will claim that it cannot be kept on a round and rolling earth, nor that they cannot tell when it comes. None will hold that the Sabbath is no particular day, but only one day in seven; and thus be absent from the general convocation, and come on another day and find no meeting. And, consequently, there will be no disagreement in regard to the day—they will all observe the same day.

Which of the two days that are now rivals to each other will it be? Will it be the one which God made his Sabbath, or rest-day, by resting upon it, and which he blessed because he had rested on it, and sanctified or commanded it to be kept holy? or will it be another day, a day which all know and admit that "there is no express command for its observance"? The Sabbath was made for man in Eden, before his fall. In Eden restored, it will be universally observed. None will then say that the day has been lost. The whole blood-washed throng will unite in the worship of God on that sacred day.

We exhort all to come to Christ for pardon while it may be found; keep the commandments, that you may enter into life and escape the second death; so that you may be accounted worthy of a part in the glorious world to come, and share in that universalism that shall then be realized.

"Oh! give me a place in Thy kingdom,  
When life with its turmoil is o'er,  
Let me dwell with the King in his beauty,  
And I ask, oh! I ask for no more!"

R. F. COTTRELL.

#### INFLUENCE.

"WHAT a talented minister the Rev. Mr. B. is," I said to a friend one day. "His sermons are so good that I never like to miss one. I always feel that I have had a rich feast of true gospel meat whenever I listen to him, and I always go away with a stronger determination to live a better life."

"I know he preaches excellent sermons," my friend replied, "but I regret to say that they do not affect me as they do you. I am afraid I have a wrong feeling, but I cannot help it, and the secret is just this: A friend of mine, whose word I know is to be depended upon, once heard Mr. B. make a very uncharitable remark, a remark very unbecoming in any Christian, and much more so in a minister. It was made years ago, but I always think of it whenever I hear him preach."

This remark of my friend set me to thinking more seriously on the subject of influence than I ever had thought before. What an utterly incomprehensible thing is unconscious influence! It is so vague, it eludes so effectually all of our efforts to touch or control it. Conscious influence you can know something about. When you try to influence a person you know what you are doing, and you usually know, too, whether you succeed or not.

And there is as much difference in their relative importance as there is in the size of a giant and a dwarf. I can count on my fingers all of the people whom I am aware of exerting an influence over, and I fear that the number of people whom I have tried very earnestly to influence would not be so large as to be unmanageable; but when I think of the hundreds with whom I have come in contact, either directly or indirectly, and that either for good or for evil they have been influenced by word or act of mine, I tremble for the result for which I am responsible.

How fruitless is the endeavor to make clean only the outside of the vessel, when the inside is full of filth which, sooner or later, will certainly be discovered. How necessary to keep our hearts clean and our thoughts pure, so that we are in no danger of being surprised into actions that would expose the wickedness we have tried to keep concealed, and eradicate the good we thought to accomplish.—*Examiner and Chronicle*.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

THE best foundation for any work is humility.



### CONVERTED FOR A PURPOSE.

PAUL thought Jesus had a distinct specific purpose in his conversion, and he felt it his one duty to discover and accomplish that purpose. And we know that before his conversion, when he was a cruel persecutor, even then he was a chosen vessel to do a mighty Christian work. To Ananias the Lord said of Saul of Tarsus, "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." The eye of God saw in that bold, fierce enemy of Christ, one who was to be the chief apostle and leader of the Christian hosts. In his conversion, therefore, the Lord had a definite purpose. He had a work for the converted Saul to do, and Saul recognized this, and aimed to find out what that work was, and then to do it. That I may apprehend, seize upon, that specific thing for which I was apprehended, arrested, seized upon, by Christ Jesus. He was not converted for the same end for which Peter was converted, or John, or James, but for a specific purpose. The Lord had one end in view when he converted him.

Now if this was true of Saul of Tarsus, is it not just as true of every Christian, of the believer of to-day? Each genuine Christian has been apprehended of Christ Jesus, and it should be the aim of his life to discover and accomplish that for which he has been converted, to apprehend that for which he has been apprehended of Christ Jesus. A successful Christian life is just one that meets the design of the Master. But how shall one know what that design is? By no voice from heaven, by no dream or vision, or mysterious impression, but by an honest study of himself and his capacities, and by prayer for divine guidance. It is not the duty of every converted one to enter the ministry, and one reason of the many failures in the work is that persons whom the Master never converted for that work, rush into it. They have mistaken their calling.

In the divine plans there are no mistakes. The proper agent and the work are brought together when that divine plan is not interrupted. But if I fail to apprehend for what I was converted, or apprehending it refuse to accomplish it, then my Christian life is a failure. Young convert, with Paul resolve to follow after that you may apprehend that for which you have been apprehended of Christ Jesus.—*Rev. William Lamson, in the Watchman.*

### "MOTHER!"

In one of the most honored and influential families of Virginia, a wife and mother died in the bloom of her womanly beauty.

For several years she had been a gentle, unobtrusive, yet faithful Christian woman. When she felt that the last moments of life were approaching, she called her little children to her bedside, and kissed them, and talked of leaving them, and of the happy world where she expected finally to be.

The eldest was but six years of age, but he could understand her when she laid her hand upon his head and charged him to love and serve his mother's God and Saviour.

The boy grew to manhood. No effect of that death-bed scene and lesson appeared in his life. Forty years passed without a sign that he ever thought of his mother's last words and benediction.

He was a generous-hearted, popular gentleman, with a fine home, where he welcomed friends with a lavish hospitality. No beggar went away hungry from his door.

But his most admired virtues showed no divine principle, or trace of religious feeling. Beyond a certain pride of position and superiority, he seemed to acknowledge no restraint. He was self-indulgent and impetuous, profane on the slightest provocation, and like most men of his class, devoted to horse-racing and the pleasures of the chase.

Suddenly a change came. He was the same courteous, hospitable gentleman, but he broke away abruptly from his convivial habits. His manner was more thoughtful and quiet, and he was seen regularly at divine worship on Sabbath.

In no long time he openly declared himself one of the lowly number who call Jesus Master and Lord.

The change itself was no more surprising than his account of it. It was no sermon or spoken or written word that had turned him from his worldly course, but it was the touch of his mother's hand. More than forty years before she had

laid it on his head in blessing—and he declared that he had felt it ever since.

Amid all the cares of his great estate, in his noisiest gaiety, in the excitements of the race-course, in the fury of political strife, the pressure of that soft hand, he said, perpetually recalled his mother and her dying charge. And the time came when he could resist its appeals no longer.

Such a parting token has a voice that will not be silent, and a power that will not die.

### RELIGION AGAINST SKEPTICISM.

THE skeptical Mr. Bradlaugh was once lecturing in a little village in the north of England, and at the close challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to the grave, but I am perfectly happy, because I look forward to a life of immortality with Jesus in Heaven. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," replied the lecturer, "I don't want to disturb your comfort, but—" "Oh! but that's not the question," interposed the woman; keep to the point, sir. What has your way of thinking done for you?" The infidel endeavored to shirk the matter again. The feeling of the meeting gave vent in uproarious applause, and Mr. Bradlaugh had to go away discomfited by an old woman.—*The Lutheran.*

### MEANNESS.

ECONOMY is an excellent thing. That is, it is very comfortable to be able to say to one's self, "I will do without this, that, or the other luxury, rather than run the risk of being a beggar in my old age," or even to find it possible to live without what is usually deemed a necessity, rather than to run into debt. But exaggerated economy, in other words, meanness, is something which must render its possessor wretched, and something, too, which is often found in people who are too selfish to forbid themselves anything they desire. They covet rich food and fine dress, ease and idleness, but they begrudge to those who minister to their wants their well-earned price, and always forget that the "laborer is worthy of his hire."

From the lips of such people you hear nothing but complaints. Every one is over-reaching them. The dressmaker has sent in a frightful bill; the cook has no right to such wages; the abominable landlord thinks no rent too much for his house. It is impossible to get anything done without being cheated. In fine, they want all that people have to sell, and have within their souls a miserly desire to get it for nothing. Always accusing other people of their own vice, they save their consciences, and when they do get something for nothing, fancy themselves happy. But it is only fancy. They can never know the pleasant warmth that fills the heart when a generous action has been done at its prompting. Never can they feel the pleasant independence that follows liberal and ungrudging payment of those to whose toil or trouble one is indebted.

Life is a constant battle to them, and many a spendthrift is happier than those who forget that they have no right to economize at the expense of other people, and that whoever wittingly takes the money of another to add to his own purse is at least at heart, a thief.—*Mary Kyle Dallas.*

### A THOROUGH JOB.

JUDGE M—, a well-known jurist living near Cincinnati, was fond of relating this anecdote. He once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The Judge went to dinner, and coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he

returned the boards were planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished, there was no part of the fence as thorough in finish.

"How much do you charge?" asked the Judge.

"A dollar and a half," said the man, shouldering his tools.

The Judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only the dollar and a half." And he took it and went away.

Ten years afterward, the Judge had the contract to give for the building of certain magnificent public buildings. There were many applicants among master-builders, but the face of one caught his eye.

"It was my man of the fence," he said, "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.

### HEROES OF THE SHOP.

BRAVE deeds are done in shops and forges. A few days ago, in the American Iron Works at Pittsburgh, an iron-roller, named Robert Moore, had a white-hot ring of iron thrown by accident over his head and down upon his shoulders.

With wonderful nerve, he took hold with a pair of tongs of a piece of iron protruding from one side of the fiery circle, and seized the other side of the ring with his naked hand. The ring was a pretty tight fit, there not being quite an inch and a half to spare as it passed over his nose.

The man had the fortitude to lift the hot iron slowly and carefully over his head, without touching any part of it. His face was badly scorched, and his hand was burnt to the bone; but he never flinched. When the iron band was cold, he put it back on his neck, and found it just two inches larger round than his head.

Some years ago, a German laborer in the Fort Pitt cannon foundry, at Pittsburgh, had some melted iron accidentally poured into one of his shoes. He was carrying at the time one side of a vessel filled with liquid iron. If he had dropped it, he would have endangered the lives of his comrades and set fire to the building. If he had set it down, he would have spoiled the casting of a gun weighing one hundred and thirty tons.

The man walked steadily to the pit into which the molten iron was to be poured, and did not let go the handle of the vessel till his duty was done. He had that melted iron in his shoe about one minute and a half. It did not take him as long to get his shoe off, but who can imagine the torture, and the length to him of that minute and a half?

A fine young fellow in the same smoky city of Pittsburgh had his hand terribly lacerated by the machine he was in charge of. He felt that he was about to faint, and had only strength to say one thing to the foreman who caught him in his arms, "Don't let anything be said of this to my wife."

For every splendid act of heroism done on the battle-field, a hundred are done in shops and quarries, and on the storm-tossed ocean.—*Youth's Companion.*

WHEN you have anything against your pastor, go directly to him about it. He has his faults, and it is well that he has, for otherwise he might not so well know how to sympathize with you. Remember, too, that if you get rid of your present pastor, his successor will not be infallible. "How do you like your new pastor—is he sound?" asked one of a deacon who had gotten rid of a pastor on the charge of his being heterodox. "Yes," was the reply, "he is sound—He is nothing but sound."—*The Religious Herald.*

A VERY charitable man, and nobody's fool, was he who used to say, when he heard any one being loudly condemned for some fault: "Ah, well, yes! It seems very bad to me, because that is not my way of sinning."



## THE LIGHT OF THE WORLD.

How are we to know whether, being nominally Christians, we are also really Christians? It is important to know if we possess the thing signified by Christianity. The mere name and fame of the thing will be of little use to us.

Now the Bible tells us what Christians are. If then, we are what the book says Christians are, we are Christians. Everybody admits this—that a Scriptural Christian is without doubt a real one. But some seem to hesitate about admitting the converse of the proposition, that if we are not what the Bible says Christians are, we are not Christians. The reason they hesitate can only be that they perceive or fear the latter conclusion makes against themselves; for the one is as clearly and certainly true as the other. What use could there be in statements declaring what Christians are, if individuals may be Christians without being what Christians are thus declared to be? Indeed, what truth would there be in such statements? That is no characteristic of a class, which does not belong to all the individuals of the class. The declaration, "If any man be in Christ Jesus he is a new creature," is neither useful nor true, if some are in Christ who are not new creatures. The same may be said of the assertion, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit," if a solitary individual is pardoned and freed from condemnation who still walks after the flesh. There is neither sense nor sincerity in it; nor in this other passage, "They that are Christ's have crucified the flesh with the affections and lusts," if some are Christ's who have never put the flesh and its lusts to that kind of death.

It must be admitted that if we are not what the Bible says Christians are, we are not Christians in fact. We may as well admit it first as last. Christ says we are to be judged by his word; not by any favorite author of ours, Blair or Paley, or whoever he may be; not by any sermon we may have heard from this or that minister; not by the standard that may have been set up in some conversation with an eminent divine; not by the opinion entertained in the circle in which we move; not by what seems to stand to our reason. There will be no spreading out of these, when the Judge shall sit. The Bible will be the only book of law and authority opened then.

I know very well that there is nothing new in what I am saying. Anybody can say it as well. Everybody knows it already. But it is one of the old things that we need to be often reminded of. I know nothing we are more prone to forget than these commonplace truths. It is what we know best, and most firmly believe, that we fail most to consider and lay to heart. The most familiar truths have always been the truths by men most disregarded.

But let us hear what the Bible says Christians are, for I did not intend so long an introduction. Well, the Bible says, among other things, that they are *the light of the world*. The blessed Jesus himself is the speaker, and he is addressing his disciples, and he says to them, "YE ARE the light of the world." Observe, he does not say, "Ye may be, if you are careful to live up to your privileges;" or "Ye ought to be—it is your duty;" or "Ye shall be—by and by, when you have made greater progress in religion;" but he speaks of it as a present matter of fact, "Ye are the light of the world. So it seems that Christians shine. We talk of a shining Christian, meaning to distinguish such an one from Christians in general. But there is no Christian who is not a shining one. Every Christian emits light. Paul testifies of the Christians at Philippi that they shone as lights in the world. They were what Christ said his disciples were. And must not Christians of our cities and villages be the same?

It also appears that Christians are not merely receivers. They give out—they communicate. That is their character. They do not live merely or mainly for themselves. A candle is not lighted for its own convenience, but for the benefit of others, that it may give light unto all that are in the house. Some people think it is enough if they personally enjoy religion. But that is not the case. No man liveth to himself—much more does no Christian.

There are two objects for which Christians shine. One is to discover themselves, that the world may know what Christians are, and so be led to emulate the character. This our Saviour

contemplates when he says, "Let your light so shine before men, that they may see your good works and glorify your father which is in Heaven." We are to emit light for others to see by; and it is that they may see our good works. All Christians perform good works. They are all of them *doers*. They are the most practical men in the world, though regarded by many as visionaries. There are, to be sure, speculators and theorists enough in the church, but real Christians are working men. But what is the use in our good works being seen? Why is it not enough that they be done? Does not humility dictate that they should be concealed rather than exposed? The thing is impracticable. "A city that is set on a hill cannot be hid." Were the thing possible, the attempt at concealment might be proper enough, if there were no other to be influenced by the sight of our good works. Whether a candle in an uninhabited house be on a candlestick or under a bushel, is a matter of little consequence; but not so if there be people in the house. The Christian's good works are to be visible; not that he may be applauded for them, but that men may thence be led to glorify God. Now, a question. Do we shine? And by the light which we evolve, do observers see our good works? Have we any good works for them to see? And are they such good works as, they seeing, will instinctively refer to the grace of God as their cause, and so be led to glorify him? We are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of Him who hath called us out of darkness into his marvelous light.

I would not have any one suppose that a Christian is to make an effort to let his good works be seen—to be ostentatious of them. No, he is only to let his light shine. He is active in doing good works, but quite passive in showing them. A luminous body makes no effort in emitting light. Indeed it cannot help shining. A Christian has only in all his intercourse with men to act out the Christian spirit, and be governed by the fear of God, and the principles of his holy religion, and the thing is done. The light is emitted, and the good works are seen. And this is the way, under God, to commend truth to the conscience, to reach the hearts of men, and make converts to God. Yes, this is the way. "Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Another question. Is this what we are doing—shining so that men, knowing we profess the religion of Jesus, see, in looking at us, how pure, lovely, excellent, and divine a religion it is, and are led to say, "Verily, it must be from God, and we must embrace it too—we will be Christians."

The other object for which Christians shine is to enlighten others. But on this I cannot now enlarge. Only this I would observe. See how far Christians shine. They do not merely illumine some little sphere. They are the light of the world. Their influence reaches to the ends of the earth.

Would we make good our Saviour's assertion with respect to ourselves—would we be the light of the world, let us first take heed that the light which is in us be not darkness; and let us next have a care that our light make discovery to others of good works. Let us do them. Then, as for those who see us, it is their fault, not ours, if they are not converted. And as for those who are too far off to see us, it only remains that we carry them the light, or send it to them.—*Nevins*.

## LET THEM GO DOWN.

COAXING the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacrilegious snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapon which they used in warfare against him. When the devil does support a church he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one never benefits the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the

support of God's work. It creates the impression on the minds of the worldly that the church is a kind of parasite, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Banner of Holiness*.

## A HINT FOR THE YOUNG.

SIDNEY SMITH, in one of the ablest of his essays, says: "I know of no principle which it is of more importance to fix in the habits of young people than that of the most determined resistance to the encroachments of ridicule. Give not up to the world, nor to the ridicule with which the world enforces its dominion over every trifling question of manner and appearance. Learn from the earliest days to insure your principles against the perils of ridicule. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who has a soul of his own in his bosom, and does not wait till it shall be breathed into him by the breath of fashion. Let men call you mean if you know you are just; hypocritical, if you are honestly religious; pusillanimous if you know you are firm. Resistance soon converts unprincipled wit into sincere respect; and no aftertime can tear from you those feelings which every man carries within him, who has made a noble and successful execution in a virtuous cause."

## SHORT WORDS.

THESE remarks of Horatio Seymour are full of wisdom: "We must not only think in words, but we must all try to use the best words, and those which in speech so will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, the church, at the bar, or through the press. To do this in the right way they should use the short words which we learn in early life, and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which they are found. Take that which says: "O ye generation of vipers, who hath warned you to flee from the wrath to come?" There is one long word which ought not to be in it—namely 'generation.' In the old version the old word 'brood' is used. Read the verse again with this term, and you will feel its full force: "O ye viper's brood, who hath warned you to flee from the wrath to come?" Crime sometimes does not look like crime when it is set before us in the many folds of a long word. When a man steals and we call it a "defalcation," we are at loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told that it is a case of "prevarication," it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong-doing, nor will he be at a loss to judge of others, if he thinks and speaks of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straight-out English."

Avoid strife, especially in a church. If the cause cannot prosper in quietude, it certainly will not in an uproar. Tares are a trouble, but the rooting of them up may make worse trouble. Courage is a virtue, but a pugilistic tendency is not. It is well to contend earnestly for the faith once delivered to the saints; but we must not wrestle with flesh and blood, nor fight the Lord's battles with the devil's weapons. "The wrath of man worketh not the righteousness of God."—*Spurgeon*.

THE Lord Jesus is a Stone of stumbling to every self-righteous sinner; but to the believer he is the Stone of help.



# The Sabbath School.

LESSON FOR PACIFIC COAST.—OCT. 1.  
Matt. 15:29-39; 16:1-12; Mark 7:31-35; 8:1-21.

## LESSON COMMENTS.

OUR last advance lesson closed with the healing of the daughter of the Canaanitish woman, in the neighborhood of Tyre and Sidon. Of the trip which Jesus took immediately after this miracle, Geikie speaks as follows. It will be interesting to trace the course on the map:—

"How long Jesus stayed in these parts is unknown. It would seem as if this incident had forced him to leave sooner than he had purposed. He did not, however, return at once to Capernaum, but set out northeastwards, through the territory of Sidon, to the country east of Jordan. The Roman road which ran over the richly wooded hills, almost straight eastward, from Tyre to Cæsarea Philippi, was too far to the south. He must have taken the caravan road, which still runs from Sidon on the south side of the mountain stream Bostrenus, climbing the spurs of Lebanon, with their woods and noble mountain scenery, till it crosses the range amidst peaks six thousand feet high, at the natural rock-bridge over the deep, rushing Leontes. Turning now, down the valley of the Upper Jordan, under the shadow of the Hermon range, rising nine thousand five hundred feet high in their highest peak, he, ere long, at Cæsarea Philippi, reached the open country, with a wide view of the broad, reedy marshes of Ullatha and Merom, the hills of Galilee, and the wide uplands of Gaulonitis. How long he spent on the journey is not told. Perhaps he stopped by the way, for Lebanon was full then, as now, of villages; perhaps he only passed through them on his way. His final purpose by this wide circuit, was to reach his old haunts without passing through Galilee, and this brought him to the wide territory of the ten allied free cities—the Decapolis.

"These cities were simply places which the Jews had not succeeded in re-conquering, after their return from Babylon. They had thus remained in the hands of the heathen, though in Palestine; had preserved distinct municipal government, and had joined in a political alliance, offensive and defensive. To the Jews they were a continual offense, and they were the first to suffer from the frenzied fanaticism of the nation when it rose in its last great revolt. Most of them, full of busy life, and adorned with splendid temples, baths, theaters, and public buildings, when Jesus passed through them, were destined, before another generation, to perish amidst fire and sword."

These ten cities, according to Ptolemy, were Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha, Capitolias, and Gadara. It was at Gadara, one of these cities, that Jesus had healed the demoniac from the tombs. This man had published the miracle in Decapolis, see Mark 5:20. It was probably in consequence of his favorable reports, that Jesus was so well received on this occasion.

"Even here the fame of the great Teacher attracted multitudes of Jews settled all over the half-foreign district, especially in its towns and cities, and revived for a time the cheering scenes of the past. The cripple, the blind, the dumb, the deformed, and many others variously afflicted, were either brought to him, or came, till he was once more forced, as of old, to retreat to the hills, in the vain effort to gain quiet. The popular excitement, however, made rest impossible. They sought and found him wherever he might be, and enjoyed not only the benefits of his supernatural power, but the richer blessings of his teaching. Only one incident is given in detail. A man had been brought to him who was deaf, and could only stammer inarticulately; and he was besought to heal him. From what motive is not told, he varied his usual course. Taking him aside from the multitude, perhaps to have more freedom, perhaps to avoid their too great excitement and its possibly hurtful political consequences, he put his fingers into the man's ears, and touched his tongue with a finger moistened on his own lips. It may be that these simple forms were intended to waken faith in one who could hear no words, for, without the fitting spirit, the miracle would not have been wrought. Looking up to heaven, as if to lift the thoughts of the unfortunate man to the Eternal Father, whose power alone could heal him, Jesus then, at last, uttered the single word of the popular dialect—"Ephphatha"—"Be opened," and he was perfectly cured. An injunction to

keep the miracle private was of no avail; the whole country was presently filled with reports of it, and of other similar wonders.

"The vast concourse attracted by such scenes may be imagined; for in the East especially, it is easy for the population, with their simple wants, and the mildness of the sky, which in the warm months invites sleeping in the open air by night, to camp out as they think fit. But, as often happens, even in our own day, with the Easter pilgrims at Jerusalem, many found their provisions run short, and as in these strange and motly crowds numbers often die of want, many of those following Jesus might have sunk by the way but for his thoughtful care, for numbers had come far. Once more the crowds were caused to sit on the ground, and were fed from the scanty provision found on the spot, which was no more than seven of the round loaves of the country, and a few small, dried fishes from the lake of Galilee. Four thousand men, besides women and children, were supplied from this scanty store, and seven baskets of fragments, afterwards gathered, attested that they had suffered no stint.

"Leaving the eastern side of the lake, to which his wanderings had led him, Jesus now, once more, crossed to the neighborhood of Magdala, at the lower end of the plain of Gennesareth, and close to Capernaum. He had hardly reappeared before his enemies were once more in motion. The Pharisees had already stifled their dislike of the Herodians, and had formed an alliance with them, that they might the more easily crush him. It marked the growing malignity of feeling that a class fanatically proud of their ceremonial and moral purity—a class from whose midst had sprung the Zealots for the law, who abhorred all rule except that of a restored theocracy—should have banded themselves with a party of moral indifferentists, partial to monarchy, and guilty of flattering even the hated family of Herod. But a still more ominous sign of increasing danger showed itself in even Sadducees joining the Pharisees to make new attempts to compromise Jesus with the authorities."

"Eager for a fresh dispute, the strange allies, very likely fresh from Jerusalem, no sooner found that he had returned, than they sallied forth to open a discussion. 'You claim,' said they, 'to be a teacher come from God, and have given many signs that you are so in the miracles you have performed. But all these signs have been untrustworthy, for we know that the earth and even the air are filled with demons. It is quite possible that the prince of the devils, to deceive men into supporting your claims, may have given you power for a time over these demons, and thus all that you have done may be only a dark plot to undo us. The Egyptian magicians did miracles, and our fathers did not believe even Moses, for the common wonders he did, for they might have been wrought only by magic and incantations. A sign from heaven, however, is different. It is beyond the power of devils. Give us bread from heaven, as Moses did, or signs in the sun and moon like Joshua, or call down thunder and hail like Samuel, or fire and rain like Elijah, or make the sun turn back like Isaiah, or let us hear the Bath Kol which came to Simon the Just—that we may believe you.' . . . .

"With biting irony he turned on them in a few brief incisive sentences. 'How is it that ye, who are so skilled in the signs of the heavens, are so dull to read those around you? You watch the sky, and talk of signs in it. In the evening you say, 'Fair weather, for the sky is red;' and in the morning, 'Foul weather to-day, for the sky is red and lowering.' When you see a cloud rising in the west, you say, 'there comes a shower;' when you see a south wind blowing, you say, 'there will be heat.' You pretend to tell, by the way the smoke blows on the last evening of the Feast of Tabernacles, what weather there will be for the year. If it turn northward, you say there will be much rain, and the poor will rejoice; if it turn south, you say the rich will rejoice and the poor mourn, for there will be little rain; if it turn eastward, all rejoice; if westward, all mourn. If God have been so gracious to men as to give signs of fair weather, of wind, and of rain, how much more must he have given signs of the near approach of the Messiah? You are diligent to excess in studying the sky, but you ask signs of my being the Messiah, as if none had been given, when many unmistakable ones invite you in your own Scriptures, in the events of the day, the preaching of John, and in my own miracles,

teachings, and life. An evil and adulterous generation seeks after a sign of the approach of the kingdom of God to suit it, while it is blind to the signs around, that the Messiah must come, if the nation is not to perish. I will give you no sign but that of the prophet Jonah, for as the warning of his words was the only one given to the Ninevites, my preaching will be the only sign given to you. It is its own evidence. Apart from my miracles, my life, and the divine and heavenly truth I preach, are sufficient proof that I am sent by God. Hereafter, indeed, Jonah will become a sign in another sense, for as he was three days and three nights in the whale's belly, so I, when put to death, shall be the same time in the grave."

"So saying, he left them. It was clearly unsafe to stay in their neighborhood. Henceforth he could only lead a fugitive, outlawed life, and with a deep sigh at the hopelessness of winning over men blinded by prejudice, and hardened in heart, he entered the boat once more, and crossed the lake to the lonely and secure eastern side."

While crossing the sea, Jesus took occasion to warn the disciples against being led astray by the false doctrines of the Pharisees and the Sadducees.

Geikie has the following comments on this passage:—

"Take heed, beware," said he solemnly, 'of the leaven of the Pharisees and Sadducees, and of the party of Herod.' It so happened, however, that in their hurried flight, having had no time to lay in provisions, there was only one loaf in the boat, and with the childishness of uneducated minds, they at once fancied he referred to their having come without bread. At the well of Samaria they had thought he referred to common food when he spoke of the meat of the soul; they had been as dull in catching the metaphor of his flesh being the bread of life, and hereafter they were to think only of natural rest when he spoke of the dead Lazarus as sleeping. Reflection, like continuity of thought, comes only with mental training. The uncultured mind, whether old or young, learns slowly. They might have remembered from the twice repeated miraculous feedings of the multitude, that it was indifferent how little they had with them when their master was in their midst, but it needs a thoughtfulness and depth beyond that of average fishermen and peasants, such as they were, to reason and reflect. 'He tells us,' they whispered, 'that if we buy bread from a Pharisee or Sadducee, the bread would defile us, as it would if we bought it from a Samaritan.' So rude was the spiritual material from which Jesus had to create the founders of Christianity!

"O ye of little faith," interrupted he, 'why do ye reason among yourselves because ye have no loaves? Are your hearts hardened that you cannot understand? Have you forgotten when I broke the five loaves among the five thousand, and the seven among the four thousand, how many baskets and wallets full of fragments ye took up? How could you think you would ever want after that, whether we had bread with us or not? Do you not see that when I spoke of leaven I was thinking not of loaves, but of instruction? Beware of the teaching of the Pharisees, Sadducees, and Herodians, about me or about religion. They would gladly fill your minds with slanders and misleading fancies; draw you away from me; and corrupt your hearts by their superstition, and religious acting, and self-righteous pride, or by their worldliness and unbelief.'"

GEORGE HERBERT says, "The country parson's library is a holy life," and he found it so. Let not the Sabbath-school teacher forget that he is a library to his class. They study him, and look more to his manner and life than to his teaching. If he is not holy, he will not readily persuade them to be holy. He should therefore be a commentary on his teaching.—*Dr. Steel.*

Do not be tied down to any one plan or method of preparing a Sabbath lesson, but invent new and fresh modes. Never suffer any part of your preparation or teaching to relapse into a dull routine. Be fresh, warm, and earnest in manner and matter, and raise yourself above leaning upon any question-books or notes of lessons; use them if you please, but do not lean upon them.—*Pardee.*

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."



## The Signs of the Times.

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

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URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 22, 1881.

### MARIOLATRY NOT CHRISTIANITY.

THE following is a peculiar reason for trusting the power of Mary. It is from a prayer to her:—

"Nothing resists thy power, since thy Creator and ours, while he honors thee as his mother, considers thy glory as his own, and exulting in it, as a Son, grants thy petitions as if he were discharging an obligation."—*Glories of Mary, page 33.*

The following is from what purports to be a revelation made by the Virgin herself to St. Bridget:—

"No one, therefore, who is not entirely accursed, is so cast off by God that he may not return and enjoy his mercy if he invokes my aid. . . . Therefore he shall be miserable, and forever miserable in another life, who in this, being able, does not have recourse to me, who am so compassionate to all, and so earnestly desire to aid sinners." P. 34.

This is but the reiteration of the statement before quoted, that mercy comes through Mary alone. As an "example" of her grace, Liguori relates an incident "in the life of St. Catherine, an Augustinian nun," who was accustomed to recommend to God the souls of those who died; but there was one woman who was so very wicked that "she was banished by her fellow-citizens, forced to live in a cave beyond the limits of the place, and died in a state of loathsome corruption, abandoned by all, and without the sacraments; and on this account was buried in a field, like a beast." No prayers or masses were offered for her soul.

"Four years having past, a soul from purgatory one day appeared to her, and said, 'Sister Catherine, how unhappy is my fate! you commend to God the souls of all those who die, and for my soul alone you have had no pity!' 'And who are you?' said the servant of God. 'I am,' she answered, 'that poor Mary who died in the cave.' 'How! are you saved?' exclaimed Sister Catherine. 'Yes, I am saved,' she said, 'by the mercy of the Virgin Mary.' 'And how?' 'When I saw death drawing near, finding myself laden with sins, and abandoned by all, I turned to the mother of God and said to her, Lady, thou art the refuge of the abandoned, behold me at this hour deserted by all; thou art my only hope, thou alone canst help me; have pity on me. The holy Virgin obtained for me the grace of making an act of contrition; I died and am saved. . . . A few masses only are needed to obtain my release from purgatory. I pray thee cause them to be offered for me, and I promise to pray God and Mary for thee.' Pp. 36, 37.

The masses were offered, and in a few days she saw that soul, "more brilliant than the sun," going to Paradise. Such, say they, is the power, the mercy, of Mary. And such, we add, is the profane trash which is palmed upon the Catholic laity as the way and means of salvation.

Her love for God and humanity is thus described:—

"She herself revealed to Sister Mary of the Crucifixion, that the fire of love with which she burned for God was so great, that it would in a moment inflame heaven and earth; and that, in comparison to it, all the flames of the burning love of the seraphim were as cool breezes. Therefore, as there is none among the blessed spirits who loves God more than Mary, so there is, and can be none, except God, who loves us more than this our most loving mother," etc. P. 53.

And love for Mary is said to give an assurance which nothing else can. Of many declarations of this we quote the following:—

"Ah, most sweet Mary, blessed is he who loves you! The venerable brother John Berchmans, of the Society of Jesus used to say: If I love Mary, I am sure of perseverance, and I shall obtain from God whatsoever I wish." P. 59.

From the parable put forth by the wise woman of Tekoah to king David, 2 Sam. 14, he draws this lesson:—

"It appears that Mary offers the same petition when God is angry with a sinner, who has recourse to her: O my God, she says to him, I had two sons, Jesus and man; man has killed my Jesus on the cross; thy justice would now condemn man; my Lord, my Jesus is dead; have mercy upon me, and if I have lost one, do not condemn me to lose the other also. Ah, God assuredly does not condemn those sinners who have recourse to Mary, and for whom she prays; since God himself has given these sinners to Mary for her children. The devout Luspurgius puts these words into the mouth of our Lord: I have commended sinners to Mary as her children." P. 74.

It is plainly seen from this that Mary, and not Jesus, is made the hope of the sinner. In view of this Liguori exclaims: "Though she should slay me, I will hope in her; and, confident in my trust, I would die near her image, and be saved." To her they apply the words of the Proverbs, and, indeed, in her is found all grace for all dispensations:—

"He who finds me shall find life, and shall receive from God eternal salvation. Listen, as St. Bonaventure exclaims here upon these words; listen, all ye who desire the kingdom of God; honor the Virgin Mary, and ye shall have life and eternal salvation. St. Bernardine of Sienna says, that God did not destroy man after his fall, because of the peculiar love he bore his future child Mary. And the saint adds, that he doubts not all the mercy and pardon which sinners received under the Old Law, was granted solely for the sake of this blessed Virgin." P. 81.

"Justly, then, does St. Lawrence Justinian call her the hope of evil-doers, since she alone can obtain their pardon from God. St. Bernard rightly names her the ladder of sinners, since she, this compassionate queen, offers her hand to poor fallen mortals, leads them from the precipice of sin, and helps them to ascend to God. St. Augustine rightly calls her the only hope of sinners, since by her means alone we hope for the remission of all our sins. And St. John Chrysostom repeats the same thing, namely, that sinners receive pardon only through the intercession of Mary." Pp. 83, 84.

"It was revealed to St. Bridget by an angel, that the holy prophets were full of joy when they learned that God, by the humility and purity of Mary, would become reconciled to sinners, and receive into his favor those who had provoked his wrath." P. 86.

"St. Francis Borgia, with reason, feared for the perseverance of those in whom he did not find a special devotion to the blessed Virgin. When once he asked some novices to what saint they had the most devotion, and found that some of them were not specially devoted to Mary, he warned the master to watch more carefully these unfortunate persons; and it happened that they all lost their vocation and quitted their religion. St. Germanus justly called the most holy Virgin the breath of Christians; because as the body cannot live without breathing, so the soul cannot live without having recourse and commending itself to Mary, through whose means the life of divine grace is obtained for us and preserved in us." P. 93.

The following must be very satisfactory to the faithful:—

"Father Bernardine de Bustis relates that a hawk darted upon a bird which had been taught to say, Ave Maria; the bird said Ave Maria, and the hawk fell dead." P. 96.

"St. Bonaventure says that Mary sends the archangel Michael, with all the angels, to the defense of her dying servants, to protect them from the assaults of evil spirits, and to receive the souls of all those who have especially and constantly recommended themselves to her." P. 105.

Chapter III treats of Mary specially as "our hope." It commences with a rebuke to heretics, thus:—

"Modern heretics cannot endure that we should salute Mary in this manner by calling her our hope: Hail our hope. They say that God alone is our hope, and that he who places his hope in a creature is accursed of God. Mary, they exclaim, is a creature, and, as a creature, how can she be our hope? Thus say the heretics, but notwithstanding this, the church requires all the clergy, and all religious daily to raise their voices, and in the name of all the faithful, invoke and call Mary by the sweet name of our hope, the hope of all: Hail, our hope." P. 115.

He says this is not dishonoring God but pleasing to him, for:—

"He has given us his own mother for our mother and advocate, and has given her all power to aid us; and hence he wishes us to place in her all our hopes of salvation, and of every blessing." P. 116.

"God has ordained (as St. Bernard says, and we shall hereafter prove at length) that all those who are saved are saved by means of Mary. . . . St. Thomas of Villanova says the same thing, calling her our only refuge, help, and protection. . . . God ordered Moses to make a propitiatory of the purest gold, telling him that from it he would speak to him: 'Thou shalt make also a propitiatory of the purest gold. Thence will I give orders, and will speak to thee.' A certain author explains this propitiatory to be Mary, through whom the Lord speaks to men, and dispenses to them pardon, graces, and favors." Pp. 117, 118.

"Also the Idiot remarks, that every blessing, every help, every grace that men have received or will receive from God, to the end of the world, has come to them, and will come to them, through the intercession and by means of Mary." P. 119.

The following passages show how completely Mary is made the only advocate for sinners:—

"Let us say with St. Thomas of Villanova: O Mary, we poor sinners know no refuge but thee. Thou art our only hope; to thee we intrust our salvation. Thou art the only advocate with Jesus Christ; to thee we all have recourse." P. 130.

"St. Bonaventure remarks that Isaiah, in his day, lamented, and said: 'Behold, thou art angry and we

have sinned. . . . there is none that riseth up and taketh hold of thee;' because Mary was not yet born into the world. But now, if God is offended with any sinner, and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him. Also, continues St. Bonaventure, no one can be found more fit than Mary to place her hand upon the sword of divine justice that it may not descend upon the head of the sinner. Richard of St. Laurence expresses the same thought, when he says: God lamented, before the birth of Mary, that there was no one to restrain him from punishing the sinner; but Mary being born, she appeased him." Pp. 134-5.

"And to increase our confidence, St. Anselm adds, that when we have recourse to this divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour. And he gives this reason: Because it belongs to Christ, as our judge, to punish, but to Mary, as our advocate, to pity. By this he would give us to understand, that we sooner find salvation by recurring to the mother than the Son. . . . We may ask many things of God and do not obtain them; we ask them of Mary and obtain them." Pp. 149-50.

St. Francis of Sales prayed thus: "O my queen, be my advocate with thy Son, whom I dare not approach." P. 153.

Thus the office of advocate is taken altogether away from Jesus Christ and given to Mary, who is made advocate or mediator between Christ and the sinner. But this is not the gospel. It is not according to the Scriptures. It is the uniform teaching of the Catholic church. It is sustained by a host of saints and doctors; but it is contrary to the Bible. It is no wonder that the laity of that church are dissuaded from reading the Bible, for the worship and mediatorship of Mary are not allowed in the word of God. These are the inventions of men.

### THE SAINTS ARE NOT TO BE WITH CHRIST TILL HE COMES.

THE Sadducees, who denied the resurrection, and who also denied the conscious state of the dead, assailed our Lord with reference to the former point. It is worthy of notice that their question was not framed with reference to the state of the dead, though it could easily have been made to include this also had they chosen to include it. The fact that they raised the difficulty with respect to the woman that had seven husbands, only with reference to the resurrection, and not at all with reference to the intermediate state, is strong presumptive proof that they knew Christ as a teacher of the resurrection, but did not know him as a teacher of the doctrine that men enter Heaven or hell at death. Christ said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20:34-38.

Our Lord, having disposed of their difficulty respecting the resurrection, proceeds to prove that there shall be such an event. He brings his proof from Moses, whose writings were of the highest authority with the Sadducees. Long after the death of the patriarchs, God called himself their God. But says Christ, "He is not a God of the dead, but of the living; for all live unto him." If they were then actually alive, there could be no proof in this text that there shall be a resurrection of the dead. If they were alive only in the purpose of God, who calleth things that are not yet as though they actually exist at the present time (Rom. 4:17), then the words which Christ quotes are a most decisive proof that Abraham, Isaac, and Jacob, shall be raised from the dead. It is manifest that this is their true sense. God purposed to raise them from the dead. On the strength of that purpose, he speaks of himself as their God. This implies the existence of the persons named, and that God recognized them as his people. He could do this on one of two grounds. 1. That they were then actually alive, in which case no resurrection was needed in order that these words should have their proper force; or, 2. That they were actually dead, but were alive to God because he purposed that they should live again. And this is precisely the point which Christ made. And thus, though



this text is often quoted to prove the conscious state of the dead, such was not Christ's meaning at all. Indeed, if Christ had held that the dead are now actually alive, this text would not only have had no point to prove the resurrection, but would have told directly against it; for it would show that they needed no resurrection in order to sustain the relation to God which this passage implies.

Christ promised that some of those who stood by on a certain occasion should not taste of death till they had seen the kingdom of God. Luke 9:27. So after eight days he took three of his disciples up to the top of a mountain, and there gave them a miniature representation of it in a vision. Matt. 17:9. His face shone as the sun, and his raiment was white as the light. He appeared just as he will be in his glorious kingdom. To represent the two classes of his people that shall inherit that kingdom, namely, those who shall be translated, and those who shall be raised from the dead, there appeared Elijah, who had been translated, and Moses, who had passed through death. The case of Moses is often cited to show that the dead are now in conscious bliss in Heaven. But the future kingdom of Christ, which was here represented, will have no disembodied saints in it. They will all have been raised from the dead before they enter it.

Everything in this case requires that Moses, in order to fitly represent the resurrected saints in the kingdom of God, should himself have been resurrected. Dr. Adam Clarke is of this opinion. The contention of Michael and Satan respecting the body of Moses indicates this. Jude 9. Moses, as the type of Christ, may have been an exception to the general statement respecting the resurrection. Acts 26:23. But to those who think that Moses was present on the mount as a disembodied spirit, we present these questions: The law of Moses forbade consulting the dead, or holding converse with them. Deut. 18. Christ was certainly under the authority of that law. Now, if Moses, as a dead man, was at full liberty to converse with Christ, was Christ, as subject to the law of Moses, at liberty to converse with dead Moses? If it was a great sin for Saul to seek to converse with dead Samuel, was it not also a sin for Christ to converse with dead Moses? But the questions are asked only to show the absurdity involved in the view that Moses was still numbered with the dead when he appeared upon the mount to represent the resurrected saints in the future kingdom of Christ.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The Saviour here seeks to comfort his disciples in view of his separation from them. He tells them that the separation is not to be eternal. Though he leaves them to go to his Father, he goes there to prepare a place for them. When the place is prepared, he will come back after them and receive them unto himself. It was necessary that he should do this, in order for them to be with him once more. For thus he states the object of his return to our earth: "that where I am, there ye may be also." This fixes the time when the saints shall be with Christ. It is not at death, but at the second advent of the Saviour. If each one was going to Christ at death, he could have told them the separation would be very short, and that as each one should die he should be taken into his presence. But he fixes the time of meeting at his second coming, and absolutely excludes the idea of their being with him till then. And the same fact is implied in the preparation of the place. When that work is done, Christ returns for his people. If they were able to go thither before that time, they would go in advance of the preparation of the place. But there is divine order to this. The place must be first prepared for them. Our Lord shall then return and take his people to that place. And till that time they must wait.

Happily the period of waiting has no element of time in it to the peaceful sleeper. As there are no thoughts in death, the state of death is to the dead a blank, even as to the living it has proved to be when from brain injury the power of thought is lost. A half-finished sentence has been completed after the lapse of weeks, the moment that thought was resumed. There is the same space of time that the dead wait, so far as the lapse of time to them is concerned, that

there is to the living in the act of translation. It is an atom of time represented by the twinkling of an eye. Stephen "fell asleep" with the view of the Saviour plain before his eyes. When he awakes in the resurrection, and beholds the Saviour in his glory in the heavens above, it will be to him as though there had been no period in which he had slept in death. He can be no more conscious that Christ had disappeared from his view than we are that an object disappears when we wink. The resurrection at the advent of our Lord does, therefore, rob death and the grave of all their terrors and of all their gloom. J. N. A.

#### A DEFINITE SABBATH.

BY E. J. WAGGONER.

IN the article concerning the Sabbath, which was noticed last week, in which the ground was taken that it is of no particular importance which day of the week is observed as the Sabbath, the following passage occurs: "Doubtless all would prefer the regular hebdomadal successor of the original, if there was no doubt as to which was the original." Although the theory that the Sabbath has been lost is by no means a new one, it is sometimes interesting to note the reasons which different ones give for their expressed belief that it has been lost.

The writer starts out with the statement that "under the Mosaic dispensation, our Saturday, the seventh day of the week, was observed as the Sabbath day." He goes on further to say that there is no doubt that "the Sabbath was ordained and observed, together with the law of marriage, in Paradise, and that both these statutes survived the fall, and were observed by the sons of God."

Having admitted these facts it would not seem that there could be much doubt as to the identity of the Sabbath, for the Mosaic dispensation brings us down to the time of Christ. If the seventh day was observed in Paradise, was kept by the patriarchs, and was the recognized Sabbath under all the Mosaic dispensation, all the time that has been lost must be in the Christian era, the possibility of which will be duly considered.

But our friend is evidently bound to be in doubt as to which was the original seventh day, although he has stated facts which clearly prove that there can be no doubt. He says:—

"After the flood Noah may have begun a series of Sabbaths quite irrespective of the regular day according to the customs before the flood, for we find him upon his coming out of the ark, sacrificing to God. It is not likely that he moved out of the ark upon the then ordained Sabbath, but it is probable that he observed every seventh day after this worship-day—the eventful day of beginning life anew upon the earth—as his Sabbath to the Lord."

This is at best only a feeble supposition that the day was lost; but since there are many with whom a supposition against the Sabbath is of more force than a command in favor of it, we will see if this one has any foundation. The fact that Noah sacrificed to God, shows that he was in communication with him, and is therefore evidence that he did not forget God's commandments. Can we suppose that the man who, in the wicked generation before the flood walked with God, should forget him immediately after his miraculous deliverance? Our friend has admitted that the seventh day was the God-ordained Sabbath in Paradise, and through the Mosaic dispensation. And the wise man says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. The fact, therefore, that God accepted Noah's sacrifice, proves conclusively that in no respect had Noah willfully neglected to keep God's law.

The mistake which our friend makes is in supposing that sacrifices were offered only on the Sabbath, or on the day which was observed as such. In the 29th chapter of Exodus, where the directions are given for consecrating the priests and the altar, we read the following: "And thou shalt offer every day a bullock for a sin offering for atonement." Verse 36. Again in the 38th verse: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually." Again in Lev. 4, we read the directions for sin offerings. When a person had committed a sin through ignorance, "if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a kid of the goats," etc. Thus we see that although special provision was made for sacrifices on the Sabbath, sacrifices were not limited to that day.

But to make assurance doubly sure, our friend has the Sabbath changed once more, at the time of the exodus from Egypt. Referring to the supposition that Noah lost the day, he says:—

"Though this is not surely known, yet it is true, and well known, that the Jewish Sabbath was fixed upon the day before the rest-day of the patriarchs and the gentile nations; and that it was so fixed, not because it was, or was not, the regular seventh day from the original Sabbath, but simply to commemorate the redemption of Israel from Egypt."

It would have been more satisfactory if he had given his authority for the statement that the Sabbath was changed at that time. To be sure he cites another individual who says the same thing, but how either of them found it out remains a mystery. The Bible gives no hint of it. On the contrary, when the law was given on Sinai, only a short time after the Israelites left Egypt, they were plainly told that the Sabbath which they were to remember was the one which was sanctified in Eden. That should be allowed to settle all controversy.

But right here we notice a curious inconsistency in the statements of our friend. He says that the Sabbath which God gave to the Jews, was fixed upon the day before the Sabbath which the patriarchs kept. The Jews, as all know, have adhered to the observance of that day until the present time. It was the seventh day of the week, the day before the day which is observed by Catholics and the majority of Protestants. He has stated that the Sabbath ordained in Paradise, and kept throughout the Mosaic dispensation, was the seventh day of the week (our Saturday), a fact which we fully believe. Now if this be true, how could the Jews keep the day previous to this, and also keep the seventh day? Were there two seventh days in close succession? There is something very curious about the Sunday. Notwithstanding the numerous changes which are alleged to have been made, and the great amount of time which we hear has been lost beyond the possibility of recovery, this wonderful day preserves its identity, and ever comes to the front as the true Sabbath beyond a doubt. Its vitality is marvelous.

Besides the cases already noticed, it is claimed that the Sabbath was lost at the time of the Babylonish captivity. But when we remember that this calamity was brought upon the Jews as a direct punishment for their violation of the Sabbath, and that in consequence of this terrible lesson, they observed the Sabbath with unusual strictness from that time until the time of Christ, any one can readily see that such a thing as a loss of the Sabbath was impossible.

To complete the evidence that the Sabbath observed by the Jews, and by some Christians, is the original seventh day which God sanctified at Creation, we have only to consider the period of time since Christ's ministry on earth. At that time the Jews were keeping the day for their violation of which they had been severely punished. It certainly was the Sabbath, or there would have been no justice in their punishment. Christ himself recognized it, and kept it. Matt. 24:20; Luke 4:16. Even allowing that the day had been lost centuries before, there cannot be the shadow of a doubt that the original Sabbath was known and kept at this time. Since then, the Jews, who have constantly adhered to the observance of the same day, have been scattered among all nations, but there is a remarkable unanimity among them as to which day is the seventh day. If the Sabbath had been lost, there would be a disagreement among them. Again, all Catholics and Protestants agree with the Jews in their reckoning, for they unite in the observance of the first day, the day following the seventh day, and urge as one reason for doing so that our Lord rose from the dead on that day. This shows that they do not believe that any time has been lost. They would not commemorate Christ's resurrection on that day, if they did not believe that he rose on that identical day.

We have now examined the indefinite theory of an indefinite Sabbath, very briefly, it is true, but still to greater length than its real merits deserve. It remains only to notice in what position those persons place themselves, who argue that the Sabbath of God's appointment has been lost. God rested upon and blessed the seventh day in the beginning, and sanctified it, i. e., commanded Adam, and through him, all his posterity, to keep it holy. Gen. 2:2, 3. He afterwards repeated the commandment on Mt. Sinai, and by his prophets frequently enjoined it upon all people. The



law of which this commandment is a part, is declared to be the standard by which God judges men; those who keep it shall have eternal life, and those who violate it will have death everlasting. Eccl. 13:14; James 2:12; Matt. 19:16, 17; Isa. 48:18; Deut. 7:9-15; Rom. 6:23; Rev. 22:14. Moreover, he has stated that he changes not, Mal. 3:6, and has repeatedly stated in his word that these commandments, by which men are to be judged, are to endure forever. Ps. 119:89, 142, 144, 152, 160; Isa. 40:8; 51:6-8; Matt. 5:17-19. Now those who allow that there is even a possibility of enlightened people losing the Sabbath, thus making it impossible for them to keep the law, impeach God's justice. They virtually say that God will punish men for violating his commandments when he has put it out of their power to keep them.

It is very easy for a person to convince himself that he has a good excuse for disobeying God's law, but we have no reason to suppose that God will accept man's opinion as the standard of the Judgment. The very fact that people offer excuses for not keeping the Sabbath is proof that in their hearts they believe that the Sabbath law is still binding. If it were not, there would be no need of an excuse.

#### CAMP-MEETING AT SOUTH LANCASTER, MASSACHUSETTS.

THIS meeting was held in a beautiful grove of pines, near the railroad, commencing August 31, and closing September 6. The large pavilion tent, one hundred and twenty-five feet by eighty, in which all the general meetings were held, was pitched at the edge of the grove on the green sod.

Eld. D. M. Canright of Michigan, Eld. S. N. Haskell, who lives at the place, Eld. Robinson, and the writer were present, and participated in the preaching. Eld. Isaac Sanborn, formerly of Wisconsin, was present part of the time. The attendance of our people was about the same as last year.

The weather was not very favorable. A heavy rain set in Friday afternoon, which continued with little interruption till the next morning, so that no meeting could be held during the time. It was cloudy from that time till the close. Our meetings on Sunday were not largely attended, partly for this reason and partly because so many camp-meetings had been held on the ground before, that novelty failed to draw the people. Excellent attention was given by those who came. Our own people who attended were much benefited, and the meetings were spiritual. The preaching was highly appreciated, and great solemnity prevailed at times during the services.

On Sabbath afternoon we had, I think, the best meeting I ever attended in this Conference. The discourse related to a thorough consecration of ourselves to God's service, our bodies becoming "a living sacrifice" upon his altar, Rom. 12:1-3, so that our every effort should be in conformity to his will. If God would be pleased to have our lives, like those of the martyrs, become a sacrifice, and we be offered upon the altar as a testimonial of constancy and faithfulness, we should be willing to glorify him thus. If he preferred that we wear out ourselves in his service, as the patient ox wears the yoke of toil, we should do this with perfect submission, as this is no more than our "reasonable service." When we consider that God has given us life, and all our powers, and every blessing, surely he has a higher right to us than we to ourselves. And when we consider the "mercies of God" to us, and how Christ has purchased us, then we must realize he has a double claim. At the close of the discourse, nearly the whole audience arose when asked if they would thus try to consecrate themselves to God. When sinners and backsliders were called forward, over one hundred came forward, some weeping aloud. The precious solemn Spirit of God was present.

Our closing meeting, Tuesday morning, was one of interest. Many of the old staunch friends of the cause expressed themselves as greatly blessed and edified by the preaching. Some who remembered the great Advent movement of 1844, when great power attended the preaching of the truth, said the preaching reminded them of that time. Some of these expressed themselves as having never attended a better meeting. There seemed to be two classes present: those who were greatly encouraged, and those who did not participate very much in the spirit of the work. Those who had sought the Lord were greatly blessed by him.

We had the most encouraging Health and Temperance meeting Sunday forenoon I have attended this year. Quite a number participated in it, and many good things were said, which we have not space to relate. There were some temperance veterans on the ground, nearly eighty years of age, who had retained health and vigor of mind by habits of temperance. Their testimony had the right ring to it, and was weighty. The truth lived out always testifies strongly in its own favor.

Probably in no part of the field has the Tract and Missionary work had a more thorough trial than here in New England, and nowhere have I seen better fruits of its work. Intelligent souls are embracing the truth from this agency in many places. This encourages the faithful workers. Such are not among the discouraged and murmuring. What a testimony in favor of the value of faithful service for the Master, that those who bestow it love his service better and better, and the grumblers are always found among the half-hearted.

The brethren and sisters went to their homes with good courage.

GEO. I. BUTLER.

### The Missionary.

#### AN ACCEPTABLE SPIRIT.

BY M. L. HUNTLEY.

It is an exalted privilege to bear some part in the work of God. It is the highest honor that can be conferred upon man in his fallen condition. As the result of personal transgression, every power of man's being has become demoralized and weakened. The fact that God does accept efforts, when put forth in a proper spirit, while in this fallen condition, shows unbounded mercy and condescension, on the part of our Creator, notwithstanding much that is professedly done for Christ's sake is not acceptable to him. Therefore an understanding of what constitutes acceptable service is of the greatest importance. The outward acts of the Pharisee who went up into the temple to pray, so far as we can judge, are not worthy of censure. Doubtless it was his duty to do these very things, yet his service was not pleasing to God; while the poor publican, who perhaps had committed grievous sins, found acceptance. Also it was the duty of rich men to cast much into the treasury; notwithstanding the poor widow's offering was of far greater value in the sight of the Lord than all that they had done.

The lesson here taught is not that those only who are poor, and such as the world does not esteem, can find favor with God; but that he regards the state or condition of the heart more than the outward acts. It was the motive which actuated these individuals that rendered their efforts, although insignificant in themselves, acceptable to him. Had those who did much, possessed the same spirit, their services would also have been acceptable. There are motives unseen by man, and underlying every act of life, which God regards. He reads the heart and sees not as man seeth. The apostle refers to this principle when he says that, though he should give all his goods to feed the poor, and his body to be burned, if he had not charity, it would profit him nothing. It is the spirit that is drawn out for others' good, that labors not for earthly reward, but for the salvation of their fellow-men, that is of value in the sight of God.

This spirit is everywhere seen in the life of Christ. It is what led him to come into this dark world, and sustained him in the hours of fearful temptation and terrible agony which he endured. It is the same spirit which prompted those who have left all that was dear and desirable to them to go to heathen lands to spend and be spent in the service of God. Many have seemed to think such earnestness, zeal, devotion, and self-denial, as has been manifested in the lives of sacrificing missionaries, only necessary in instances of great responsibility; but it is the spirit of Christ, and without it we are none of his. The importance of the present time demands that every individual who accepts the light of present truth should possess this sacrificing spirit to a large degree. Children should be educated in it. The responsibility and importance of the work of those who in time past have thus gone to foreign lands, does not equal that of ours. A life-time is short to devote to the service of God, but when only a few years remain in which so much is to be done, the importance of rightly improving every day cannot be expressed.

This spirit prompts to constant action. It cannot rest in inactivity. It will labor long and suffer much, even though its efforts may seem to be fruitless and although it may meet with almost insurmountable difficulties, and the effort to overcome them may wring from the soul prayers and tears of anguish; but it brings no rest, no reprieve, until the work is done. The dungeon and the stake have been arrayed against it in vain. From the inner prisons and upon couches of suffering it has spoken words of eloquence and power which have resounded through the earth; and sang hymns of praise and thanksgiving to God that melted the stony hearts of those who heard. It has no part nor lot with that kind of voluntary humility which pleads unworthiness and inability as an excuse for not bearing burdens in the work of God; when at the same time the business of this world is performed readily and with success. It rather exclaims, Here, Lord, am I; send me.

When any new enterprise is entered upon, as the tract and missionary work, many engage heartily in it at first; but after awhile if they see no direct result of their labor their interest lessens, and they

become discouraged. Others do not feel any special burden of the matter. This is not as it should be. We may learn a lesson from the insect creation. The labor performed by the ant or a coral insect may be very insignificant, but they all work in harmony, each performing its part. They neither tear down each other's work nor get discouraged, and the result of their labor is marvelous. So if every member of the Tract and Missionary Society should possess the true missionary spirit, and labor, each in the sphere God has assigned him, the result would be far more than has yet been seen.

Not one-twentieth is accomplished that might be if all possessed the spirit of sacrificing labor. As the man of this world watches for opportunities to increase his wealth, and takes advantage of every favorable circumstance, so should opportunities for missionary labor be sought out and improved. The providence of God has so arranged it that every one can have a part in his work, and what each individual does is valued in proportion to the ability he possesses to do, and the motive that actuates him in doing it. What then, can be said for those who consider themselves or anything they possess too good to devote to a cause like this? It is worthy of the best affections of the heart; and could we rightly view the blessedness of enlisting our interests in the cause of Christ, we should be led to exclaim, "What shall we render to the Lord for all his benefits to us?" Truly, it is a condescension on the part of God, and an exalted privilege to us, that we are permitted to bear some humble part in the work of God upon the earth.

#### REPORT FROM SALINAS, CALIFORNIA.

I HAD the pleasure of visiting this place for the first time one week ago, and meeting with those who had accepted the truth through the missionary efforts of Bro. A. D. Benton and Frank Lamb. Quite a number were present on Friday evening. On Sabbath at eleven the Sabbath-school met, consisting of twenty-three members, having been organized the previous Sabbath. Bro. Henry Reicke acted as Superintendent. All took hold in earnest. One brother brought his mother and two sisters seventeen miles, and some came fourteen, and some five miles, to attend the meetings. After preaching we had a good social meeting. Sixteen of the twenty-one who had signed the covenant were never members of any church, nearly half of them are heads of families, and all are highly respected.

At the place where most of these came out, the Presbyterian minister had previously circulated a covenant through the neighborhood, pledging not to do secular work on the first day of the week. We had ten interesting meetings while there. Tuesday was appointed for baptism. All came together at 11 A. M. The Lord gave freedom in speaking on the subject of overcoming, after which a social meeting was held. Hearts were made tender by the Spirit of the Lord, many were in tears, and the testimonies gave evidence that souls had been really converted. At 2.30 P. M. we all went to the water where we found quite a congregation to witness the baptism. Twelve followed the Master and were buried in the likeness of his death, and brought up we trust to live only to him, having buried the old man of sin.

A Tract and Missionary Society was organized, consisting of twelve members. Quite a number more are deeply interested in the truth, and we think will soon unite with the little company here. We visited the Reading-room of the Good Templars and found a file of the SIGNS, hanging in a conspicuous place, and nearly a whole volume nicely sewed together in two packages, lying on the table, and one of our bound books in the library. California needs colporteurs to go out all over the State to do the kind of work that is being done here; and we hope that from our coming camp-meeting, volunteers fully consecrated to the Lord will be found to enter the field.

Oakland, Sept. 16, 1881.

M. C. ISRAEL.

#### THE STRAWBERRIES AND THE DYING CHILD.

A LITTLE girl once had a bed of strawberries. Very anxious was she that they should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat.



"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for making a feast, for they are the greater treat."

"Yes, but they are the first-fruit."

"Well, what of that?"

"Dear father told us that he used to give to God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah, but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkin's dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms, and take the ripe, round fruit in her little shriveled fingers, and saw her eyes glisten and her little faded lips smile, they felt that God had accepted their little offering.—*Sunday at Home.*

## Temperance.

### IS WINE SAFER THAN WATER?

If a man were to judge of the comparative harmlessness of wine and water by what he hears said of the danger of drinking water while away from his home, and of the necessity of using wine instead, he would be tempted to think that wine is the true "gift of God," and that water is an invention of the devil.

Some years ago I was riding in an open wagon over the plains of California, with three men who before were strangers to me. The day was hot and the road dusty. At noon-time we stopped at a wayside tavern for dinner. The dinner consisted chiefly of boiled pork, boiled potatoes and boiled beans. One of my companions, not less than sixty years of age, ate of the pork and beans as if he were laying in a week's provisions. After dinner we were again on our tedious ride. Under the hot sun, and in the jolting wagon, my heavily-laden seat-mate was taken with cramps. As he writhed and groaned in pain, it never seemed to occur to him that that pork and those beans were proving too much for him. Oh, no! It was the water which had done the mischief. "Dear me!" he groaned out, I wish I hadn't drank any of that water at dinner. It's almost killing me. I declare I'll never drink any more of the water, without a touch of brandy, as long as I am in California. It really isn't safe." And that man's idea of the perils of water drinking away from home is a good illustration of the general feeling on the subject, among travelers in our own country and abroad.

While at Florence in Italy, I was remonstrated with by a kind-hearted lady, who sat next me at the dinner-table, because I ventured to drink cold water as at home. She assured me that there was no safety there except in wine-drinking—even the guide-books emphasized that fact. Moreover she told me pathetically of the serious effects of water-drinking in Florence, by one and another who had for a time dared brave its risks. I then noticed that I and my traveling companions were the only persons at that well-filled table who did not drink wine. I saw enough of my fellow-boarders in their eating, and I knew enough of them in their modes of living, to know that drinking cold water was not the only danger to which they were exposed in Florence, and that wine-drinking would not by any means prove a guard against their every bodily peril. In their minds it was not the unsettled life they were living; not the fatigue of sight-seeing, day after day; not the exposure of the night air, and the drain on their nervous force by their late hours and their unaccustomed variety of food, that was a cause of any physical disturbance they might have experienced; no, no, it was "the water"—the God-given, God-cursed water that was at the bottom of their every fear and risk. And I happened to know, moreover, that the water there at Florence was a great deal better water for steady drinking than the water on which many of those American travelers had been brought up in their American western and southern homes. And as to a substitute for the native water of the region,—if they desired to avoid that,—it didn't seem to occur to them that any of the many standard bottled min-

eral waters which were available there, would be safer and more health-giving than native wine. No, it was the water that must be shunned; it was the wine that must be taken.

I have spoken of Florence because the water there is called particularly bad. But it is pretty much the same the world over, as to this dread of water, and faith in wine, by the average traveler. Why, here in Philadelphia, during the Centennial summer, when millions came in from outside, and packed themselves in close quarters, and wore themselves out with long days of walking and standing and bewildering gazing, and overtaxed their stomachs with hurriedly eaten, indigestible lunches, whatever pains and aches anybody from that throng of visitors had, in Philadelphia or on the way home, were almost without exception attributed to the water. Of course it was the water! To hear one talk about the troubles that come from water drinking away from one's home, might fairly prompt the question, Is there anything that is really dangerous in this world except water? And yet all this talk about the necessity laid on a traveler to drink wine or brandy instead of water while away from his home is sheer, bald nonsense.

I have traveled not a little in my life-time, I have averaged nearly twenty thousand miles a year for twenty years at a time, I have been through the length and breadth of our land from Maine to California, and from Minnesota to Florida. I have journeyed also in Europe and Asia and Africa. Yet I never found the place where it was necessary for me to drink wine or brandy, nor yet where I deemed a native wine as safe as the native water, judging from the apparent effects on those who used, the one or the other.

I have found some pretty poor water in my day, lime-stone water, brackish water, muddy water, sulphurous water, water well-nigh putrid with decaying vegetation. I have drunk water through a little pocket filter, from the prints of my horse's hoofs in the traveled road after a rain-storm, as the only mode of quenching my thirst with water. I have drunk water from the tangled swamps in the sea-islands of the South Carolina coast, when I had to hold my breath as I drank because of the water's stench. But I was sure in all these cases, that that water was safer as a drink, than wine would be, and that if I added anything to it to render it innocuous, there was less reason for my trying whisky or brandy, than ginger or mustard. Among all the personal risks that I have been called to take, in my life of varied experiences, I really count water drinking the very least, and of all the personal risks I have had occasion to note in others, from my earliest recollection to the present hour, I put wine drinking among the greater.

Several years after our civil war, I was at the Surgeon General's office in Washington, making a call on Dr. Otis, with whom I had been a comrade in army life, and who was now compiling and tabulating the medical records of the entire army. In the course of our conversation he asked me how it was that my health endured through all the exposures to which I had been liable in army service and in prison life. My answer was, "Well, Doctor, I suppose you will hardly agree with me on that point. I think that my keeping up so well was due to my letting whisky alone. The water we had was bad enough; but I thought it was better than the whisky, and I stuck to it all through the war. I think my total abstinence was my safety. I never borrowed to-morrow's income to pay to-day's expenses with, but I lived on the day's strength every day of the war." The Doctor's prompt response was: "A few years ago I shouldn't have agreed with you on that point, but now I do. Since I have compared in this office, the health-rolls of regiments where the surgeons refused to give whisky, with those of regiments where whisky was given freely, I am so impressed with the proof of gain from total abstinence, that I wonder how so many of our soldiers lived through our whisky treatment of them." And as with whisky in America, so with wine in Europe. So distinguished a medical authority as Sir Henry Thompson has said recently in a letter to the *London Times*: "I can affirm . . . without hesitation, that the ordinary traveler need never run the risk of drinking poisoned water. I may also add here that it is equally unnecessary to drink alcoholic liquor of any kind. . . . During the last ten years, of which a total of more than two has been spent in Continental hotels, I have never consumed any other liquids than tea, coffee, and mineral waters."

The evil effects of wine drinking I have seen both at home and abroad. A large proportion of all those who were my play-fellows and school-mates have either died from intemperance or are living drunkards. Men of my acquaintance who had larger brain and stronger will than I could claim, have proved unable to resist the temptation to excess which wine drinking promotes. Even the seeming possession of a Christian character has by no means proved a safeguard against this danger to those who tampered with the evil. Ministers of the gospel by the score, within the range of my personal acquaintance, have been among the victims of intemperance. And wives and mothers, as well as young ladies, have swelled the list of those whom I have known as drunkards—through counting wine drinking safe and necessary. Indeed I have known but few families in all my life, which the curse of intemperance had not in some way blighted. I have in mind the only son of a widowed Christian mother who learned to drink while traveling with his mother, she thinking that wine was safer for him than water. He is a hopeless, worthless sot. He would better have taken the risks of native water, as I did when I was his fellow traveler. I have seen on our ocean steamers, and in European hotels, the wine-flush on the cheek of young wives and young misses and lads, day after day, and I have no more doubt that a large share of those wine drinking travelers are to die drunkards, than I am that water runs down hill. If a man drinks wine himself, he is not so likely to notice the effect of wine drinking on those who are at table with him. Yet I have been told by an intelligent Christian advocate of hotel table wine drinking in Europe, that the effect of the wine in loosening his own tongue and the tongues of his young lady table-mates was one reason of his counting it desirable. To say that the native wine of a vine-growing country is not promotive of intemperance, is to say that the Bible talks nonsense when it tells of Noah's being stupidly drunk on wine from his own vineyard. Even if men were to deny the Bible story about Noah's wine, I could testify that I have seen men drunk on native wine, both in Europe and America, and that I know so much of the danger of wine drinking as leading to intemperance that I am afraid to drink wine or beer, at home or abroad, lest I should become a drunkard myself, apart from any question of my example before others who are weaker than I am—if there are such.

It requires some courage not to drink wine abroad. Indeed, almost any self-denial involves a struggle—apart from the control of appetite. The fashion of this world is against self-denial. Wine drinking is the fashion in Europe, and one must have some character to be willing, anywhere, to stand as notably singular in a personal habit or a social custom. Moreover, those who do drink, will be constantly telling those who do not that there is no other safe way than theirs. If one would go and come as a total abstainer, he must be ready to abide unflinchingly by his own judgment, as to the right and safe way, in spite of the example and the entreaties and the solemn warnings of very excellent people, who think and do differently. But why should one not be an abstainer? Even though he fails to find total abstinence absolutely commanded in the Bible, he must admit that it is not forbidden there. Hence the privilege is before him to let wine alone if he wants to. And availing himself of this privilege, he avoids a terrible risk on the one hand, and he runs no risk on the other. For myself, I am afraid to venture on the moderate use of those drinks which have by their very use led so many to use them immoderately. I have seen that wine drinking anywhere is dangerous. I have found that water drinking is safer than wine drinking everywhere. That is my testimony on the wine question.—*H. Clay Trumbull, in S. S. Times.*

To what good is it that the Legislature should pass laws to punish crime, or that their lordships should occupy themselves in trying to improve the morals of the people by giving them education? What could be the use of growing a little seed here and plucking up a weed there, if these beer shops are to be continued to grow seeds of immorality broadcast over the land, germinating the most frightful produce that ever has been allowed to grow up in a civilized country, and I am ashamed to add under the fostering care of governments?—*Lord Brougham.*

"WINE is a mocker; strong drink is raging."



## The Home Circle.

### AN OLD SAW.

A DEAR little maid came skipping out,  
In the glad new day with a merry shout;  
With dancing feet and with flying hair,  
She sang with joy in the morning air.

"Don't sing before breakfast, you'll cry before night!"  
What a croak, to darken the child's delight!  
And the stupid old nurse again and again  
Repeated the ancient, dull refrain.

The child paused, trying to understand;  
But her eyes saw the great world rainbow-spanned;  
Her light little feet hardly touched the earth,  
And her soul brimmed over with innocent mirth.

Never mind—don't listen—O sweet little maid!  
Make sure of your morning song," I said;  
And if pain must meet you, why, all the more  
Be glad of the rapture that came before.

Oh, tears and sorrow are plenty enough;  
Storms may be bitter and paths be rough;  
But our tears should fall like the dear earth's showers,  
That help to ripen the fruits and flowers.

So gladden the day with your blissful song,  
Sing on while you may, dear, sweet and strong.  
Make sure of your moment of pure delight,  
No matter what trials may come before night."

—*Celia Thaxter, in Wide Awake.*

### OUT OF THE MOUTH OF BABES.

"LITTLE Annie Wilder has joined the church," said Mrs. Fielding to her friend, Mrs. Brewster.

"Joined the church! Well, I must say I don't believe in filling the church with children, and such material too. I don't believe Annie Wilder knows how to read."

"And her mother is such a low-lived termagant," added the first speaker.

"Yes, and that isn't the worst of it; she takes a drop too much, I am told."

"Say a great many drops, and you will get nearer the truth," was the reply.

This bit of dialogue took place in Mrs. Fielding's pretty summer parlor, in a certain suburb.

It happened that not long thereafter Annie Wilder came to Mrs. Fielding and asked for work. She was set to washing dishes and cleaning vegetables, and a most efficient little handmaiden she proved. She was gay as a bird, warbling snatches of hymn and song, as she hurried from one task to another.

One day Mrs. Fielding said:—

"Annie, I wonder you are not more serious since you joined the church. It is a great responsibility to be a church member, and religion is a serious thing."

Annie paused in her work, looked at the lady with her sweet, truthful eyes, and said:—

"I don't know what you mean, ma'am."

"I feared as much," said Mrs. Fielding. "Child, do you know what it means to join the church?"

"It means being on Jesus' side," said Annie, her face radiant; "and O, I love him so that I can't help singing!"

"But," said Mrs. Fielding, "don't you have any fears, any struggles?"

"Why should I, ma'am?" asked the child, her clear eyes opening wide.

The lady said no more, but she shook her head ominously as she walked away.

The hot weather came on; family trials were onerous; nobody had an appetite; the children were cross; papa was critical. One morning Mrs. Fielding felt particularly out of condition. The sun, but a little way on his journey, shone with noonday intensity. Not a leaf stirred. The breakfast was tasteless. The flies were aggravating. I don't know how it happened, but it only takes a little spark to make an explosion when the train is laid. Some unguarded word was spoken, a temper blazed; a child was slapped and sent away from the table; the husband remonstrated; sharp words followed; there was recrimination, tears, a downright quarrel.

"Oh, the trouble of living!" groaned Mrs. Fielding, when husband and children were out of the house, and she was left alone. "I cannot bear it, I cannot bear it!" and she gave herself up to hysterical sobbing.

By-and-by, when the storm was a little cleared away, came Annie, her face serene, her eyes soft and untroubled.

"Please excuse me, ma'am, for being late," she said, "but mother was bad this morning, and wouldn't let me come."

"What is the matter with her?"

The child blushed.

"She has been drinking, I suppose," said Mrs. Fielding.

Annie raised her arm at that minute, and there on the soft, fair flesh was the livid mark of a blow.

"What is that?"

"Please don't ask me, ma'am; it is nothing."

"Your mother has been beating you—and what a face! You look as if you hadn't a trouble in the world. How can you bear such things?"

"I keep saying 'em over, ma'am."

"Saying what over?"

"The charity verses. I said 'em so fast I didn't hear mother very plain."

"What do you mean?"

"Love suffereth long and is kind—isn't it beautiful, ma'am?" and the child's face glowed. "And then when I started to come here," she continued, "I couldn't help feeling bad and lonesome, and I thought of another verse; 'Lo, I am with you alway, even unto the end of the world.' Always, ma'am, think of that! It means Jesus, ma'am; and Oh, I love him so!"

Mrs. Fielding went to her own room, dumb before the wisdom of an ignorant child. Presently Annie's voice came floating out on the stifling air. She was singing, "His loving kindness, Oh how great."—*Christian Union.*

### TWO LATE BREAKFASTS.

BREAKFAST was late at Mr. Smiles' house one fine autumn morning—an unusual occurrence; but you know that there are some hours, even in the best regulated households when things seem to go wrong. The principal trouble was that Bridget was sick that morning, and when Mrs. Smiles came down, of course there was no fire in the kitchen, and the table was not set; but Bridget lay tossing and moaning with violent sick headache. "I couldn't stand to get dressed, ma'am; let alone making the fire; for I am kilt intirely with the pain in my head." "I'll see to the breakfast," said cheery little Mrs. Smiles, "when I've brought you up some medicine." So she administered the dose, and then set about her task. But the fire would smoke that morning, and the baby awoke and cried. "Nelson," she called to her husband, "Bridget is sick, and I am busy; can you attend to baby?" "With pleasure" answered a strong, kind voice from up-stairs, and the pitiful cries soon ceased.

Harry was in the wood-shed, splitting wood. Mr. Smiles came in, throwing off his coat. "There, my boy, I'll finish this job. You run in and see if you can set the table something like the usual pattern." "Why, father, you said that you had to be early at the store to-day, and should not have time to come out here!" "Yes, I know, but Bridget is sick, and mother is hard at work getting breakfast, and it cannot be helped this morning." "Harry," he added, calling him back, "don't say anything about that to mother; it's no use worrying her with it now."

Harry smiled, and nodded comprehension, and was soon experimenting upon setting the table. "Pshaw! these are the supper plates! I am sure I don't know father's napkin ring from mother's! There! I forgot the butter knife!" and so on.

Meanwhile Mr. Smiles split his wood industriously, thinking to himself, "I suppose I might have gone to the store without waiting for breakfast; but then that would have troubled Jenny. And what can one do better with his morning, than to make his wife comfortable, even though he loses a customer by it for once? What's the good of customers, or the money they bring, but just to buy comfort, which it is poor economy to buy at the price of discomfort."

The bell rang and he went in. "What a nice little breakfast you have made us!" he exclaimed; "and boys can set tables, can they not, Harry?" So there was a cheerful, even a merry meal, an hour later than usual, in Mr. Smiles' house; and then he went away, leaving a gleam of sunshine behind him in the hearts at home, kindled by his loving looks and comfortable words.

Across the street lived Mr. Scowls, who breakfasted that morning at the same hour, having kept his wife and Carrie waiting while he took a morning nap, and then made a hasty toilet. Unshaved and grim he came into the breakfast-room. "Draw down that curtain," was the first salutation; "this glare of light is horrid." Carrie hastened to obey, while Mrs. Scowles poured out the coffee with a sigh. "I cannot stand that noise!" he remarked again. "Caroline, take this

bird away!" So Carrie took away the canary's cage, and shut it up in the dark and gloomy parlor, which was seldom used—the only thing which dared to sing cheerfully in that house. Then they sat down to breakfast, with their usual discomfort—Carrie nervously dreading the incessant admonitions not to eat fast, not to take so much molasses, to hold her knife better, or to sit up straight; and her mother, a thin, pale, anxious-looking woman, apologizing timidly for everything she feared would vex her husband. "This coffee is not quite so good as the last, but it is the best that Brown has." "Why didn't you go down to Smith's for it then? Half a mile is not so far to go, I'm sure." Then after a silence, "this steak is overdone again, not fit to eat." "Susan thought we were to breakfast at half past seven, and now it is eight." It was a relief when the dreary meal was over, and Mr. Scowls put on his hat and departed. "Get up, you lazy brute!" he growled, kicking the great dog on the door-step, while the cat ran up the wood-shed roof, and peered at him over the ridge-pole, till he was out of sight. Then she came down, and brought her kittens one by one, out of their box in the cellar, into the warm sunshine.

Carrie ran to feed her bird before school, and Mrs. Scowls went into her kitchen, to guard, with fruitless toil and watchfulness, against anything which might annoy her husband at dinner-time.

So pass the days at Mr. Scowls'. Are you not sorry for them? One selfish man makes forlorn and gloomy, a home which might be as bright and happy as the sunny cottage opposite, if only he would learn Christ's law of love.—*Independent.*

### BOTTLING A SERMON.

THERE they sat, Ora and Otto, curled up on the hassocks in one of the front pews—one of the very first pews in the middle block—a position not in general favor; consequently they were beyond the range of any gaze which if not actually offended by their untidiness, would at least have scrutinized them curiously and critically. Nobody saw them but the minister, who could only look and wonder at his odd little hearers, then wait until the sermon was over, for the purpose of speaking with them. It would not be difficult to guess how they got there. The honey bee, the brown wasp, and bluebottle, come to church in summer weather, when doors and windows stand wide open; just so these waifs from the street strayed in. There they sat, bareheaded, barefooted, with dirty little hands in their laps, hair like brush-heaps, and eyes more like coal-bins than anything else under sun or on earth.

The pastor soon discovered that, spite of the intense heat, the passing flash of lightning's wings, the thunder-pulses throbbing in the distance, he had two hearers whose attention never wavered in the least.

Once the lights flared, then almost died out. Next, some one with creaking boots left the place. Again, a hymn-book fell with a loud crash, yet those bundles of rags, with black sparks for eyes, neither lifted nor stirred. He was really sorry, this good, kind man, when, the service being over, he looked and they were gone—had vanished like two little bats that belonged to the darkness and loved it. He had not gone far, however, on his homeward journey, when a shadow within a shadow stirred; a thin, dirty little hand reached out and touched him.

"Oh, sir, please give me some for my sick mother."

"Give you what, child?"

"Wine and milk," replied the eager young voice. "We've nothing to buy them with, and the doctor wants her to have them. You said, 'Come, without money,' you know, and I'm here. Otto's brought a kettle, and I've got a bottle."

"That was my text this evening," remarked the minister to a friend who had joined him. "'Come, buy wine and milk, without money and without price.' These children were my most attentive hearers. The girl, you perceive, has applied it to the one great need she is conscious of. What can I do?"

"We'll go to their home, and see what is required of us," replied the gentleman. "If this story is strictly true, neither kettle nor bottle shall remain empty."

Up a narrow court in the church's rear they found a woman far advanced in consumption, who had evidently seen better days. Her husband was in his grave. Wealth and station had vanished like a dream; and now, as the waters



of the dark valley crept chillily about her, she looked and longed for an upward ray to pierce her spirit's gloom. Mr. R., while ministering to her bodily needs, lost no time in preaching to her the Sun of Righteousness; and as he talked, fear and agony faded out of the woman's face, and the light of a great hope dawned in her beautiful eyes. Those two little bundles of rags, Ora and Otto, sat curled up in one corner listening, just as they had listened from the pew, with hands folded in their laps, lips apart, and a deep, dead shining in the orbs that never for an instant left the speaker's face. Ora met him on the stairs as he was going out.

"I know what it means now," she whispered. "Maybe I wouldn't if you'd brought the words without the wine and milk."

A week later Ora and Otto were motherless, yet not alone. Kind friends took them in, kind hands ministered unto them; but neither ever forgot their first sermon; nor the kettle and bottle they brought to put it in.—*Sunday School Class-mate.*

#### ITEMS OF NEWS.

—Dean Stanley left property to the amount of \$400,000.

—Sixteen persons were drowned recently off Frankfort, Lake Michigan.

—Mexico celebrated the seventy-first anniversary of her independence on the 16th.

—Sept. 15, most of the principal business houses of Austin, Nevada, were destroyed by fire.

—There are now 400 American schools in Turkey, which are attended by about 15,000 scholars.

—On the 13th a fire destroyed the Union Factory at Battle Creek, Mich., causing a loss of about \$80,000.

The schooner *Regina*, laden with salt, went down in a recent storm on Lake Michigan, with all on board.

—The M. E. Church in California, have 121 church buildings, 159 Sunday-schools, and 8,185 church members.

—Stockton opium smokers defy the law by going into the tules in boats, and smoking outside the city limits.

—A new temperance colony has been organized in New Zealand. It occupies lands about seventy miles from Auckland.

—General Ambrose E. Burnside died Sept. 13, of neuralgia of the heart, at his home in Bristol, R. I. He was 57 years of age.

—In a recent battle, the Arabs gained a decided victory over the French, and nearly cut off the water supply of the city of Tunis.

—The ship *Olympus*, bound from San Francisco to Seabeck, with a cargo of hay, oakum, and oil, was burned to the water's edge, on the 14th.

—A Dental College has been organized in connection with the medical department of California University, and the professors have been appointed.

—Mr. Spurgeon's statement in regard to the Revision Committee is that "they are strong in Greek, but weak in English." He thinks the New Revision needs revising.

—Beatty's large organ factory, at Washington, N. J., was burned the night of the 18th. The loss is estimated at \$200,000. Four hundred men were thrown out of employment.

—In Ontario, cattle are reported to be dying in great numbers, on account of the drought. A million dollars' worth of lumber has been burned in Parry Sound district.

—A riot, in New Orleans, on the 13th, started by some longshore-men who had struck, necessitated the calling out of the militia, and putting the city under military protection.

—The Prefect of Constantine, Algeria, has received a despatch that sixty-one people were burned to death in one day in the recent forest fires, and many wounded. There were 682 dwellings burned.

—A thousand dollars has been given by a friend of temperance in Holland to aid in placing Dr. Richardson's "Temperance Lesson Book" in the schools of that country. This is practical temperance work that cannot fail of good results.

—The State Liquor Dealers' Association of Illinois have decided to organize in each Assembly District of the State, to defeat the candidates of either party who would not allow their business a fair and equal chance with all other business interests.

—Sept. 14, a fire broke out in the fair-ground at Kansas City, Mo., and destroyed several buildings, among which was the grand stand, in which 12,000 persons were seated. Many persons were trampled upon and mutilated in the panic which ensued.

—A land-slip occurred recently near the village of Elm, Canton Glarus, Switzerland. Two hundred persons were killed and thirty houses destroyed. A few hours later, a second one occurred, burying quite a large party who had come to the rescue after the first slip.

—While some parts of the country are suffering with heat, other parts are having very cold weather. Quite an amount of snow fell on the 16th along the line of the Rock Island Road in Iowa. Between Stuart and Avoca the snow was from four to six inches deep.

—Rev. Campbells, Canon of St. Peter's Cathedral, Rome, recently abjured Catholicism in the chapel of the Methodists, after notifying Cardinal Borromeo, Prefect of the Congregation, of his decision. He says his action was caused by the continued hostility of the Pope.

—Reports from the west coast of Africa, state that the King of Dahomey with his army of Amazons, has raided and destroyed the towns of Ignano and Okepo, which contained many thousands of inhabitants. All who were unable to escape were brought to Abomey, the capitol of Dahomey, for sacrifice at the great annual feasts.

—Last week a farmer living in San Rafael, Marin Co., started a fire to burn some brush near his house. The fire immediately spread, and soon a large tract of country was in flames. About twelve square miles of territory were burned over, and several houses were destroyed. Pixly, the man who started the fire, lost his life.

—A typhoon recently visited Shanghai, driving over 200 vessels of all nationalities on shore, uprooting trees and leveling to the ground whole lines of houses. During the storm, which lasted barely an hour, over ten inches of rain fell, 100 of the native sampans sank with their occupants, and about \$3,000,000 worth of tea stored for shipment was washed away and lost.

—Paper barrels are among the recent inventions. They are made of straw pulp, and run into a mold shaped like a half-barrel, and then subjected to powerful hydraulic pressure. The ends are of paper protected by wood. They are lighter, cheaper and more durable than wood. For transit of flour they possess the advantage of preventing the sifting which is so much of a loss in transit by wooden barrels.

—Several months ago a majority of the Baptist churches in California withdrew from the Baptist State Convention, on account of their unwillingness to affiliate with Kalloch. Since then others have withdrawn, leaving the pastor of the Metropolitan Temple nearly alone. And now Kalloch finally announces his withdrawal from that body, and his unwillingness to fellowship the Baptist churches on the coast. In view of the preceding facts, the last step seems somewhat like a farce.

—The Russian journals publish terrible details of the ravages of diphtheria, which is now epidemic in Russia. It is reported that in certain communities and parishes all the children under 15 years old have died. The origin of the attack dates from 1872, when the disease first appeared in Bessarabia. Since then it has spread far and wide over the south of the empire, whence it lately began to make rapid progress toward the east and northwest. In Pultowa province, of considerably less than 2,000,000 inhabitants, there have been 45,543 cases, of which 18,765 proved fatal.

—The excitement that prevailed throughout Europe, upon the mutiny of the Egyptian troops, shows how easily the whole country might be plunged into war. The Khedive was unable to control the troops, and none of the powers dared attempt to put them down. England would not unite with France, and neither power was willing that the other should do it alone. Indeed, France has more on her hands now than she can well attend to. It was feared that if Turkey attempted it, it would lead to a revival of the Turkish claims of supremacy; and Italy claimed that if any interference were made, she should be allowed to regain the ground which she lost. The situation is very critical, and no one can foretell what may result.

—The following appeal has been issued by the Citizens' Relief Committee of Detroit: To the people of the United States: The counties of Huron and Sanilac and parts of the counties of Tuscola and Lapeer, in Michigan, have been visited by dreadful calamities. Forest fires driven by high winds swept over more than 1,500 square miles of this region. In portions of it the destruction is only partial, but in the greater part of it the ruin is complete. More than 200 people were burned to death in the flames or suffocated in the smoke. Many others who escaped were severely burned and yet survive in great suffering. More than 15,000 people were made shelterless. The greater part of these lost all they possessed—their houses, barns, fences, crops, agricultural implements, furniture, clothing—entirely consumed, and they are absolutely destitute and dependent on the generosity of the humane for the necessities of life. Detroit and Michigan will give liberally, but the wants of the sufferers are beyond their capacity to relieve. We therefore appeal to the generous throughout the United States to assist us in discharging this duty of humanity to the destitute sufferers. They need food, clothing, bedding, furniture, shelter, cattle, seed for crops, agricultural implements, table-ware, kitchen utensils, medicines, and a multitude of other necessities. All individuals, societies, corporations, committees, and organizations are earnestly invited to send their contributions, whether of money or supplies, promptly, directed to Hon. William G. Thompson, Chairman of the Relief Committee, Detroit, Mich. All contributions will be acknowledged in the Detroit daily papers.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 22, 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

### CALIFORNIA CAMP-MEETING.

THE time and place of the coming camp-meeting now being definitely settled, our brethren have opportunity to form definite plans, and to make arrangements to attend it.

Elder Haskell will be present during the entire meeting, and will take charge of it. Those who were present at the camp-meeting last year need no further assurance that the coming meeting will be a success in so far as success depends on the management. Let all who come resolve to do their part towards the desired result. We hope that there will be a very general attendance of the churches and the scattered ones. Come, and bring your friends with you. We are looking forward with much interest to this meeting as an occasion of great benefit to the cause in California. "Come one, come all!"

### PRESIDENT GARFIELD'S DEATH.

JUST as we go to press, the sad news comes to us of the death of President Garfield. Seventy-nine days ago he was struck down by the bullet of an assassin, and since that time he has been engaged in a struggle for life, with the odds against him from the first. During all this time, an anxious people have been hoping against hope that a strong constitution, unimpaired by excesses, might enable him to recover. The reports for the past week led the people to give up hope; and yet, when the announcement of his death came, it came as a shock for which all were unprepared.

No event in the history of the nation has ever before caused such universal sorrow. After twenty years of active public life, no stain attaches to his name, and now that he has fallen at the very threshold of what promised to be a pure and wise administration, all, irrespective of place or party, feel a genuine grief. All feel that a great and good man has fallen. Not only does the nation mourn the loss of its chief magistrate, but the world mourns the loss of one of nature's noblemen.

### WINE OR WATER?

WE have not seen the question of wine or water drinking more forcibly put than it is in the article of Dr. Trumbull, which we copy in this number of the SIGNS. Of all the ridiculous excuses for gratifying one's appetite for liquor, that of impure water is about the weakest. The Doctor's arguments will apply equally well to tea and coffee. Men will talk about impure water, and evils arising from its use, and will then add to this same water a poison, which even if it were pure, is worse than any poisonous property which the water may possess, and drink the whole with a hearty relish. Whatever extravagances this generation may be addicted to, the jewel consistency does not materially swell the list.

### MODEL SABBATH-SCHOOL.

AS is usual at our camp-meetings, there will be a Bible-school held each Sabbath of our meeting, at 8:45 A. M. All are invited to join the school.

Let every family bring their lesson books and papers with them. The lessons recited by the Primary Division will be as follows: First class, Lessons No. 29, and 30, in Book No. 1. Second class, Lessons No. 79 and 80, in Book No. 2. Third class, Lessons No. 27 and 28, in Book No. 3.

The Intermediate and Senior Divisions will use the regular lessons in the Youth's Instructor for those Sabbaths.

W. C. WHITE.

### DELEGATES' CERTIFICATES.

THIS week we have sent delegates' certificates to all of our schools as far as we know, with the request that the full number of delegates be chosen from those who will be sure to attend the camp-meeting, at as early a time as possible. If any Superintendent fails to receive these blanks, please notify me at once.

Blanks have also been sent for this quarter's report. Let them be filled out and returned as soon as possible, that the general report may be made out before camp-meeting.

E. A. CHAPMAN, Sec.

### FAMILY BIBLES.

A FINE assortment of elegant family Bibles, profusely illustrated, and containing Apocrypha, Concordance, Dictionary, and Maps, with other helps, specially selected by W. C. White while in the East, will shortly arrive, and will be offered at greatly reduced prices. There will be a supply at camp-meeting.

### TENTS!

THOSE who wish tents at the camp-meeting should order them at once, so that we can have them on the ground.

M. C. ISRAEL.

## 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, } Cal. Conf. Committee.  
M. C. ISRAEL, }

### 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, } Camp-meeting Committee.  
G. W. MILLS, }

### 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.

### CALIFORNIA S. S. ASSOCIATION.

THE California Seventh-day Adventist Sabbath-school Association will hold its fourth annual session in connection with the camp-meeting at Sacramento, commencing Oct. 13. It is hoped that every school will send its full number of delegates. Each school of fifteen members or less is entitled to one delegate; one additional delegate for each additional fifteen members.

W. C. WHITE, Pres.

THE quarterly meeting for District No. 4 will be held October 1, 2, at San Pasqual, San Diego Co., Cal. A general attendance is desired, especially of the scattered ones. Let all bring their reports, and the tithes of the Lord's house. This is the last quarter of the year, and all should come prepared to pay their vows, and make their offerings to the Lord. Bro. Healey is expected to be present.

J. D. BANDY, Director.

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