

The Signs of the Times.

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

A PRAYER OF TRUST.

O, FATHER, is this "trying of my faith"
That which thou hast called "precious?" Dearest Lord,
Help me to "think all joy," since thou dost send
For my own good the trial. Let the gold
"Tried in the fire thine own image bear.
Thy strength is to sit still," thou hast declared ;
But can I hold me still when this tired heart
Quivers with inward pain, and the flesh shrinks,
And every sense seems numbed, and life's deep springs
Are failing? From the depths I cry to thee,
Who for me bore a nature like my own.
O, human Saviour, hear my human cry,
And pity as thou only canst, dear Lord!
Never on earth from weakness thou didst turn,
Nor send the fainting multitudes away
Unfed ; and shall this hungry, aching heart,
That turns alone to thee in its deep need,
Be thrust aside? Dear Lord, thou canst not spurn
A thing so poor, so helpless, from thy side,
And thou hast been my help in days gone by.
So closer, closer to thy wounded side I press,
That if I needs must suffer, thy dear arm
May be about me, and thy loving breast
May prove my shelter though all other fail.
In utter weakness here I lay me down
At thy dear feet, my Saviour, nevermore
In joy or sorrow, Lord, from thee to part.

General Articles.

The Victory at Ebenezer.

BY MRS. E. G. WHITE.

AFTER suffering the oppression of their enemies for twenty years, the Israelites "mourned after the Lord." They repented of the sins which had alienated them from him, and sought to return again to their allegiance. Samuel counseled them, "If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth, from among you, and prepare your hearts unto the Lord, and serve him only ; and he will deliver you out of the hand of the Philistines." "Return unto the Lord with all your hearts ;" "Prepare your hearts unto the Lord, and serve him only"—here we see that practical piety, heart religion, was taught in the days of Samuel, as taught by Christ when he was upon the earth. The teacher is virtually the same in both dispensations. God's claims are the same. Without the grace of Christ, the outward forms of religion were valueless to ancient Israel. They are the same to modern Israel. All the pleas of self-righteousness are unavailing ; all hope is groundless except that based upon the sacrifice and victory of our Saviour. Obedience to God, required in the days of Moses, Joshua, and Samuel, was enforced by the world's Redeemer.

Samuel endeavored to impress upon Israel the fact that they themselves had something to do to secure the divine favor. They must repent of their sins, and put away their idols. The prophet had succeeded in arousing the people from the lethargy of sin, and he greatly desired that this awakening might result in a general and permanent reformation. With the co-operation of the heads of the tribes, a large assembly was convened at Mizpeh. Here a solemn fast was held. With deep humiliation the people confessed their sins, and poured out water before the Lord as a symbol of their supplications poured out for the divine favor, their tears of sorrow for sin, and of gratitude that the Lord was still gracious and merciful. As an evidence of their determination to obey the instructions they had heard, they invested Samuel with the authority of judge.

Remembering how the prayers of Moses had formerly prevailed with God for Israel, the people

entreated Samuel to intercede for them. Again the prophet exhorted them to renounce their idolatry and turn from their backslidings, and then as the servant of God he prayed for a blessing upon them.

The Philistines interpreted this gathering of Israel to be a council of war, and with a strong force set out to attack and disperse them before their plans could be matured. The tidings that these powerful foes were approaching caused great terror among the Israelites. Unarmed and defenseless, they felt that their only hope was in God. If he went forth with their armies, they would be victorious ; if he refused to help them, defeat was certain. Hence they entreated Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines."

With great earnestness the prophet pleaded for divine help, and the people also sought the Lord. While Samuel was in the act of presenting a lamb as a burnt-offering, the Philistines appeared in the distance, ready for battle, and expecting to make an easy prey of the people whom they had so long oppressed.

Then the Mighty One who had descended upon Sinai amid fire and smoke and thunder ; who had parted the Red Sea, and made a way through Jordan for the Hebrew host,—the God of Israel, again manifested his power. Vivid lightning flashes and terrific peals of thunder struck terror to the advancing host. When the blinding glare had passed away, the earth was strewn with the dead bodies of armed warriors. Against such a foe, military skill was powerless. Paralyzed with fear, the Philistines looked only for utter destruction.

During the raging of the elements, the Israelites stood in silent awe, trembling with hope and fear. When they beheld the slaughter of their enemies, they knew that God had accepted their repentance, and that he had wrought in their behalf. Though wholly unprepared for battle, they seized the weapons of the slaughtered Philistines, and fell upon the force they had so lately dreaded, and pursued the fleeing hosts to Beth-car.

This signal victory was gained upon the very field where, twenty years previous, Israel was smitten before the Philistines, the priests slain, and the ark of God taken. Thus was again repeated the great lesson, that for nations as well as for individuals the path of obedience to God is the path of safety and happiness, while that of transgression leads only to disaster and defeat.

It was the Lord's purpose so to manifest his power in delivering Israel, that they might not take the glory to themselves. He permitted them, when unarmed and defenseless, to be challenged by their enemies, and then the Captain of the Lord's host marshalled the army of Heaven to destroy the foes of his people. Humility of heart and obedience to the divine law are more acceptable to God than the most costly sacrifices from a heart filled with pride and hypocrisy. God will not defend those who are living in transgression of his law.

All Israel recognized the hand of God in their deliverance, and gratefully acknowledged his great mercy. That the occasion might never be forgotten, Samuel set up, between Mizpeh and Shen, a great stone as a memorial. He called the name of it Ebenezer, "the stone of help," saying to the people, "Hitherto hath the Lord helped us." This stone was to stand as a witness to all future generations, to testify of God's care for his people, and to strengthen faith in him as their deliverer.

The Philistines were so completely subdued by this defeat, that they surrendered the cities which had been taken from Israel, and refrained from all acts of hostility for many years. Other nations followed the example of this powerful and warlike people, and the Israelites enjoyed peace during the whole period of Samuel's sole administration. The condition of God's people at the present

day is similar to that of idolatrous Israel. Many who bear the name of Christians are serving other gods besides the Lord. Our Creator demands our supreme devotion, our first allegiance. Anything which tends to abate our love for God, or to interfere with the service due him, becomes thereby an idol. With some their lands, their houses, their merchandize, are the idols. Business enterprises are prosecuted with zeal and energy, while the service of God is made a secondary consideration. Family worship is neglected, secret prayer forgotten. Many claim to deal justly with their fellow-men, and seem to feel that in so doing they discharge their whole duty. But it is not enough to keep the last six commandments of the decalogue. We are to love the Lord our God with all the heart. Nothing short of obedience to every precept—nothing less than supreme love to God as well as equal love to our fellow-men—can satisfy the claims of the divine law.

There are many whose hearts have been so hardened by prosperity that they forget God, and forget the wants of their fellow-men. Professed Christians adorn themselves with jewelry, laces, costly apparel, while the Lord's poor suffer for the necessities of life. Men and women who claim redemption through a Saviour's blood will squander the means entrusted to them for the saving of other souls, and then grudgingly dole out their offerings for religion, giving liberally only when it will bring honor to themselves. These are idolaters.

Church-members expend their Lord's money in various forms of self-indulgence, and when means are needed to sustain the church, a fair, a theatrical entertainment, or a grand supper is given. Thus professed Christians unite with worldlings in mirth and frivolity, feasting and display—sometimes, far worse, in practices which in a slightly different form are denounced as crimes by the laws of the land. And all this to obtain means from those who have no interest in religion, and who are actuated only by a desire for sensual gratification ! Is not this base idolatry ?

The history of our Saviour's life of humiliation, self-denial, and sacrifice, is looked upon as an old story, which has become distasteful to the refined imagination. It does not possess sufficient interest to stir the heart, to lead to self-denial for Christ's sake, or for the sake of souls for whom he died. A large proportion of the Christian world are saying by their practice, "Let us eat and drink ; for to-morrow we die." Their religion has no elevating, ennobling influence upon themselves or upon society. Though all they have is the gift of God, they do not acknowledge it as such.

Oh, how great is the mercy of our God, to bear thus with the perversity of his creatures ! Every spring the earth is clothed with verdure, that its freshness and beauty may bring to our minds thoughts of the Creator. The fields of grain, waving in the sunshine of summer, or the autumn-breeze, tell us of Him who giveth to his children their daily bread. The trees bending under their burden of rich fruit, proclaim his mercy and benevolence. But men, blinded by selfishness and mammon, can discern only the amount of gain which shall fill their coffers.

The cattle upon a thousand hills, could they but speak, would acknowledge the care of the Great Shepherd. The birds of the forest sing with sweetest strains the praise of God. The heavens declare his glory, and the firmament showeth his handiwork. The things of nature—earth itself, teeming with bounties and blessings—would call the mind away from self to honor and adore the Lord God, our Creator. And yet men feel no duty to return thanks to the Giver of all good. They appropriate the gifts of providence, and then too often hold themselves aloof from their fellow-men, as though worldly posses-

sions had given them special importance. They will yet learn that it is goodness of heart, integrity of character, not the riches of the world, which make a man worthy of honor.

God must be worshiped in spirit and in truth. No other worship will he accept. There is need to-day of such a revival of true heart-religion as was experienced by ancient Israel. We need, like them, to bring forth fruit meet for repentance,—to put away our sins, cleansing the defiled temple of the heart that Jesus may reign within. There is need of prayer—earnest, prevailing prayer. Our Saviour has left precious promises for the truly penitent petitioner. Such shall not seek his face in vain. He has also by his own example taught us the necessity of prayer. Himself the Majesty of Heaven, he often spent all night in communion with his Father. If the world's Redeemer was not too pure, too wise, or too holy to seek help from God, surely weak, erring mortals have every need of that divine assistance. With penitence and faith, every true Christian will often seek "the throne of grace, that he may obtain mercy, and find grace to help in time of need."

Repentance is the first step which must be taken by all who would return to God. No one can do this work for us. We must individually humble our souls before God, and put away our idols. When we have done all that we can do, the Lord will manifest to us his salvation.

And when the light of Heaven dispels our darkness, let us, like Samuel, evince our gratitude by making a memorial to God. We often lose great blessings by neglecting to praise the Giver. Let us make melody to him in our hearts and with our voices. The soul may ascend nearer Heaven, on the wings of praise. God is worshiped with song and music in the courts above. And as we thus express our gratitude, we are approximating to the worship of the heavenly hosts. "Whoso offereth praise, glorifieth God." Let us with reverent joy come before our Creator "with thanksgiving and the voice of melody."

The Second Advent Compared with the First.

CHRIST, the Son of God, came into this world of ours. Bethlehem contained his manger-cradle, Calvary his cross, and Olivet the last imprint of his blessed feet. He will come again. He said so; his apostles said so, and they wrote so. Only gigantic self-conceit or cold indifference can miss their meaning. Let us compare the two advents together. They have points of agreement and points of divergence. Let us first note their points of agreement.

Each has been foretold. The prophets of the Old Testament, who spake of his first coming, looked over intervening centuries and in vision beheld him come again in power and glory. The New Testament is full of predictions concerning his second advent. The closing verses of its last book contain a promise of his coming again.

Each is a personal coming. We can no more spiritualize away his second than we can his first coming. The one will be as real and actual an event as the other.

A few were looking for him the first time. A few, comparatively, will be looking for him the second time.

The first advent was certain, and came in God's good time,—it came when the nations had tried every help and hope, and all had failed. The second advent is no less certain to occur and will come at the appointed time. It will come when every other hope has failed, and men's hearts are failing through fear and despair.

Note now the points of difference. They are many and very patent. We can no more than name them.

The first time, he came to suffer; when he comes again it will be to reign. He came in the feebleness of infancy; when he comes again it will be in "power and great glory." He came to die for sinners; he will come the second time "without sin unto salvation." At his first coming he stood at the bar of Herod and Pilate; when he comes again, not only Herod and Pilate, but all men and all nations, must stand before his bar.

"The babe of Bethlehem, how unlike the man
That groaned on Calvary, yet he it is,
The man of sorrows,—Oh how changed!"

Then the seat of mercy will give place to the throne of judgment. The brow once pressed with thorns will be radiant with divine glory. The

hands once nailed to the cruel wood will wave a sceptre of victory and dominion. The face, down which once trickled the tear of sorrow and the warm blood-drop, will be as the "sun shining in his strength." He will come to stay. It will be a final coming. He will come to live with and reign over his people.

Are we ready for this coming? Do we think upon it with pleasure? If so, happy are we. Blessed is that servant whom his Lord when he cometh will find watching and waiting.—*Rev. J. S. Gilbert, (Methodist.)*

Who Shall Judge?

BY R. F. COTTRELL.

THE Lord instructs his people to be circumspect in all that he commands. Who shall say that some things which he requires are of little or no importance? Yet many, professing to be loyal to the King of Heaven, treat his word in this way. And it always happens that those things they are disposed to do are, in their estimation, important; but those things they are inclined to neglect they esteem of little or no importance. Baptists are astonished at those who can profess the Christian name, and yet neglect to obey Christ in the institution of baptism, a duty so plainly taught in the Scriptures. But at the same time they can neglect and evade the fourth commandment of the decalogue in the same manner in which Pseudo-Baptists do immersion, by something else substituted for that which is commanded, and feel easy. With them baptism, precisely as it is taught in the Scriptures, is essential and highly important. They deny the right of men to substitute sprinkling for immersion. They appeal to what is written by inspiration on the subject. But they can accept a man-made change of the Sabbath, calling a day by that sacred title that God never rested on, blest, nor sanctified, and trample the day that God claims as his rest-day, because he rested on it, under their feet, profaning that which God has sanctified and blest, and giving its title and honor, to another day, one that God never bade us esteem as sacred to him.

So much by way of illustration; now let us make the application. As a people, we claim to have a special message, and, as a consequence, special light and guidance, which is taught and promised in the word of God. We have been enlightened both in regard to moral and physical law. We have been taught how to care for our bodily health so that we might have sound minds in sound bodies, and prepare ourselves for the trying times which lie between us and the coming of the Lord. We acknowledge the health reform to be important. But there are many particulars embraced in this subject, and each one thinks that some of these particulars are important, and therefore reduces them to practice, while other particulars, as plainly expressed, are not heeded. These are made non-essential. Now when we discriminate and judge between two things taught by the Spirit of God, accepting the one and neglecting the other, do we not follow our own light, and not the illumination of the Spirit? We do the one because we think it best; we neglect the other because we do not deem it important. In all this we have followed our own mind—we have been guided by ourselves. Wherein have we obeyed God?—what have we done, with the sole intention of yielding to his superior wisdom? In this course, have we not taken our own counsel?

While the Lord requires circumspection in all he has taught, who shall judge which should be accepted, and which rejected?

Crime.

THE great increase of crime may well excite serious apprehension in the mind of every lover of his country. Gambling is rapidly becoming a national vice. Colleges have their boat clubs, towns and cities their base ball clubs for gambling purposes. Millions of dollars of railroad, mining, and other stocks, are sold by men who do not own what they sell, to men who do not expect to own what they buy. Even grain, that feeds the people, is bought and sold in the same way. A. buys of B. a million of bushels of wheat to be delivered at the end of thirty days at a certain price. If, when the time is up, wheat is higher than it was when the sale was made, B. pays the

difference on the quantity sold. If it is lower A. pays the difference. It simply amounts to a bet between the parties that wheat will be at a certain price on a certain day. It is gambling and nothing else. This is carried on, to an extent little dreamed of, by men living in all parts of the land. This leads to false reports in the papers in regard to everything that has a tendency to influence the market. To cover up losses, recourse is had to embezzlements, thefts, and forgeries. The conscience is silenced by the plea that the money so taken will be returned as soon as possible. The government is robbed, business houses are robbed, widows and orphans are robbed—sometimes openly and sometimes under the cover of judicial proceedings.

Murders for the most trivial causes are becoming common. The *New York Graphic* says: "In the shooting line the wild West pales before the East. For in shooting, New York now rivals Leadville." The Fenians, for the purpose of crippling England, openly threatened to blow up English steamships even though engaged in the American trade and loaded with American passengers.

What is the cause of this general demoralization? For years back we have been accustomed to attribute it to the war. There is no doubt but that war is an enemy to morality and religion. But we have had peace for a sufficient length of time for the nation to recover its moral tone. But there are no indications of a growth of virtue among the people. We think the causes of the prevalence of crimes are mainly these:—

1. The growing prevalence of infidel sentiments. Experience has demonstrated that human laws, whatever their penalties, are weak unless they are supported by the sanctions of religion. The experiment of governing a state on atheistic principles was tried a half-century ago in France. Under the teachings of the assumed philosophers of the day, the Sabbath was formally repealed, the Bible discarded and Christianity abolished. The worship of reason was inaugurated. Those in authority beheaded, under the forms of law, thousands of their co-patriots because their political sentiments differed a little from their own. The streets of Paris flowed with blood.

Our government is a government by the people. Yet within a few years two of our best and most popular Presidents have been stricken down by the assassin's hand. Our government cannot stand upon an infidel foundation. Atheistic sentiments are sapping the very foundation of society.

The *New York Evening Post* says: "A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God, or in penalties for sins committed in this life to be exacted in the future one."

The Hon. George R. Wendling in his lecture on Robert Ingersoll, says: "The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago, at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests, and policemen, to throngs of men and women, 'I am a Bob Ingersoll man'—and every man and woman in the land believed him."

2. Another cause of the tendency to crime is the making of salvation so easy by the popular churches and revivalists of the day. Repentance, restitution, confession, turning from popular sins, is not insisted on. Multitudes join the church without any Christian experience. They profess to be saved without meeting the conditions of salvation. Many who are starting upon a career of crime are encouraged to go on, with the hope that before they die they can "come to Jesus," without humbling themselves and making wrongs right, and be saved. The popular, unscriptural theology is doing immense harm. We need revivals; but most of all a revival of righteousness.—*B. T. Roberts, in Earnest Christian.*

Out in the world men show us two sides to their character; by the fireside only one.

"The Work of our Hands."

"THE work of our hands establish thou it." I read the words over again going back a little. "Let the beauty of the Lord our God be upon us, and the work of our hands, establish thou it."

"The work of my hands day by day," I said almost scornfully, as I thought of the homely work my hands had to do, the cooking, the house-work, the patching, the mending, the rough, hard work, I sometimes had to put them to. And I smiled as I thought of such work being established forever. I smiled again almost bitterly as I thought, "It is established that my hands must work—if not forever, for all my earthly time."

"Please comb my hair now, mamma; the first bell is ringing," and Neddie tapped my hand with his comb.

I patted and smoothed my boy's tangled locks. "The work of my hands," I said, and perhaps more gently than usual turned up my boys face to kiss his lips as he went out to school. I turned to the sitting room, drew up the shades in the bay window, so my few geraniums might have all the sun's rays they could, shook down the coal in the stove, dusted the chairs, straightened out the table cover and books, and brushed the shreds from the carpet, sighing a little over the thin places that the best arrangement of mats could not quite cover. The rooms looked neat and tidy. "The work of my hands," I repeated, mechanically. Just then the sun shone out bright. It lit up my room like a kind smile. "The beauty of the Lord our God," I repeated, softly.

I went back to my homely work in the kitchen. Patiently I tried to go through my every-day routine of duty. For I said to myself, "If this is always to be the work of my hands, surely I must let the beauty of my Lord 'rest upon it.'"

"You look very bright to-night, wife," said Will, when he came in after his days work. "Has it been an easy day?"

I thought of the cooking and ironing, of my tired hands and feet, and smiled as I said, "I had a good text this morning."—*Vera, in Arthur's Home Magazine.*

Live Up to The Mottoes.

THERE is no use in putting up the motto, "God bless our home," if the father is a cross old bear, and the spirit of discourtesy and rudeness is taught by parents to children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the father is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use putting up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in the family, and silly gossip is dispensed at the tea table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of the "head of the household," groaning to get out and see the light of day, and there are dollars and dimes for wine, tobacco, and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcasms which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, and free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they still remain fresh and fadeless when the colors of the pigment and the floss have faded, and the frames have rotted away from their joints.—*Housekeeper.*

SHAKE HANDS.—Shake hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request, "Greet one another"—after the custom then in common use, and one which is expressive of even warmer feeling than our common one of handshaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to your finger-tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.

No MAN ever became great or good except through many and great mistakes.—*Gladstone.*

WAITING.

WAITING! Man is ever waiting
For some fancied future good;
Ever with himself debating
How he'd grasp it if he could.

Through his childhood he is waiting
For the halcyon days of youth;
For the happy time of mating,
And the plighting of his troth.

Through his youth he still is waiting
For a fortune, or a name;
Always in the future dating
The fruition of his aim.

All through manhood he is waiting
Something undefined to gain;
Not a whit his hope abating,
Though his labor be in vain.

Age is not exempt from waiting;
It has proved what earth can yield,
And it waits the final stating
Of what has not been revealed.

Blest indeed! are those who, waiting,
Lean upon the "One Strong Arm;"
To the end anticipating
Sure protection from all harm.

—*Advocate and Guardian.*

A Prepared Place.

I WAS visiting a friend, some years ago, that had just built a new house. It was just finished. It was beautiful and useful. He took me upstairs. It was a beautiful room into which he led me. It had wardrobes, toilet-glasses, books, and paintings. It was furnished grandly. And the father turned to me and said: "This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her; and as soon as the house is fully finished, we are going to Europe to bring her back, and we are going to bring her up-stairs, and open the door, and say, 'Daughter, this is all yours.'" And I thought of the joy it would give her, and I thought, "How kind these parents are."

Just then I turned away, and I thought, "That is just what Jesus is doing for me." He says, "I am going away. I will come again. 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." Then I said, "This father and mother are rich; but they have not all treasures; there are a great many things they don't know how to get. But Jesus, who is furnishing my mansion in glory, has everything. He knows everything. He has undertaken to furnish a place for me, and I shall be with him forever."—*Bishop Simpson.*

Troublesome Weeds.

EVERY one has a garden called Conversation. If the unpleasant words which blossom into thoughts are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds, which unconsciously creep into this garden, and unless they are put down, or better, pulled out, they injure and spoil the good flowers.

1. *Untruth.* This is dark-leaved and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things and you say four. The next time the number becomes larger, and so the weed grows until it is strong and hardy. Be sure and pull it up.

2. *Slang.* This spoils many a garden of choice flowers. It is sometimes overlooked among boys, but is not considered to have any beauty.

3. *Bad grammar.* This is a common weed found in the gardens of uneducated and careless persons. It grows slowly but steadily, and finds a place beside the nicest looking flowers. There are a number of varieties and among them are "I seen," which chokes up "I saw," or "I have seen;" "it's her'n," which crowds out "it is hers;" and "it is me," which grows close to the little plant "it is I."

4. *Gossip.* Every one knows this ugly weed which works mischief wherever it appears. It is one of the worst varieties, and has been known to completely over-run and spoil the gardens in which it was allowed to grow.

These are the principal weeds which find their way into the garden of conversation. Examine the one belonging to you and see what weeds are gaining headway.—*Scholars' Companion.*

The Beginning of Evil.

MANY come to me and say they have such evil thoughts that they think that they cannot be Christians. But that is not so unless you yield yourself to evil thoughts. Satan is tempting you, but he must be resisted. We are not to blame for the birds that fly over our heads, but for letting them make their nests in our hair. I am so busy I don't have time to yield to temptation. People who allow themselves to brood over their trials and troubles have a hard time of it. Keep engaged in hard work and you will be healthy. Neglect family worship and the study of the Bible and you will fall into sin.

Men don't go down all at once into the depths of some great, open sin. The world may not have known or seen the sins that have led to this *denouement*, but they have been committed. The thing often has been going on for a long time. I had an apple tree on my farm that didn't do well. I asked my brother what the trouble was. He went at it, dug into it, and found and got away the worms that were destroying it. How many have some secret sin which is like the worm at the root of the tree. It takes the life out of us. It puts us out of communion with God. Such persons go in the prayer-meeting and talk and talk, but there is no unction. Let God take the knife and cut deep, or a bitter reaping time will come. Christ was tempted and "he is able to succor them that are tempted."—*Moody.*

How it Would Be.

ONE evening, says Wm. Howie Wylie, at a small literary gathering, a lady, famous for her "muslin theology," was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that he had not appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to him, and listen to his divine precepts. Don't you think so, Mr. Carlisle?" Thus appealed to, he replied: "No, madam, I don't. I think that, had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'to meet our Saviour'; but if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the Publicans and lower orders, as he did, you would have threatened him as much as the Jews did, and have cried out, 'Take him to Newgate and hang him.'"

Four Grand Arguments.

THERE are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellences of the doctrine from divine goodness, the character of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible: the Bible must be given by divine revelation.—*Religious Telescope.*

SNORING IN CHURCH.—Rev. Arthur Hall, an English clergyman, being annoyed by snoring during his preaching the other day, stopped in his sermon and said: "I do not object to a quiet nap on a hot day, and am flattered at being able to contribute to anybody's repose. But, while proud at being able to give the beloved sleep, I wish it to be distinctly understood that I draw the line at snores. There is somebody snoring in the congregation, and I shall be obliged if somebody will wake him up."

Appeal and Protest.

TO THE MEMBERS OF THE NATIONAL CONVENTION TO SECURE THE RELIGIOUS AMENDMENT OF THE CONSTITUTION, HELD IN PITTSBURGH, PA., FEBRUARY 4 AND 5, 1874.

[THE present state of the Sunday cause makes almost everything of interest which has a bearing on the case. The entire Sunday movement looks toward a Religious Amendment of the Constitution of the United States. In no other way can the Sunday advocates accomplish their purposes. If the Supreme Court of California decides in favor of the law, it will transfer the fight to the Legislature, where, the probability is, the law will be repealed. In any event, the great corporations, as the through lines of railway, can never be restrained from Sunday traffic by State laws. The following "Appeal and Protest" shows how we viewed the subject in 1874, and we have seen no reason to change our views in any particular. To the contrary, passing events strengthen and confirm our faith that we are on the eve of very important fulfillments of prophecy, affecting the truth of God and the rights of his commandment-keeping people.]

Although the rules of your Convention would not permit the introduction of views opposed to its object, you have expressed a willingness to hear both sides, and I therefore invite your candid attention to a brief statement of objections.

I speak in behalf of those who observe the seventh day as the Sabbath of the Lord our God, and especially in behalf of the Seventh-day Adventists of America.

It is a pleasure to us to agree with all those who profess the spirit of Christian reform, and we are happy to agree with you in the general principles of government; on the necessity of restraining vice and immorality by civil enactments. We deprecate anarchy as we do tyranny. We are neither lawless nor law-breakers; nor have we any fellowship in our religion with the doctrines of the Antinomians.

But we are compelled to differ with you in regard to a Religious Amendment to the Constitution of the United States. And we respectfully, but earnestly, enter our protest against the steps you are taking in that direction. Some of our reasons are here briefly offered.

There is a clear distinction between morality and Christianity; not a distinction which divorces them, but one which accords to each its own proper relations. Christianity is a remedial system, based upon and enforcing moral law; but moral law antedates Christianity. Moral law proves that men are sinners; Christianity is the remedy for sin.

While we recognize the right and duty of civil government to restrain from crime or to enforce morality, as far as its province extends, we deny that it has any right to enforce Christian institutions, which do not admit of coercion. Any attempt to enforce Christianity or its institutions is a usurpation, and is subversive of that freedom of conscience without which there can be no true worship of God. It is contrary to both the teachings and the spirit of the gospel, as a Christian by force is an impossibility.

You may say that pure morality by force is also an impossibility. So it is, and this is proof that we must distinguish between civil and moral government. God is the only moral governor; his law is the only moral law. Civil government cannot judge men on merely moral grounds. It may restrain from overt acts of immorality, by which act the rights of others are endangered or destroyed. Thus far and no farther may it go in that direction. The argument of Dr. Milligan in your Convention on the right to restrain men from certain actions was altogether irrelevant to the question in issue, as the actions to which he referred were not at all of a religious nature.

But as the difference between us which leads us to protest against your course, relates very much to the Sabbath, it may be replied to us that the Sabbath is a fundamental or primary institution, antedating Christianity. To this we consent; but we deny your right to produce it as a reason for your course until you reject both the name and idea of a *Christian Sabbath*. A Sabbath dating from the creation is, indeed, a primary institution, but not so a Christian Sabbath. The

weight and bearing of this distinction may be seen by comparing the Sabbath with other institutions, both primary and secondary.

Marriage is a primary institution; it is as old as man's moral relations to God and to his fellow-man. It was instituted before the fall of man, and before any distinction of races existed. And being given to the first of the human family, it is confined to no race or class, therefore, it may be properly guarded by human legislation.

But baptism and the Lord's Supper are not of that nature. They are Christian institutions, and may not be enforced upon unbelievers, nor upon any class, by civil power. This will not be disputed. But while we have the teachings and practice of all Christian bodies in favor of this proposition, not a word should be needed to prove to them that the avowed object of your Association, to place "Christian usages and institutions on a legal basis" in our National Constitution, is a wrong, both to man and to Christianity. It is a usurpation over the consciences of men, and a perversion of the gospel system.

The distinction between moral law and a remedial or Christian system is so clear and definite that it is impossible that moral law should become remedial. Moral law cannot justify a transgressor. It proves him guilty, but it cannot remove his guilt. It cannot be both moral and remedial. And so says inspiration when speaking of man as a sinner. "Therefore, by the deeds of the law shall no flesh be justified."

Now, the Sabbath is either primary or secondary; either a part of the moral law or of the Christian system, but it cannot be both. If it be a Christian institution, as you claim, then it may no more be enforced by civil authority than may baptism or the Lord's Supper. We affirm that it is a primary institution solely; that it comes down to us unaffected by changes of dispensation, and is confined to no race nor class. As our blessed Saviour said, it "was made for man."

Having laid down these facts and principles, we protest against the injustice done to us by the advocates of the religious amendment in classing us with the opposers of law, of morality, and of good order. We plead for law—for God's moral law; and we are always happy to meet our fellow-men on this ground. We fully indorse the inspired declarations: "By the law is the knowledge of sin," and "Sin is not imputed when there is no law." For an original, a primary, or creation Sabbath we have a law, in the implicit declaration of Jehovah himself, who said in a voice that shook the earth: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And he gave as the only reason for this precept his own example of resting from his work of creation on the seventh day, and his own acts of blessing and sanctifying that day.

We have a plain statement in the New Testament that where no law is, there is no sin. And inasmuch as we have found no law for a Christian Sabbath, or for observing the first day of the week as a Sabbath, we protest against being classed with opposers of law and of order, and invite you to produce a warrant for violating the commandment which says, "The seventh day is the Sabbath," and also a precept requiring us to observe another day. We have the disciplines, the confessions of faith, the catechisms, and the constitutions of the various religious bodies recognized as evangelical in favor of this affirmation, that the only Bible commandment for the observance of a weekly Sabbath is the fourth commandment of the decalogue. And we take the position as beyond dispute that, when an institution and its law exists, the obligation of the institution must be found in the law, and may not be inferred from something outside of the law or contrary to the terms of the law. We confidently appeal to your own sense of right in behalf of our protest against being classed with opposers of law and order because we cling to the law, and accept it in the exact words of the Lawgiver, and admit of no unauthorized commutation thereof. If, when the authority of a law is acknowledged as you acknowledge the authority of the fourth commandment, it is allowable to compel men by civil power to depart from its express statements and clearly defined reasons, and to accept the substitution of something else which is inferred, but not commanded, then is a revelation of divine will of little worth, and then the divine government rests on an unsubstantial foundation.

We respect the rights of all classes. The rights

of an infidel, as man, may no more be trampled upon by his fellow-man than may the rights of a Christian. We respect the convictions of that ancient people whom God chose to be the depositaries of his sacred oracles. But while they, to their own injury and to the dishonor of God's plan of salvation, reject the Lord Jesus as the way of salvation, we protest against being classed with them as enemies to Christ and to his gospel, because we keep that day which Jehovah claimed as his, even from creation. We are Christians; we honor Christ and accept him as our only hope. And the Scriptures to which we have here referred in regard to the authority of the law; of its being the rule of life and the standard of right, and the instrument which proves that the world is guilty in the sight of God, were written by an able minister of the New Testament. We profess to "keep the commandments of God and the faith of Jesus." See Rev. 14:12.

We protest, in the name of our Lord and Master, against any legislation to compel us to depart from the explicit teaching of his own word.

We protest against the erection of any religious tests in our government, which are calculated to engender the most bitter and unchristian feelings among all classes, and which can conciliate and benefit none. Let the history of the past be a warning against any religious intolerance. And that part of the Declaration of Principles, adopted in this Convention, which refers to the "First Amendment" to the Constitution as a safeguard against any religious intolerance we unhesitatingly pronounce deceptive, as it is not possible to make the Bible and Christian usages the law of the land without a modification of that amendment which forbids the establishment of religion. This you cannot deny.

For the sake of Christianity, we protest against your action, believing that it will be injured by so close connection with the civil power. When men have got to accept religious tests in order to swear allegiance to the Constitution, the administration of government must of necessity, soon fall into the hands of professed Christians and church members. And so a premium will be offered to political demagogues to become members of the professed church of Christ for worldly gain and personal aggrandizement. When this comes to pass, we may write "Ichabod" upon the Protestant churches of America.

We have reason to fear that our protest will be disregarded, and that you will succeed in carrying out your plans. The spirit of the times is in that direction; a feeling of religious intolerance is growing up in this nation. We regret that it has taken such hold on the minds of so many eminent men of commanding influence. We entreat you to beware lest you be found at length co-workers with that power which will make war with those who keep the commandments of God and have the testimony of Jesus Christ. See Rev. 12:18.

As Protestants, we have very generally agreed that the great anti-Christian power of the book of Revelations, represented by "a wild beast," is the Roman power, or more strictly the Papal Roman power. If you succeed in placing the administration of this government in the hands of the Protestant churches, you will then have made a complete image to that beast, against which we are so strongly warned in that Holy Book. We believe that many of you are sincere in your convictions that you are doing God service, but this is no excuse for a wrong. So was Paul when he persecuted the church of Christ; and so, doubtless, were many officers of the Inquisition who, instead of being ambassadors for Christ, the highest office given to any of his followers, turned judges and executioners of the divine will in regard to religious duties. Do not, we pray you, follow in their steps. You may not intend to oppress the sincere worshippers of God, nor to bind the consciences of any sincere followers of Christ. We must, however, except those who have avowed their intention to legislate for their own accommodation, and not at all for the benefit of those who may dare to oppose their views. But however sincere you may be, you will find that, in clothing the already deep-seated religious prejudices of the age with civil power, you will kindle a fire of persecution in this land, which, when once kindled, you will have no power to control.

We have no feelings of ill-will toward any; we have no more disposition than we have power to oppose you by force. But we assure you that

our convictions are as strong as yours; in our determination of duty we are as firmly fixed as you are. Planting ourselves upon the commandments of God and the faith of Jesus, taking as our warrant the explicit words of Jehovah, we calmly await the crisis which you are precipitating upon us. We cannot consent to yield the plain word of the Lord, nor to suffer any abatement of our obedience to that word because of any human legislation. We deprecate the conflict which you are bringing about. But though it may be severe to our natural feelings, our conscientious convictions compel us to refuse to bow down to the image which you may set up. From the judgment of fallible men we shall appeal to that tribunal and to that day before which, on the authority of his own commandments, "God shall bring every work into judgment."

J. H. WAGGONER.

Pittsburgh, Pa., Feb. 5, 1874.

How to be Unhappy.

THE following is not new, but it is none the less true. We have seen it demonstrated many times. It is a sure recipe for unhappiness. Those who desire to be happy, would do well to carefully avoid following these rules. Let them be read to be shunned:—

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

The Sabbath-School.

Lesson Comments.—February 4.

MATTHEW 23:15-22.

THE Scribes and Pharisees were very zealous and assiduous in endeavoring to make proselytes to the Jewish religion, and to their own sect; not from a desire of promoting the glory of God, or the salvation of souls, but in order to strengthen their party, and to advance their reputation. When, therefore, with great pains, as if "compassing sea and land," they had brought any one under their tuition, they worked him up to such a degree of ignorant and furious bigotry, and enmity to Christ and his gospel, that he became fit for the most desperate services to which they could direct him. So that, instead of being benefited by his supposed conversion, he became a more devoted servant of Satan, and more deeply deserving of divine wrath, than before; and as he might be pushed on to such actions as they themselves declined, he became even "two-fold more a child of hell than themselves;" that is, more openly and outrageously mischievous and blasphemous, in opposing the cause of Christ and in persecuting believers.

Our Lord next exposed the ignorance of these teachers who had by sinister means obtained immense credit and influence, which enabled them to do the greatest mischief. They taught that men were not bound by an oath, when they "swore by the temple," or "by the altar;" yet were guilty of perjury, if they swore falsely by the gold in the sacred treasury, or by the oblations. This decision led the people to a stupid veneration for the latter, in preference to the former, and served the interests of the priests and scribes; but it exposed their folly and blindness in the most evident manner; for the gold and the sacrifices had no other sanctity than what they derived from the temple and the altar; which must therefore

be greater and more honorable, than the oblations on which they conferred a relative sanctity. In fact, these oaths referred to whatever was connected with that which was sworn by; an oath "by the altar" included the gift upon it; and an oath "by the temple," the gold whose typical residence it was, as well as the gold that was there consecrated to him; even as when a man "swore by Heaven," he "swore by the throne of God and him that sat on it." Our Lord had before disallowed all such oaths; they are profane in common conversation, and not solemn enough on important occasions; but he here shows, that they imply an appeal to God for the truth of what is thus declared or promised.

If a person made a vow, he was bound to perform it, as if paying a debt; if an oath to a falsehood, he was guilty of perjury.—*Clarke.*

The following interesting remarks on oath-taking, are from Kitto's Cyclopaedia of Biblical Literature:—

The oath-taker swore sometimes by his own head, or by some precious part of his body, as the eyes; sometimes, but only in the case of the later Jews, by the earth, the heaven, and the sun, and even by parts of the temple. They also swore by Jerusalem as the holy city. The Rabbinical writers indulge in much prolixity on the subject of oaths, entering into nice distinctions, and showing themselves exquisite casuists. Some oaths they declared invalid: "If any one swear by heaven, earth, the sun, and such things, although there may be in his mind while using these words a reference to Him who created them, yet this is not an oath; or if any one swear by one of the prophets, or by some book of Scripture, having reference to Him who sent the prophet and gave the book, nevertheless this is not an oath." So the Mishna: "If any one adjures another by heaven or earth, he is not held bound by this." It is easy to see that oaths of this nature, with authoritative interpretations and glosses so lax, could hardly fail to loosen moral obligation, and to lead to much practical perjury and impiety. Minute casuistical distinctions undermine the moral sense. When a man may swear and yet not swear, by the same formula appear to bind himself and yet be free, contract with his associates an obligation from which he may be released by religious authorities, the basis of private virtue and the grounds of public confidence are at once endangered. Besides, the practice of unauthorized and spontaneous oath-taking, which seems even in the earlier periods of Jewish history to have been too common, became about the time of our Lord of great frequency, and must have tended to lower the religious, as well as weaken the moral character.

Christ the Teacher's Pattern.

STUDY diligently the character of Christ as a teacher. Observe how he accommodated his instructions to the wants, the prejudices, the understanding of the people; how he availed himself of their habits and customs, their occupations and history, to give form and force to his instructions. He descended to their level, and showed himself their friend. He encouraged their questions, and solved them, when proper, without seeking their applause of his wisdom, or asserting his superiority. He was firm, decided, bold, yet gentle, patient, and unobtrusive. He approached men as they were, and remembered their prejudices and their ignorances. His teaching was uniformly natural; his illustration of truth plain and forcible; his exhortations were not empty phrases, urging his hearers to duties they did not understand; his instruction and advice always went together. He was intelligible to every sincere hearer, and impressed his doctrines by motives and arguments which commended themselves to every unseared conscience. He exemplified in his own life all that he taught. His sincerity was never made questionable by levity of manner, flagging of interest, or wavering of purpose. He was not discouraged by his little success, nor provoked by the incredulity with which his assertions were received, nor disheartened by the inconstancy of his disciples. He truly was "a teacher sent from God;" and let all who bear that office keep their eye fixed on the one model of all perfection.

The grand characteristic of his teaching was simplicity. The language he used was fitted to the youngest and most illiterate of his hearers. With a mind qualified to baffle all the learning of

the scribes and the wisdom of the philosophers, he used the plainest speech of the country, and loved to make his instructions familiar to his hearers by referring to the most common subjects of their observation and by employing the simplest allegories and comparisons to fix his lessons in their memory. "The common people heard him gladly."—*The Teacher Taught.*

SAMSON went and caught three hundred foxes. How Samson could obtain so many foxes, even if men accustomed to hunting should help him, has led persons to deny the truth of the story. We could not catch them. In some parts of Syria the jackal, which is a species of fox, is found in large packs, and they are easily taken. Dr. Taylor said he could at any time collect as many as Samson had on forty-eight hours' notice. Somehow whenever a statement of the Bible seems to be beyond belief, it is only because we do not know the facts of the times when these things were done, or we do not yet reach to the depth of knowledge necessary to understand them. Convict the Bible of a single falsehood, and no man will believe in it at all. But so large a book, so full of statements, and many of them so profound, and yet all so true, is a wonder of wonders if it be not divine.—*Golden Censer.*

FAITHFUL prayer always implies correlative exertion; and no man can ask honestly or hopefully to be delivered from temptation, unless he has honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

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OAKLAND, CAL., FIFTH-DAY, JANUARY 26, 1882.

Union in the Present Truth.

LAST Sabbath we preached in San Francisco, taking for our text Zeph. 2:1-3. The passage reads as follows:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

The points which presented themselves to our minds we wish to present to our readers. The duty specially dwelt upon is that contained in the first verse. We enforce it by reversing the order of statement, and tracing back to it.

1. The text applies when the "day of the Lord" is near; also called "the day of the Lord's anger." This "day" is referred to in Isa. 2:10-21, as the time when the Lord shall arise "to shake terribly the earth;" when "every one that is proud" shall be abased, and the enemies of the Lord will hide themselves "in the holes of the rocks, and in the caves of the earth." Compare Rev. 6:12-17. Isa. 13:6-13, describes this day, saying "it shall come as a destruction from the Almighty;" that it "cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it;" when he will "shake the heavens, and the earth shall remove out of her place," etc. Joel says the coming of the day of the Lord shall be proclaimed, when it is near, that the inhabitants of the land may be caused to tremble. Joel 2:1. Amos 5:18-20, says the day of the Lord shall be dark, and no brightness in it. Paul says, the day of the Lord shall come as a thief in the night, and sudden destruction shall come upon those who cry, Peace and safety. 1 Thess. 5:1-3. Peter says it is the day of perdition of ungodly men. 2 Peter 3:3-10.

2. When this day of the Lord is near, an injunction is given to seek meekness, and to seek righteousness. But the peculiarity of the text is, that the meek of the earth are exhorted to seek meekness; and they who have wrought the judgment of God are exhorted to seek righteousness. To these, the meek and righteous of the earth, it is said, if they seek meekness and righteousness, "it may be" they "shall be hid in the day of the Lord's anger." This clearly indicates the closeness of the test that is coming as the day of the Lord approaches; that the ordinary degrees of meekness and righteousness will not answer the demand of that time. The reason is evident: every extraordinary event of the past has called for a special or extraordinary preparation. But nothing like the coming "time of trouble" has ever been seen by mortal men. It is "the day of the Lord's fierce anger," when the wicked shall "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:10; when probation shall cease, and the Lord Jesus shall end his work of intercession, and come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. Since the first promise given to Adam, after his fall, man has never been without an intercessor, or mediator. But, truly, God's "Spirit shall not always strive with man." Jesus will exchange the robes of priesthood for "the garments of vengeance." Isa. 59:17. In that day, he "that is unjust" must "be unjust still." Rev. 22:11, 12. No longer will sin be remitted, and the sinners will be turned away from the throne of grace. Prov. 1:24-30. Presumption and neglect will prove their ruin.

3. This exhortation must be heeded now. Diligence is required, "Before the decree bring forth, before the day pass as the chaff;" when the decree is made that "he that is unjust, let him be unjust still," no one can come to the Father, for Jesus is no longer a mediator. Oh, solemn time! how necessary to wrestle with God now, and get a full preparation to "stand in the battle in the day of the Lord." Eze. 13:5. See verses 1-14.

4. The same people are, of course, spoken to in the first verse, and exhorted, or rather commanded, thus: "Gather yourselves together, yea, gather together." The duty is urgent: it is repeated. This gathering together has no reference to locality. Its meaning may be drawn from the use of the word "here" in Rev. 14:12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Here" does not mean, in this place, or locality. It has no special reference to San Francisco, or California, or Michigan, or New York, or New England. God's people are, and will be, in these localities, and many others. But "here" signifies, at this time and under the circumstances described. So, gathering together, does not indicate a coming to one locality, but a coming into unity of faith and spirit. This is an important duty, very often and very strongly inculcated in the Scriptures. The prayer of the Saviour on that last evening which he spent with his disciples before his death, is decisive on this point. He prayed for them, and not for them only, but for all who should believe on him through their word. It is for us as actually as it was for them. He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:21. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Verse 23. It is very essential to our growth in the Christian graces that we strive for this unity; but it has a practical bearing—a most important one—outside of ourselves. The union of those who accept the truth of God is proof to the world of the divinity and the divine mission of Jesus. They who wish to "Christianize the nation" would accomplish far more toward it by striving for the unity of faith and spirit *in the truth*, than by civil enactments and Constitutional amendments. "Police regulations" "in the interests of religion" may secure a "flat" religion—a religion of declaration instead of works, but not a religion which will carry conviction to the world that Christianity is of Heavenly origin.

Paul wrote to the Philippians: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. 2:1, 2. They who would appreciate the Saviour's prayer in John 17, must have some of the spirit of the solemn scene and of the tender instruction which he gave to his disciples, on that night, so soon before his sufferings. So they who would appreciate the apostle's counsel to unity in Phil. 2:2, must consider the impressive introduction thereto in verse 1: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit." Who that has experienced the love of God can deny this consolation, this comfort, this fellowship? By these we are exhorted to this unity. To reject the unity is to cast a slight upon these precious tokens of divine love and consolation and comfort. God save us from despising such Heavenly benefits!

Again, the same apostle has taught the same thing in his letter to the Corinthians. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. And he taught that the means of attaining to this unity are the gifts of the Spirit which God "set in the church." (1 Cor. 12:28). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

The church is represented as "a perfect man," all the members "fitly joined together," with Christ as the head. And we are not only united to Christ the head, but, says the apostle, we "are one body in Christ, and every one members one of another." Rom. 12:5. Very few of the members of a human body are united to the head directly, and none independently. The union with the head is through union with each other. So in the body of Christ—the church—"every one members one of another." Severed, disconnected, there is no body. Separated from one another they are separated from the head—separated from their sphere of usefulness. "The

eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." 1 Cor. 12:21. These scriptures should be well considered by all who profess to love the present truth. The obligations and responsibilities of *church relations* are but little appreciated. To connect one's self with the work of God means something. It is a position of high privileges. But it is not all of privilege; it is a position of great responsibility; it is a renunciation of self, and of our own ways. It is entering an army, to yield implicit obedience to the "Captain of our salvation." It is entering a school, to pay diligent attention to the instruction of our Divine Teacher. They who profess to belong to this army, to be in this school, who cultivate feelings of independence and self-will are laboring under a fatal deception.

To one relation in the church and cause of God we wish to call special attention. God always has a *work* in progress in the earth; at different times he has a *special work*. And in all things he chooses workers to carry on his work. Indeed, where there is a work there must be workers. Without workers no work can be done; and the work for man God has committed to men. These workers are not infallible; they are not perfect, for no such persons can be found to do any work. But they are called of God; they are Heaven-appointed. Saul was far from being a perfect man; he pursued David with bitter hatred, with cruel and causeless jealousy. But David would not lift up his hand against Saul even in self-defense; not so much as to treat him with any indignity, because he was "the Lord's anointed." God chose the king, and placed him on the throne; he was master of the position, and the position must be respected for the Lord's sake. In this David manifested a high sense of loyalty to the God of Israel. Obedience to the constituted authority is obedience to God who makes the appointment.

Moses was not a perfect man; Aaron was far from being a perfect man; but God chose them to occupy a certain position in his work, and loyalty to the work demanded that they be respected in that position. Moses did not choose the place, he tried by every means to avoid taking the responsibility, and to have another appointed. But having accepted it, he was in duty bound to maintain it, and to perform the obligations connected with it. But certain eminent ones, "famous in the congregation, men of renown," "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3. This was a false accusation; they had not lifted up themselves; they had not taken these positions upon them; but the Lord had placed them there. The rebellion was professedly against Moses and Aaron, but actually against the authority and appointment of God. And the rebuke which the Lord gave to this spirit of selfishness and self-will was as terrible as it was deserved. He caused the earth to open and to swallow up the rebellious company "and all that appertained to them."

Many are making the same mistake made by Korah and his company, even in this day. They profess great love for the work of God, and yet think they do no wrong in hindering the workers. All that Korah did, or tried to do, was to destroy the influence of Moses in the sight of the congregation. But what more was needed to hinder the work, than to destroy the efficiency of those appointed to do the work?

God always has those who represent his work; who spend their time, their strength, their lives, to insure its prosperity and success. And often have we wondered at the blindness of those who seem to have a real love for the cause of God, who will weep under the thrilling testimonies of the servants of God whose lives are consecrated to the work, and will yet give the strength of their influence to some pious talker whose sole ambition is to destroy the influence of the testimony given for the truth. Poor, deceived souls! If they would stop to consider, they would see that these professedly pious but vain talkers bear no burden of the cause themselves. They represent no truth; they are not committed to the advancement of any principle. A thousand like them would never advance the work of the Lord enough to give it a place upon the earth. Their strength is to suggest doubts; to murmur; to cavil; to find fault with the real workers. But if the work were put into their hands, if a real responsibility were placed upon them,

they would soon give full proof of their weakness and their folly. Every particle of encouragement given to them is just so much aid rendered to the enemy of the cause and work of God.

We are in a time of great dangers and great responsibilities. "Now the gathering call is sounding." What is our influence, and where is it exerted? "Who is on the Lord's side?" We are either gathering with Christ or scattering abroad. The Lord calls for faithful, diligent soldiers. "The battle is coming between the two kingdoms; the armies are gathering round." To us is given the solemn, urgent admonition: "Gather yourselves together, yea, gather together." Let no distracting influences have place in the ranks of the Lord's army. In the strength of God one can chase a thousand, while two can put ten thousand to flight. Deut. 32:30. So greatly does union increase our strength in the work of God. Let us "press together," keeping "the unity of the Spirit in the bonds of peace," and victory will soon be ours.

Brief Comments.

GAL. 4:10, 11. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

This text has often been quoted against those who keep the Sabbath of the Lord according to his own commandment. But there is not the shadow of a reason for such an application. The text does not specify the nature of the days observed by them. It is inferred that it may refer to the Lord's Sabbath day; but the inference is not sustained by any probability. So far from it, the context shows clearly to what it does refer, and shuts out all possibility of referring it to the Sabbath of God's commandment.

1. Paul said to those to whom he wrote in Galatia—"When ye know not God, ye did service unto them which by nature are no gods." Verse 8. This service could not refer to the Sabbath, nor even to the rites of the Levitical law, nor to anything which Jehovah, the true God, had commanded. Obedience to anything which the God of Israel required never was doing "service unto them which by nature are no gods." This is evident to all.

2. The apostle reproved them for turning back to their former practices, and followed this reproof with the declaration of the text.

3. The nature of the observances referred to is clearly shown by the expression, "observe times," which always denoted the practices of the heathen. See Deut. 18:9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." The observance of "times" has a heathen companionship in Deuteronomy, and so it has in Galatians 4.

4. While the "service" of the text cannot include the observance of the seventh day, or Sabbath, or anything which God ever required, it does include the observance of the Sunday, which, as the observance of "times," was of heathen origin. It was instituted in honor of "them which by nature are no gods." See the proof:—

(a) The first "public authority" for the observance of Sunday was the decree of Constantine, in which he gave it the heathen astrological title of "the venerable day of the sun."

(b) Dr. Schaff, in his Church History, says this decree of Constantine was in accordance with his worship of Apollo, the sun-god. This decree was issued before the Emperor made any profession of Christianity.

(c) All authorities agree that it derives its name Sunday from its being consecrated to the sun by the heathen nations. The "Sunday" is a standing monument, upheld by modern Christianity, in honor of heathenism.

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."—*S. S. Union Bib. Dict.*

"The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian

descendants continue to call the day Sunday."—*Webster.*

"The ancient Saxons called it by this name, because upon it they worshiped the sun."—*Rel. Encyclopedia.*

"It is also called Sunday from the old Roman denomination of *dies solis*, the day of the sun, to which it was sacred."—*Douay Catechism.*

Such was the "dedication" and such the "sacredness" of the Sunday. Its observance is prohibited by the Lord who forbids our following the ways of the heathen, or observing the "times" instituted by them.

Rom. 2:13. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

The first part of this statement is evident to all; hearing the law does not make one just before God; it does not make any one better. The benefit of any precept is not in the hearing, but in the use. It may, and often does, greatly increase one's condemnation. Not that there is anything in the law which is necessarily condemnatory in its nature. If the law condemns a man the fault is in himself. The law will never condemn a man who does right—who does not transgress it.

And this leads us to a ready acceptance of the second part of the text. If a man did not transgress the law he would not be condemned by it; he would stand vindicated by his obedience—justified by the law. An innocent man may always find a refuge in the law; a guilty man never can. Here is where most people err in considering this text; they try to apply it to man in his present, fallen condition—as a sinner. But the application will not hold good. There is a difference, infinitely wide, between a *doer* of the law and a *transgressor* of the law. The text admits of no modification. No statement in the Bible is more just and consistent with the principles of government than this, that "the doers of the law shall be justified."

The scripture says: "Fear God, and keep his commandments, for this is the whole duty of man." Can any person believe that man would ever have incurred the displeasure of God, and brought condemnation upon himself if he had done his whole duty, and perfectly obeyed God's requirements? Impossible. No one who regards God as a just Judge and Governor can for a moment harbor the thought. The conclusion is inevitable: if he would not have been condemned, he would have been justified, for between condemnation and justification there is no intermediate state or neutral ground.

The apostle does not say that men *will be* now justified by the law. This he contradicts; he says there are no doers, hence, none are justified by it. The text does not vindicate the present condition of man. But it does *vindicate the law as a rule of right and justice.* It proves that *justification is in the law*, though man has lost it, and, unassisted by grace, can never recover it.

Paul is not alone in this statement. James has laid down the same principle: "But whoso looketh into the perfect law of liberty, and *continueth therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing." (Margin). Jas. 1:25.

Where the carnal mind (Rom. 8:7) has not the supremacy, antinomianism finds no place. He who is "vainly puffed up by his fleshly mind," finds fault with the law; but he who sees himself in the light of "the perfect law of liberty" and is instructed by the Spirit of God—who recognizes his relation, as a sinner, to the justice of God, will leave his complaint upon himself. Job 10:1.

"The Gates of Hell Shall not Prevail Against it."

THIS was our Lord's promise concerning his church. The hell here brought to view, is not gehenna, the place of the damned, nor yet tartarus, the abode of the fallen angels, but hades, the place of the dead.

The gates of hades, the place of the dead, shall not prevail against the church of Christ. This does not mean that the individual members of the church shall not die; but it does mean, (1) That hades shall never swallow up the entire church so that the people of God shall be extinguished from the earth, and no remnant left to maintain God's pure worship; but, (2) more fully does this promise relate to the fact, that though the people of God from generation to generation enter hades and have its gates close upon them, they shall, by-and-by, have these gates opened to them, that they may come forth in triumph. Paul tells us that at the sound of the last trumpet the saints shall put on immortality; and then they shall with exceeding triumph cry out, "O death, where is thy sting? O grave [Greek, *hades*],

where is thy victory?" 1 Cor. 15:51-55. So the victory that hades has had over the people of God is then wrenched from its grasp and given to the saints.

That the gates of hades shall not prevail against the church, is therefore a promise of the resurrection of the just. And that our Lord might thus raise his people, it was necessary that he should enter hades himself (See Ps. 16; Acts 2:25-31), and bring away the key of that dark prison-house of death. This our Lord has done. Rev. 1:18. So concerning the resurrection of that people against whom hades shall not prevail, the Lord by his prophet says:—

"I will ransom them from the power of the grave [*sheol*, or *hades*], I will redeem them from death; O death, I will be thy plagues; O grave [*sheol*, or *hades*], I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14.

So hades shall not only give up the saints, but shall itself be destroyed. Several questions are suggested by these facts: 1. What brings men within the gates of hades? It is death. 2. What brings them out of hades? The resurrection. 3. Is Paradise a part of hades, as some affirm? 4. If so, when hades is destroyed, what becomes of Paradise? 5. But if Paradise is not a part of hades, how could our Lord who went to hades at his death, also at the same time be in Paradise? 6. Again, if Paradise is in hades, where is hades itself? Every scripture which gives its location, places it in the bosom, or heart, or nether part, of the earth. Eze. 32:18-32; 31:16-18; Isa. 14:1-15. 7. If Paradise then is in hades, hades being in the nether parts of the earth. Paul when caught away in vision to Paradise, was not taken to the third heaven as he supposed, but to the depths of the earth! 8. And how about the tree of life that grows in Paradise? Is it flourishing in some cavern in the interior of the earth? 9. And why speak of the gates of hades prevailing against the church, if they are only opened to the righteous to admit them into Paradise? 10. Finally, who would ever think of locating Paradise in sheol, or hades, were not the Scriptures so explicit that the righteous at death do not enter Heaven, but do enter sheol, or hades? Compare Acts 2:34; Eccl. 9:10. 11. Yet, after all, would it not be as well to view death and hades as conquered enemies that do not usher us into Heaven, but that do have a temporary victory over us till Jesus shall unlock his dark prison, and raise us to immortal life? J. N. A.

A Frank Confession.

IN an article on the Sabbath question, in the *Christian Standard* of Sept. 26, 1874, Clark Braden said:—

"One of the many questions that are now causing discussion and confusion in various parts of the country, is what is called the Sabbath question. Often our congregations are divided and destroyed by the persistent proselyting efforts of perambulatory propagandists on this subject. Our preachers are by no means agreed in their teaching, and have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by our religious press. Advocates of the observance of the first day, stultify themselves by taking contradictory and inconsistent positions."

These words are as true to-day as they were in 1874. To say that the defenders of the first day do not agree in their teaching, and have no well-defined views on the subject, is a significant and humiliating admission. How does this happen if the Bible is as clear as it is claimed to be on this subject?

To acknowledge that their preachers "are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day," is frank.

To admit that there is no clear, tenable teaching on this subject in their theological works and commentaries, is owning a very apparent truth. And we may add that there never will be any except in favor of the seventh day; for there only is the strength and harmony of the testimony of the Bible to be found. U. S.

THE Chicago *Advance* speaks of an interesting discussion which took place recently in the Monday ministers' meeting in that city, as to whether the church and the people were drifting apart. The opinion was given in the affirmative, and such a state of things was ascribed to various causes; prominent among these, is the spirit of caste or aristocracy in the churches and the high price of sittings. A "Constitutional Amendment" alone can save the religion of the American churches!

The Missionary.

Among the Churches.

ST. HELENA.

It was almost with regret that we left our comfortable home at Bro. Harmon's to visit St. Helena. Bro. and Sr. H. thought it unsafe for Sister Rogers and myself to make the journey alone at this season of the year. Hence they accompanied us, their team leading the way, while ours followed. When we left Healdsburg, the fog was so dense that we could see but a short distance before us, but in a few hours the mists dispersed, and we enjoyed beautiful sunshine.

The road through Knight's Canyon, always perilous to the inexperienced traveler, is often impassable in the rainy season. We were very thankful for a pilot in this part of our journey. I dared not look either to the right or left to view the scenery, but, holding the lines firmly, and guiding my horse in the narrow passage, I followed our leader. Carelessness here would have been fatal. Had our horse turned out of the right path, we should have plunged down a steep precipice, into the ravine below. As we rode along in almost breathless silence, I could but think how forcibly this dangerous ride illustrates the Christian's experience. We are making life's journey amid the perils of the last days. We need to watch carefully every step, and to be sure that we are following our great Leader. Skepticism, infidelity, dissipation, and crime are on every hand. It would be an easy matter to let go the reins of self-control, and plunge over the precipice to sure destruction. How great the mercy that surrounds and preserves us every moment!

Infinite Love has cast up a pathway upon which the ransomed of the Lord may pass from earth to Heaven. That path is the Son of God. Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. He must trample upon a crucified Redeemer ere he can pass onward to a life of sin. Our Heavenly Father's voice is calling us, Come up hither. The tokens of his love are as numerous as the sand upon the sea-shore. The humble, trusting ones are guided and protected in the way of peace. But He who is infinite in wisdom compels none to accept Heaven's most precious gift—compels none to walk in the path which has been cast up at such a cost. Every one is permitted to choose for himself the narrow, shining steep that leads to Heaven, or that broader and easier way which ends in death.

In this one day's ride I have seen the greatness, the majesty, and the power of God in his created works. Mountain and valley, field and forest, rocks and streams; also villages and cultivated farms, were spread out before me. Wherever I turn, are the sublime, the grand, or the beautiful; and my heart goes out in praise and gratitude to God for these evidences of his love. All the varied and lovely scenes of nature are so many pictures spread out before our senses to help us grasp the unseen glories of that land where the beauty fades not, and the living never die. Sin has made our world the abode of sorrow and misery, and we long for the sinless country. But we should not cease to value and enjoy all that brightens our earthly path, as the faint semblance of that which is richer and purer and more beautiful in our heavenly home.

As we passed Calistoga, about ten miles from our destination, we rode from sunshine into shadow. The fog came in upon us, and again shut us in like a thick cloud. We were glad to reach St. Helena, and find ourselves once more in the pleasant parlor of the Crystal Springs Health Retreat, where we were kindly welcomed by Bro. and Sister Atwood. A wood fire was burning on the hearth, and its warm, bright blaze was a pleasant contrast to the damp and darkness without. It is, however, but justice to state, as I was assured by residents here, that fog is rarely seen in this locality.

On the Sabbath it was rainy, yet we rode three miles to the church at St. Helena. Here I again engaged in labor for the young. After prayer for those who came forward, a social meeting was held, in which nearly all took part. Union and harmony exist among the members of this church, yet many need the transforming influence of the

Spirit of God, ere they will be prepared to shed light upon others. If all who profess the faith would bring forth corresponding works; if they would in humility work for Jesus, willing to bear burdens in the church, and glad to do anything to benefit their fellow-men and to save souls, how much more might be accomplished in the cause of God!

Every member of our little churches may become strong in Christ. All should constantly feel that they are not their own; that Christ has a right to use them, to the fullest extent of their capabilities, for his own honor and glory. Although there is a cross to be borne, let us cheerfully follow in the path where Jesus leads the way. All who have been ransomed by the blood of Christ, have a work to do for their Redeemer. The salvation of our souls cost an infinite price. In return we are required to sacrifice for the good of others. If every member of the church would seek to maintain in its purity the faith once delivered to the saints; if all would live for God and the great hereafter, what a power would attend their labors. It is the privilege of every child of God to gather light from the exhaustless fountain, and to shed it forth upon others. When I think of this, I long to urge upon every one who bears the name "Christian," the importance of representing Jesus, and not self.

In order to bless others by our influence, we must have a living connection with Heaven, and must be willing to deny self, to labor, and sacrifice. The careless and ease-loving seek to shun anxiety and effort, while the few earnest and faithful ones are left to bear all the burdens. May God help these self-denying laborers. Let them go forward with hope and courage. The prize is before them. It is those who run the race who will win the crown of immortal glory. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

MRS. E. G. WHITE.

From the Field.

NEBRASKA, *Hubbell*.—Bro. Daniel Nettleton writes: "We closed our meetings at this place December 17. There is now a company of twenty-one keeping the Sabbath. A Sabbath-school of over forty members has been organized, and is furnished with *Instructors*, "Song Anchors," a good library, and record books. Since our last report, we have sold \$18.90 worth of books, and obtained three subscribers for the *Review*."

We have learned one thing in these meetings which may be of interest to our ministering brethren: If we would see more fruit of our efforts, we must visit from house to house, and pray and labor with the people in their homes.

MINNESOTA.—Bro. S. Fulton reports that he organized a church of thirteen members at Stowe Valley. The tithing system was adopted, and they have a good Sabbath-school. At Alexandria a church of seven members was organized. Others are keeping the Sabbath and will probably soon unite with them.

Bro. L. Johnson reports the organization of a church of seven members at Herman, Grant Co.

INDIANA, *Big Indian, December 18*.—As the result of preaching the truth here, five adults are keeping the Sabbath.

There are now in Blue Grass and Big Indian eleven adults keeping the seventh-day Sabbath, and sustaining a reputation for Christian integrity and zeal. Besides these, are several earnest youths who are faithful keepers of God's commandments and the faith of Jesus. The above we hope soon to organize into a company that will meet at Big Indian. A. W. BARTLETT.

KANSAS.—Bro. P. L. Hoen writes that as the result of labor in Edwardsville, Wyandotte Co., ten signed the covenant, and a leader was appointed. They have regular Sabbath meetings and weekly prayer-meetings. A Sabbath-school of fourteen members was organized.

Bro. Woodruff reports the addition of five to the church at Howard's Mills, Missouri. Beside these, there are reports of single individuals accepting the truth, and the number of interested readers throughout the country is increasing. So the good work moves on.

HE that hath tasted the bitterness of sin, will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Char-nock*.

Prayer and Work.

It is very common for Christians to pray that the Lord will extend his cause, and hasten the time when all shall have the truth. This is all right so far as it goes; but if they do nothing more it will amount to but little. It is true that God has promised to hear and answer prayer, but he has his own way of working. Very often he requires individuals to help answer their own prayers. In order to have a reasonable hope that our prayers will be answered, we must ask in a proper manner, and observe the proper conditions.

Now what agency does God employ to extend his cause? He works through men, by means of the spoken or written word. He has never sent angels to preach the word, neither is the work advanced by some intangible, irresistible impulse emanating from God, without the intervention of man. There never has been an advance made in the cause of God unless some one has taken hold of the work in earnest. Sermons have been preached, tracts have been written and extensively circulated, and individual work has been done for sinners, whenever anything has been accomplished.

But for all this, money is necessary, and this must be supplied. And so, very often it is the case that those who pray for the extension of the work would pray more directly to the point if they would pray for a willing, generous spirit, that they might be able to give cheerfully of the means which God has placed in their hands. If when they pray thus, they would give something to help carry on the work they might have a hand in answering their own prayers. And this is what God designs.

It is reasonable to suppose that God is more solicitous for the spread of his cause than any man can be. He always leads out and opens the way; we tardily follow. "Faith without works is dead." The apostle James shows how foolish it is to say to the naked and hungry, "Be ye warmed and filled," when "those things which are needful to the body" are not given. It profits nothing. So it is with the cause of God. Many prayers profit nothing, because they are not backed by earnest work.

God could carry on his work independent of men, but fortunately for us he has not chosen to do so. The enjoyment of our promised reward would be lessened if not wholly lost, if we did not have a share in the work. Only to the workers will it be said, "Well done!" To such the words will be added, "Enter thou into the joy of thy Lord." What is the joy of the Lord? Is it simply to sit passively and feast the eyes and ears on the glorious sights and sounds of Heaven? Far from it. We learn from Isa. 53:10, 11 what it is: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many."

If, then, the joy of the Lord will be to see those saved for whom he labored, and endured anguish and death, what must we do to enter into that joy? We must be co-workers with him. We must share in the toil and suffering and hardship here, that we may see those whom we have helped to save. This is plain enough, but there is one more thought: There will not be a specially favored class who are to enter into the joy of the Lord; all will alike share this to their fullest capacity. Then there will be none there who have not denied themselves here in order that others might be saved. This is something for us each to meditate upon. Have we really practiced self-denial for the sake of the cause? If not, we would do well to begin, or we shall lose our reward, for time is short.

What is needed is not less prayers but more work. The work will be done; if not by us, by somebody else. "Look on the fields; for they are white already to the harvest. And he that reapeth received wages, and gathereth fruit unto life eternal."

"Who will come
And share in the glory of the harvest home?"

E. J. W.

THE man that has an empty cup may pray, and should pray that it may be filled; but he that has a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.

Temperance.

Where Does the Responsibility Rest?

A YOUNG married man, with two bright, happy children, is the central figure in the picture I am going to draw, and I draw, not from imagination, but from real life. This young man was the victim of a habit that holds men with an iron grip. He had an inherited taste for liquor, and little by little it grew upon him to such an extent that he lost his place in a fine business house. Then commenced a desperate struggle on his part to retrieve himself and conquer the habit. Whoever has read the story of De Quincey's awful contest with his opium habit, can form some idea of the battle this young man fought with his appetite for drink. After many humiliating falls, he seemed to be on firm ground. Friends rallied round him and encouraged him. A mother, whose heart he had almost broken, took courage, and began to think that her only son, whom she had never quite given up, would at last hold out, and be once more a man. Dogs never push back a sinking man, when his hand is on the shore. Men do.

Hot weather came on, and the old appetite raged with intensity only equaled by the heat of dog days. Of course there was a saloon in the case. Of course when he entered that saloon he found there a so-called human being ready to sell him what in the twinkle of an eye would undo the work of many weary months. The first glass plunged him back into deep waters. The man who sold it to him knew just what he was doing, but he was like all the rest of his class, a heartless wretch, of whom nothing better could have been expected. But there was another party to this young man's downfall—a party from whom better things might have been expected, and the worst of it is, he is but the type of a class. He is a church member. He is considered a pious man. It would hurt his feelings should any one call his piety in question. But he owns the saloon where this man fell. He leased it to a man who, as he well knew, would sell liquor in it.

Now where does a man's responsibility begin and where does it end? Can a man lease his building openly and avowedly for a house of ill-fame, and yet remain in church and escape censure? Even that is done. But it is at least spoken of as disreputable. But a church member can with impunity lease his property to saloon keepers to be used by them in their wicked business. What better is such a man than he who, seeing a brother coming up out of deep waters, pushes him back, just as his foot is upon firm ground? Ask that man what he thinks about it, and he will tell you that he has nothing to do about it. He will claim that he is not in the least at fault for what his tenant does.

John B. Gough has a very pertinent illustration of personal responsibility. He describes a man as tied to a stake and finally killed by a hundred stones thrown at him by a hundred different men. Tell the first man that he is responsible for the murder, and he will say, "No indeed; the poor fellow was almost as well as ever after I hit him;" and so they might go on till you get to the last one, and he, of course, scouts the idea of being a murderer, for he will coolly say, "The man was just about dead when I hit him. It was the other men before me who killed him." It is simply disgusting to see with what shameless inconsistency some Christians can sneak out of responsibility for the ruin of their brethren, where a penny is at stake. Whether such complicity with liquor selling as that is an offense for which a man can be excommunicated from the church or not, may be a question, but he certainly ought to be excommunicated every time he leases property for the sale of liquor. It don't look well for a man to talk in prayer-meeting about "entering in at the strait gate," and then on his way home pass a gate of perdition of which he is the owner, when the said gate with his knowledge and consent displays a sign that says to all passers by, "enter in," enforcing that invitation to take the broad road, by temptations that some men cannot resist. But why should a man be excommunicated for leasing a building to a saloon keeper to sell liquor in? Because it is fair to infer that he meant to inflict an injury upon individuals and upon society at large, when he leased the building. Is that a hard saying? Let us see. It is a well established maxim of law that if any act is likely to produce

mischief, he who does that act must be presumed to intend that which his act was likely to produce. Who doubts that the leasing of a house to sell liquor in is likely to produce mischief? If in a civil case a man can be convicted of crime on the principle above stated, he ought surely before the church to be convicted of a willful, premeditated and intended wrong. And he ought to receive wholesome discipline for such ungodly conduct.—*Church and Home.*

Rum the Master.

THE terrible power which the appetite for intoxicants has over its slaves is vividly illustrated in the following incident:—

One wintry afternoon a trembling man entered a tavern in New Hampshire, carrying a small bundle of clothing. Going to the bar he said:—

"Landlord, I am burning. Give me a glass of gin."

The landlord pointed to a lot of chalk marks and said:—

"John, you see the old score—not another drop till that is paid."

The poor wretch glared fiercely at the man behind the bar.

"Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All I have got in this world is this little bundle of clothes. Please, landlord, give me for them just one glass of gin."

"I don't want your old clothes," calmly answered the man. Pay the old score first."

The drunkard staggered back. A gentleman then said:—

"What will you give me for enough to buy two glasses of gin? I see you have a good pair of boots on your feet. Will you give me your boots for ten cents?"

The miserable wretch hesitated for a moment, then he said:—

"Stranger, if I give you the boots I must go out into the snow barefooted. If I give you the boots I must freeze to death; if I don't give them to you I shall burn to death. Stranger, it is harder to burn to death than to freeze to death; give me the gin; you may have the boots."

He sat down and began to draw them off. The gentleman did not, however, intend to take them, but he was testing the terrible appetite. Others were looking on, and they said the man should have his gin. They supplied him liberally, and he drank all he could and took the rest away. When night came he had drunk the last drop, and he went to sleep in a barn. The frost king came and took the poor man in his arms.

The next morning he was found in the barn frozen to death.

Action of Coffee on The Stomach.

In a paper presented to the Society de Biologie (Rev. Med.) M. Leven states that coffee, so far, as is often supposed, from accelerating the digestive process of the stomach, rather tends to impede this. When thirty grammes of coffee, diluted in 150 of water, is given to a dog, which is killed five and a half hours afterward, the stomach is found pale, its mucous surface being anæmic and the vessels of its external membrane contracted. The whole organ exhibits a marked appearance of anæmia. Coffee thus determining anæmia of the mucous membrane, preventing rather than favoring vascular congestion, and of opposing rather than facilitating the secretion of gastric juice, how comes it that the sense of comfort is procured for so many people who are accustomed to take coffee after a meal? A repast, in fact, produces in those whose digestion is torpid, a heaviness of the intellectual faculties, and embarrassment of the power of thinking; and these effects, and the disturbance of the head, are promptly dissipated by the stimulated effect which the coffee produces on the nervous centers, as shown by experiments with casein. Coffee and tea when taken in excess, are a frequent cause of dyspepsia, for the anæmic condition of the mucous membrane being periodically renewed, a permanent state of congestion is at last produced, which constitutes dyspepsia.—*Scientific American.*

A SALOON is an enemy to civilization, a curse to a community, and a short road to a miserable death.

A Few Statistics.

WILL statistics wake the people? Here they are from official data: In one year there are consumed 74,472,810 gallons of spirituous liquors in the United States, or, to put it in other words, 27,000,000 bushels of grain or 1,080,000,000 lbs. of flour, giving everybody in the country, if the bread was distributed, forty-seven and one-third loaves. The barrels would reach from Philadelphia to Omaha. In 1878 we spent \$77,600,000 in buying intoxicating drinks. There are 4,528,084 people in the country who cannot read. These could have been educated at the expense, of about \$60,000,000. All the papers in the States and Territories could be supported for \$10,000,000. All the taxes paid in the United States in 1878 amounted to \$27,000,000. The wages of all the builders were \$48,741,000; of all the iron workers, \$76,000,000; of the clothing manufacturers, \$98,000,000; of the makers of farmer's implements, \$12,000,000. Adding all these, leaves \$10,372,000 balance in favor of the tipplers. What better argument in favor of prohibition can be wanted than this? Can any sensible man after reading this think for a moment that it is a folly? No pen can portray the deadly ills that follow in the train of this satanic sin, of hopes blighted, of intellects debased, of homes ruined, of hearts broken, of virtue lost, of children debauched in their youth; of sorrow, misery, and woe here and Heaven lost hereafter.—*C. D. Wilson.*

Saloon Politics.

WILLIAM WALDORF ASTOR, is one of the millionaire sons of his father. Nominated for Congress, not because he had ever done the world any good or had ever given any indications that he ever would, he was simply placed on the ticket because he would spend money freely, and thus help all the rest of the ticket. What a spectacle. Did the rotten boroughs of England ever exhibit greater corruption? Undoubtedly Astor spent many thousands of dollars in the saloons of New York. Even the New York press unite in commenting upon the extreme liberality of the young millionaire as he plodded from one saloon to another throughout his district. This may be an extreme case in the matter of publicity, but it certainly is not either an extreme or exceptional case otherwise. There does not an election occur but the saloon-keeper reaps his harvest, of gold, and the people their harvest of saloon-elected public officers. When the officer so elected sells his vote to some rich corporation, or proves himself a defaulter, the people are loud in their denunciation of the party to which he belongs. They forget to look deeper, and condemn the system which has made the caucus the adjunct of the saloon.—*National Liberator.*

THERE are tobacco using men by the hundred in California, who are daily committing cruel outrages upon their own and other people's children. When the little innocents are sleeping, these ignorant men are filling the room with their noxious smoke, poisoning every breath they inhale, implanting seeds of disease and death, which are murderous in their tendency, and inflict curses upon them which last through life. When the children are up and awake they are subject to the same cruelties; and when one after another of the helpless little ones half murdered in this way falls a victim to some disease that would not endanger the life of a healthy child, and is carried out to its little grave, its parents wonder why the Lord "has seen fit to deal so hardly with them," and they go on and kill another the same way. There are parents who sin in ignorance and recklessness in this way, who would commit a less cruelty if they killed their children at once with a dose of laudanum.—*Rescue.*

GOVERNOR ST. JOHN, of Kansas, is determined that the prohibitory law shall not be a dead letter. He has issued a proclamation offering rewards ranging from \$100 to \$500 for the arrest, conviction, and punishment of persons violating the law prohibiting the manufacture and sale of intoxicating liquors, also of officers guilty of failure to properly enforce the law.

WHAT consistency is there in the church condemning the use of alcoholic wine as a beverage, and yet administering it to her members with all the solemnity of a sacred ordinance?

The Home Circle.

WANT OF THOUGHT.

TIME to me this truth hath taught,
'Tis a truth that's worth revealing;—
More offend from want of thought,
Than from any want of feeling.
If advice we would convey,
There's a *time* we should convey it;
If we've but a word to say,
There's a tone in which to say it.

Many a beauteous flower decays,
Though we tend it e'er so much;
Something secret on it preys,
Which no human aid can touch!
So in many a lovely breast,
Lies some canker-grief concealed;
That if touched, is more oppressed!
Left unto itself—is healed!

Oft, unknowingly, the tongue
Touches on a chord so aching,
That a word, or accent wrong,
Pains the heart almost to breaking.
Many a tear of wounded pride,
Many a fault of human blindness,
Had been soothed, or turned aside,
By a quiet voice of kindness!

Time to me this truth hath taught,
'Tis a truth that's worth revealing;—
More offend from want of thought,
Than from any want of feeling.

—Charles Swain.

Say's Light.

MISS WINTHROP was in the habit of giving her class a verse each Sunday for the week's motto. This week it was, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven." "Will you try this week, girls, to let your light shine?—will you, Say?" she asked, turning to Say Willis.

"I'd like to, but I—don't believe I've got any light; it does not make any difference to anybody what I do,—no one notices what I do."

"You do not know surely about that," responded Miss Winthrop. "You do not know certainly about that, and it does not concern you; your part is to keep your light burning brightly—whether any one looks or not; and if you do your part the rest will be taken care of. Will you try?"

"Yes, ma'am," answered Say. But she did not seem very hopeful about it. She could not believe any one would pay any attention to her little light.

On Monday morning it was the first thing she thought of, and she wondered how she should find opportunity to keep her promise. Oh dear, how she hated Monday! Bridget was always cross, mamma tired, and the children invariably did something a little more trying than common. To-day it was worse than usual, for it was rainy, and Bridget was cross because the clothes could not go out, mamma had one of her headaches, baby fretted incessantly because of his teeth, and Tommy was home from school with earache.

It was rather of a discouraging outlook to Say, when she came down. Papa was worrying lest breakfast would not be ready for him so he could take the early train into the city, Bridget would not hurry, mamma with baby in her arms, crying, was wearily trying to hasten matters a little, while Dick and Tommy were already engaged in hot dispute. Say's heart sunk, she was sorely tempted to give up at the outset, an impatient word was on her lips, when her verse and promise came to mind.

"Let your light so shine." Oh dear, this isn't worth speaking of, only chance for a little twinkle; but then if I never have a chance to show a bright blaze, I must be sure and use all these little opportunities. I can look pleasant if I have got a pug-nose and more freckles than you can count," she thought to herself.

And then in a twinkling things seemed to change. Nettie appeared from somewhere, and took baby from mamma, up into the nursery. Mamma herself was sent into the dining-room. Dick was helping set the table, fairly glowing with pride, because Say had whispered in his ear that Mr. Earle told her, last night, he was the best scholar in his class.

Tommy's mind was diverted from all unpleasant thoughts for the time being, by the promise of maple syrup, which was his special weakness, for breakfast. As for Bridget, there was a light streak in the north-west that Say pointed out to her, the sight of which scattered her frowns like

magic; perhaps, after all, she could get her clothes out. It was not much, after all, but every one felt better.

"Now, mamma," said Say, after breakfast, "you just go up stairs and lie down. I'll take care of baby and see to things." Mamma hesitated, and tried to remonstrate, but her head did ache so badly, and Say seemed so willing and cheery.

It was a pretty long, tiresome morning, but Say kept repeating her verse over to herself—to keep her courage up, she said.

After dinner, when baby, worn out, dropped asleep, and Tommy, having found a book of travels, had curled himself up in papa's big chair in the dining-room, Say settled herself comfortably on the lounge in her room, book in hand. She had just congratulated herself on the long pleasant afternoon before her, when the bell rang, and there stood Miss Mercy Stone, work-bag in hand, evidently prepared to come in and sit awhile.

"Mamma is sick with a severe headache," said Say promptly.

Miss Mercy was just a little bit of a bore, for she made such long calls, and talked all the time about her aches and pains, which were innumerable, and a little worse than any one else's. Say was tired, you know; besides, she was just in the middle of a very exciting chapter of her book. "Mamma is sick," she said, without opening the door very wide or inviting her guest to come in.

Miss Mercy's face fell, and Say's quick eyes did not fail to observe it.

"Oh dear! I suppose it would be a real comfort to her to come in and talk awhile. She's a Christian, so of course it won't be letting my light shine; but I guess—*He* would do it in my place." That was what flashed through Say's mind, all in an instant; then she said; "Mamma is sick, but won't you come in and sit with me awhile?"

Miss Mercy's face brightened. It was very quiet down to her little house. All alone—she was the last one left of her family.

"Thank you; I don't know but I will."

Say drew the big rocker up in the cosiest corner by the grate for her, and listened sympathetically while Miss Mercy told about her neuralgia, her rheumatism, "dyspepsy," and all. It was half-past five—almost tea time—before she went.

"Well," thought Say, as she disposed of baby for the night, "I can do as I please this evening, any way, I must finish that book, for I promised to send it back to-morrow."

But she stopped on her way upstairs.

"Going out, Dick?" she asked, as he came through the hall, hat in hand.

"Yes, there's no special fun staying home."

Say stood irresolute. There was the book, and here was Dick. Very likely he was going down street, and would fall in with some of the boys papa did not like him to associate with. Papa was a little troubled about Dick of late.

She might, but—she didn't want to; but oughtn't she?

"Stay home with me, Dick, and we will make candy."

"And play checkers?" asked Dick, turning back irresolute.

Checkers was Dick's favorite game, and also Say's particular aversion.

"Yes, and play checkers, too," she answered promptly.

"Say has been such a help and comfort," said mamma in her room that night to papa. "I do not know what I should do without her; her light shines every hour of the day."

"I had a right pleasant call," said Miss Mercy, talking to herself, for want of a better companion, as she sat by her lonely fireside that night. "I had a right pleasant call; it isn't every young girl that would be so polite to a tiresome old woman like me."

"She's a trump," said Dick to himself in his room. "I'll bet a cooky she had something she wanted to do herself. She's got the genuine article any way; anything like that will do a fellow more good than a dozen sermons."

"I did want," wrote Say in her journal. "to keep my promise to Miss Winthrop, and let my light shine so bright and clear that it would help everybody that came near me; but I had only such little opportunities that, even if any one had noticed, they would have seen but a mere little twinkle; nothing that could glorify Him, or help any one"—which was all Say knew about it.—

—Kate Sumner Gates.

Rose Leaves.

SOME one has beautifully said, "Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around."

A little girl of about nine years old was walking along a muddy street in Chicago; her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father, and the loving, sweet one of his child, told of something better than wealth—even of depth of hearts.

Just as they reached a crossing, where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over. She looked anxiously at the whirling carts, and deprecatingly at passers-by. No one seemed to heed her as she well-dressed throng hurried by.

"Come, Edith," said the father; "this is a dangerous crossing, papa will carry you over."

He put out his strong arms, as he spoke, lovingly. But the child only whispered:—

"Papa, I have rubbers; I'm not afraid of the mud. Papa, see the poor old woman—she seems afraid of something; see how she trembles. Couldn't you help her, papa, while I run on ahead?"

For answer the gentleman approached the old woman, saying, in a low voice:—

"This is a tiresome crossing, madam; let me lead you across; give me the basket, please."

Could you have seen the rested and thankful look on that weary old face, as the woman found herself on the other side, all safe, I think you would have echoed her fervent cry:—

"God bless that man, and the blessed child, too!"

Of course there were sneering smiles on some countenances which witnessed the quiet act of helpfulness, but it mattered not as long as one knew that around the great white throne there were smiles of joy because two of his followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace car entered a weary-faced, poorly-dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others. "Auntie," said the boy to the lady beside him, "I'm going to carry my basket of fruit and these sandwiches to the poor woman in the next car. You are willing, of course."

He spoke eagerly, but she answered, "Don't be foolish, dear; you may need them yourself, and that woman may be an imposter."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looks hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' whenever I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his mother!"

About five minutes later, as a lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they never had before. The dainty sandwiches were eagerly devoured, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes, "God bless his dear little heart."

And we too said, "Bless his heart."—*Sel.*

A RATHER gaily dressed young lady asked her Sunday-school class, "What was meant by the pomps and vanities of this world?" The answer was honest, but rather unexpected: "Them flowers in your hat."

WHEN a man has no design but to speak the plain truth, he isn't apt to be talkative.

Religious Notes.

—Rev. Dr. Hotchkiss, Baptist, formerly Professor of Biblical Literature in Rochester University, died on the 4th inst.

—By vote of the faculty, the Revised New Testament will hereafter be used in the religious exercises of Chicago Theological Seminary.

—The Boston University, Methodist, has just come into possession of \$2,000,000, which was bequeathed to it ten years ago by a wealthy citizen of Boston.

—A recent religious census taken in Prussia shows that that country contains 17,645,462 Protestants, 9,205,136 Catholics, 363,790 Jews, 42,518 Dissenters, and 22,006 persons professing no religion.

—A religious census taken in Dundee, Scotland, shows that even in Scotland the average church attendance is not very high. Out of a population of 142,000, only 30,000 attended any place of worship.

—B. F. Jacobs of Chicago, has completed twenty-five years as Sunday-school Superintendent. He has had under his care 70,000 scholars. Of these there are five foreign missionaries, fifty ministers, and fifty Sunday-school Superintendents.

—The N. Y. *Independent* says that the Baptists all baptized only by sprinkling and pouring previous to 1641. And it entitles this, "the *Independent's* discovery." A very appropriate name. When will it take another voyage?

—An active worker of the Y. M. C. A., in speaking of the calls upon that Association for assistance, says that those who apply are invariably non-church-goers, and that in several years' experience he has never known a regular attendant at church to solicit alms.

—The Rev. J. M. Wagon, a Methodist minister in Eagle Bridge, New York, has refused to accept the proceeds of a ball which a Society in the village proposed to give for the liquidation of the church debt, on the ground that the church emphatically denounces dancing.

—The *Christian at Work* says: "The Texas Methodist Conference statistics show over eight hundred accessions, and at the same time an actual decrease of membership—a fair illustration of the loose and untrustworthy way in which church statistics are made up."

—The South Congregational Sunday-school of New Britain, Conn., pays the Superintendent a regular salary, and he devotes his whole time to the interests of the school, visiting families, looking after absent scholars, etc. It is the largest Protestant Sunday-school in the State, and numbers about 1,000 members.

—A writer in favor of Sunday observance says that "it is not wise to base the entire Sabbath argument upon the fourth commandment of the decalogue." He is not the only First-day advocate who holds that opinion. The surest argument, if not the wisest, is found in the Catholic Catechism. The fourth commandment, however, is good enough for those who do not wish to "be turned aside unto fables."

—A division has taken place in the denomination known as Dunkards. A few years ago a party sprung up among them, who desired them to lay aside some of the old forms, in regard to dress, etc., and to advance education. A conference was recently held at Arcanum, Ohio, for a final settlement of the question. Fourteen hundred delegates were said to have been present. The debate was long and animated. A vote showed that the majority of those present were "Progressionists," who withdrew from the denomination.

Items of News.

—It is said that there are a million miles of telegraph in the world.

—A plot to assassinate the President of Hayti was recently discovered.

—The bank of England has subscribed £500 to the Irish property defense fund.

—A fire at Atlanta, Ga., the 21st inst., destroyed property to the amount of half a million dollars.

—A dwelling-house near Clinton, Mo., was burned, on the 19th, and five of the inmates perished in the flames.

—It is reported that the Sultan, acting at the instigation of the fanatical religious party, has resolved to depose the Bey of Tunis.

—The British schooner, *Weather Gauge*, was destroyed by a whirlwind recently in the West Indies. Eight persons were drowned.

—Ex-Judge McKenzie, who sent the famous dispatch to General Sherman, "Hold the fort, for I am coming," died recently at Hempton, Iowa.

—The Oceanic Steamship Company have recently determined to put on a line of fast steamers between San Francisco and the Sandwich Islands.

—A farmer in Lancaster, Ky., recently murdered his wife, mother, and two daughters, and then hanged himself. Of course he is said to have been insane.

—Messrs. Healy and O'Connor, the Irish envoys, are now in California in the interest of the Land League. They met with an enthusiastic reception in San Francisco.

—Nine buildings, including the Court House and post-office, were burned at Abilene, Kan., January 17. All the Court records, and the County officers' books were destroyed.

—A sanguinary collision has occurred between French and Italian workmen employed on the Brives and Montucan Railway. Twenty persons were wounded.

—At a banquet given in Rome, recently, in honor of veteran soldiers, the Mayor declared that the people of Rome would rather see the city in ashes than again be subjected to Papal domination.

—The Supreme Court of Illinois, has declared the Probate Courts of Cook and La Salle Counties unconstitutional. This renders all the wills that have been probated, over 3,000 in number, invalid.

—Grave fears are entertained in Greece for the future of Chios. The island is said to be continually sinking, and there are reasons to believe that in time its entire surface may disappear from human sight.

—A conspiracy in Nepal, India, against the British residents was discovered just in time to prevent its being carried into effect. Eighty notables were arrested, and twenty-one military officers summarily executed.

—On the 19th, a freight train on the Denver and Rio Grande Railroad ran into the caboose of another train, killing one man and fatally injuring two others. Carelessness on the part of the engineer is said to have been the cause.

—One of the guests at a recent German wedding in Chicago, where raw ham was among the refreshments served, died soon after, in terrible agony. Forty thousand trichinae were found in a single inch of muscle taken from the body.

—Serious complications have arisen in Egypt between the Chambers and the European Controllers, generally over financial measures. Cherif Pasha, the Prime Minister is supported by the army, and another demonstration is probable. The situation is critical.

—The People's Bank at Tecumseh, Mich., has failed it is thought on account of speculation. The list of depositors is very large, and consists mostly of clerks, farmers, small merchants, and women, who had small sums and are least able to bear the loss.

—Much damage has been done by freshets in the South. About thirty miles of the Chicago, St. Louis, and New Orleans Railroad are under water. Advices from Mobile, January 19, state that all the lower landings along the Tombigbee River are inundated. Fifty-six feet of water are reported at Tuscaloosa, and the river is still rising.

—As the result of excessive speculation in Europe, a panic now exists. In Paris the crisis is serious. Many firms have declared themselves insolvent. It is said that many Roman noblemen and the Vatican suffer severely from the fall of the Union General Bank stock. A considerable sum of Peter's pence is invested in the shares of that bank.

—A formidable insurrection has broken out against Austrian rule in Herzegovina. The focus of the insurrection lies in the district which was the scene of the first uprising against the Turks in 1875. The insurrection is quite general, and is well planned and organized. The insurgents are destroying telegraph lines and shooting the officials and workmen who attempt to repair them. Warlike preparations are actively going on in Vienna. Several engagements are already reported.

—The Spuyten Duyvel railroad disaster was followed by several others. A night train on the Milwaukee and St. Paul Railroad, was run into by a freight train while crossing the Mississippi River. Nobody was killed, but \$400,000 damage was done to trains and bridge. Near Lansing, Iowa, January 17, two cars were thrown from the track, by the breaking of a wheel, and twenty-three persons were injured, some of whom died. The same day a collision occurred near Chicago, doing considerable damage.

—The New York Central Railroad Company have been censured for the accident at Spuyten Duyvel, by which so many lives were lost. Governor Cornell has sent a message to the Legislature recommending prompt and vigorous legislation to prevent the recurrence of such calamities. He refers to the above-mentioned accident as one easily prevented and absolutely inexcusable. If this is the case, a mere censure seems very much like a farce. No wonder accidents are so common when a censure is thought sufficient punishment for a wholesale destruction of life.

—The Central Pacific Railroad depot, at Oakland, received its first trains on Sunday, the 22d. It is built on a mole of rock which extends 6,650 feet into the bay. Besides the numerous railroad tracks leading to the depot, upon this embankment, there is a wagon road sufficiently wide to allow two to drive abreast. The depot is 240 feet wide and 1,050 feet long, and is arranged with special reference to the convenience of the immense number of passengers between San Francisco and the neighboring cities. One hundred and sixteen trains will pass in and out every day. The total cost is about a million dollars.

—On the 16th inst., two men waylaid and killed a clerk in Seattle, W. T. A Vigilance Committee assisted the officers to capture the murderers. They were lodged in jail, brought before a justice, and charged with the crime which they admitted, and were hung, all within twenty-four hours. In their verdict, the Coroner's jury expressed themselves "satisfied that substantial and speedy justice had been subserved." The following notice appears in the Seattle papers: Warning!—All persons committing highway robbery or any capital crime, are warned that the punishment for such offense is death. (Signed) CITIZENS' COMMITTEE.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY, 26, 1882.

LET all concerned remember the State Quarterly Meeting in Healdsburg, January 28, 29. Meeting at the commencement of the Sabbath. All the Directors should be present; also ministers as far as practicable without neglecting duty in their fields of labor. Sister White will attend this meeting.

To W. D. C.—On the subject of the harmony of the statements concerning the cock-crowing and Peter's denial of Christ, Dr. Clarke quotes and approves the remark of Dr. Lightfoot, that the actual meaning is: "the cock shall not have finished his crowing," etc. In regard to the repetition of the crowing, he says the Jews and some other nations "divided the cock-crowing into the first, the second, and the third times." We have always found that obscurities in Scripture relations are made clear when we fully understand the circumstances, and the customs of the times to which they relate. If Dr. Lightfoot was correct—if reference was made, not to the instances of cock-crowing, but to the times, or the entire period of cock-crowing—then it is not difficult to arrive at a harmonious solution of the apparent difficulty:

Our Denominational School.

Bro. W. C. WHITE has returned from the East, and reports that he was successful in engaging Prof. Brownberger to act as Principal of the proposed school in California. According to arrangements made, the Professor was to leave Battle Creek, Mich., Jan. 19, to be at the coming meeting of the School Committee in Healdsburg. A telegram from Bro. Butler, President of the General Conference, gives information that Prof. Brownberger has been detained in Battle Creek, and it is not certain just what time he will arrive.

But as Bro. White has all the propositions in his possession, and is prepared to lay them before the committee, it is desirable that every member of the committee be present at Healdsburg the 27th inst. Such action can then and there be taken as will render unnecessary another full meeting of the committee for some time to come. If there is not a full attendance at this meeting, nothing decisive can be done, and all will be suspense until a full meeting is had some time in the future. It is of the utmost importance that every member be present at this meeting; without this, no certain arrangements can be made and the school may be indefinitely postponed. Come, without fail.

A Deception.

ONE of our brethren was recently accosted with the question: "Why don't you unite with the temperance people in enforcing the law against the saloons?" There is no such law now being enforced by any people, as a law against liquor selling. The law professes to be in the interest of religion, and for the enforcement of the observance of the "Christian Sabbath." It no more touches the liquor dealer than it does the Christian laborer who keeps the Sabbath of the Lord according to the commandment, and quietly pursues his honorable calling on "the venerable day of the sun." To show the deceptive nature of the query referred to above, we state that of thirty-seven warrants sworn out in San Francisco, under the law, only six were against liquor dealers. These were all procured, according to the report of the *Chronicle*, by an agent of the Good Templars. Thirty-five were sworn out in Oakland, by a member of the League of Freedom, and more than half were against liquor dealers.

We regret to learn that our position is being most shamefully misrepresented by some whose piety might be improved by a spicing of Christian charity. But where religious bigotry leads, we can only expect that intolerance and falsehood will follow. We have much respect for many of those who are laboring in the interest of this Sunday movement. But when once the gate is opened to superstition; when false religious zeal is once clothed with power, the peace-loving among the Sunday enforcers will be a small minority. Now they might preserve the peace by enforcing the truth of God on a moral basis; when the machinery of government is fully given to religious bigots to enforce their dogmas, who will stay the tide which leads to persecution and the destruction of religious liberty?

"The Reign of Christ on Earth,"

Or the Voice of the Church in All Ages Concerning the Coming and Kingdom of the Redeemer. By Daniel T. Taylor. Revised and edited with a Preface by H. L. Hastings. 600 pp. Price \$1.25. Boston: Scriptural Tract Repository: H. L. Hastings, 47 Cornhill.

This book is a compilation of the statements of religious men concerning their belief in the personal second advent of Christ. The writers are of all denominations, and of all centuries of the Christian era. The work is evidently one of considerable research, and while it cannot make any more sure the Bible evidence on the subject, it is valuable as showing that a belief in the pre-millennial advent is not a thing of recent date or confined to a few.

Work in California.

SANTA ROSA.

ELDER VAN HORN has been holding meetings here since the 11th inst. Average attendance about 100. The interest is good. The ordinances were celebrated yesterday, at which time we had an excellent meeting. To-day an Elder and Deacon were elected and ordained. A good work is being done.

VINA.

Bro. Briggs reports a good interest at Vina, Tehama Co. He is now speaking on the Sabbath question.

CASTROVILLE.

Bro. Lamb writes that the interest is still good. Eleven have decided to obey the truth. He has met with considerable opposition. Sold \$10.00 worth of books.

PORTERVILLE.

Brn. Morrison and Brorsen report that they commenced meetings at this place on the 18th, in a school-house, which was well filled.

SAN FRANCISCO.

The work commenced here two weeks ago to make a thorough canvass of the city for interested readers to the SIGNS, is progressing. Our last Wednesday evening meeting showed increasing interest. Our club of periodicals was increased to 190. The following is an extract of a letter from one of our members who lives at Mt. Eden, Alameda Co.: "The names you sent have been received. We find some German and French. We can use more than six copies of the SIGNS. Send me twenty copies more, and ten of the *Stimme*, and five of the French paper, and I will pay for them. Pray that the Lord will bless the effort."

If there are any persons in any part of the State, or elsewhere, who would like to help us in this work, we will furnish the names. We want to work while the day lasts, for the night will soon come, when the work will be over.

M. C. ISRAEL.

Santa Rosa, Jan. 22.

The Discipline of Life.

"THEY also serve, who only stand and wait."—Milton.
"Cast thy burden upon the Lord, and he will sustain thee."—Bible.

"There is a divinity that shapes our ends,
Rough-hew them as we will."—Shakespeare.
"It is in man to devise his way, but the Lord directeth his steps."—Solomon.

How many sorrowing, sighing ones are there, to whom words like the above, come as balm to a wounded heart!—ones who have not yet learned not to chafe and flutter against the prison bars; and most truly this is a hard lesson to learn. Nevertheless each sorrowing one must learn it for himself, or never taste its sweet consolations; never know by experience, that the bitter tear which will unforbidden start, because it is born of far bitterer tears secretly wept within the smitten heart, can be allayed and the soul calmly repose on Jesus, even amid outward unwonted disturbances. But when it is once learned, then can we feel "that in all these afflictions, he was afflicted, and the angel of his presence saved them." Then, and not till then, do we truly appreciate that assurance, "that like as one whom his mother comforteth," are they who confide in God, and unto him commit their ways.

But do I hear any say, "Yes I know, but my trials are so peculiar, so trifling, perhaps that I should blush to have my fellow-men know that they were trials." Aye, well, you forget that a miracle was once performed to restore a poor man's axe, and Jesus himself performed his first miracle, to spare his entertainer from the mor-

tification of an insufficient supply for his guests. Then think not that the stinging reproof, the sarcastic rejoinder, the scornful disdain, the pathway hedged up on every side, meets no echoing sympathy from "the Captain of our salvation who was made perfect through suffering." Think not that He of whom we are assured, that "he can be touched with the feelings of our infirmities, having been tempted in all points, like as we are," feels not for us in our little trials.

Ah! no truer words were ever spoken, and they are just as true to-day, as when first uttered by the sweet Psalmist of Israel, "Each heart knoweth its own bitterness." But thanks to our great High Priest, "there is a balm in Gilead, and a physician there." Let us then cast all our care upon him; for he careth for us.

M. W. HOWARD.

A LITTLE bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

BIBLE SANCTIFICATION:

A CONTRAST OF TRUE AND FALSE THEORIES.

BY MRS. E. G. WHITE.

THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price 10 cts. Address, PACIFIC PRESS, Oakland, Cal.

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