

# The Signs of the Times.

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

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### WE SHALL LIVE AGAIN.

BY MARY M. BUCKLAND.

WHEN we are called to pass through the valley  
That leads to the chambers of death,  
How we shrink, and start back with terror,  
And tremble to yield up our breath,  
And bow to that terrible mandate  
That we must lie down with the dead,  
Shut away from the beautiful sunlight,  
With the earth heaped over our head.

But the Saviour has passed those dark portals  
And triumphantly risen again.  
He has conquered the dread king of terrors  
And purchased salvation for men.  
Now we know that the grave cannot hold us,  
Though we by death's scepter shall fall,  
We'll awake in the morning, immortal,—  
Awake at the Conqueror's call.

'Tis hope that lights up the dark pathway,  
There is life beyond the dark grave,  
If we trust in a crucified Saviour  
Who, only, has power to save.  
We know soon the graves will be opened,  
When ended is death's cruel reign,  
For the Life-giving Jesus is coming,  
Then we know, we shall live again.

Albion, N. Y.

## General Articles.

### Christian Beneficence.

BY MRS. E. G. WHITE.

"HONOR the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

God is able to fulfill his promises; His resources are infinite, and he employs them all in accomplishing his will. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has entrusted of his bounties to every man, in varying measure according to the capacity of each. These gifts of Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure as they disperse their means to advance God's cause and to bless suffering humanity.

Our Heavenly Father has been pleased to make men co-laborers with himself in the work of human redemption. Those who have been commissioned to preach the gospel are not the only ones whom he will use as his instruments. All whose minds have been illuminated by the Holy Spirit will in their turn be required to enlighten others. "None of us liveth to himself." Every individual has his station of duty in the accomplishment of God's great plan. And every one who receives and obeys the light which God has given, will be a living witness for Christ and the truth.

The children of God will not be like the world, enshrouded in moral darkness, loving themselves, and seeking for earthly treasure. They will be a "peculiar people, zealous of good works." It will require self-denial and self-sacrifice to imitate the pattern, Christ Jesus. In order to be like

him we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets."

Experience shows that a spirit of benevolence is more often to be found with those of limited means than among the more wealthy. The most liberal donations for the cause of God or the relief of the needy, come from the poor man's purse, while many to whom the Lord has committed an abundance for this very purpose see not the necessity for means to advance the truth, and hear not the cries of the poor among them.

Yet many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches.

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to Heaven as a swift witness against the unfaithful stewards. The poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. And every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich."

The smallest sum given cheerfully as the result of self-denial is of more value in God's sight than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her sacrifice.

God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country upon the globe. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again, he sets forth the fruits of true charity, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares, "Yeshall know them by their fruits."

It is to cultivate a spirit of benevolence in us

that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

These words were spoken as a reproof to Israel, who did not cherish the love of God in their heart, yet were increasing the number of their sacrifices, as if they would make a compromise with the Lord. Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral nature by which the soul learns to love what God loves and to hate what God hates. The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own,—not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for, all has been purchased at the infinite price of the blood of Christ.

God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us. All the riches intrusted to man will prove only a curse, unless he employs them to relieve his own daily wants and the wants of the needy around him, and to glorify God by advancing his cause in the earth.

The Majesty of Heaven yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the storehouse, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions and thus secure the promised blessing?

"Will a man rob God? Yet ye have robbed me. But ye say, wherewith have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and as a result the withdrawal of his special blessing. My brethren and sisters, I entreat you to look carefully to this matter; learn where you have robbed the Lord in tithes and offerings. Let not the record stand against you in the books of Heaven. Repent, and show your repentance by your works. Make up the deficiencies without delay.

We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings, besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the storehouse, that there may be meat in mine house," that is, a surplus of means in the treasury, to amply sustain the work of God in its various branches.

As we are continually receiving the blessings of God, so are we to be continually giving. When the Heavenly Benefactor ceases to give to us, then we may be excused, for we shall have nothing to bestow. God has never left us without evidence of his love, in that he did us good. He



gave us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him, in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come.

Surely, goodness and mercy attend us at every step. Not till we wish the Infinite Father to cease bestowing his gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first fruits of all his bounties,—our choicest possessions, our best and holiest service.

### Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

ADVANCING now to the remaining scripture, which is found in Acts 20:7, we append its words as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." By reading that which immediately follows the above, we shall learn the following facts: First, that here is indeed a record of a religious meeting upon the first day of the week (verse 7). Second, that it was held in that portion of the day when the darkness prevailed, since it was necessary to employ many lights (verse 8). Third, that Paul preached unto them, and that, while he was speaking, Eutychus fell to the ground; and Paul having restored him to life, returned to his labor (verses 7-11). Fourth, that he broke bread, or administered the Lord's supper (verse 11). Fifth, that he preached until break of day (verse 11). Sixth, that Luke and the other disciples, preceding him, sailed the vessel to Assos (verse 13). Seventh, that Paul, having preached all night until the dawning of the day, crossed the country on foot, stepped aboard of the vessel, and went on his journey towards Jerusalem (verses 13, 14). Now, let it be borne in mind, that Troas was a city on the west coast of Asia, located at the base of a peninsula, on the opposite side of which lay the city of Assos; distant about nineteen and a half miles in direct line from the former place. Let it also be remembered that the promontory in question, projecting as it did into the sea for some miles, made it necessary for a vessel, passing from Troas to Assos, to traverse a much greater distance, and to consume more time than one would be compelled to do in passing from one of these points to the other by the overland route. This explains the reason why Paul, who was exceedingly anxious to spend all the time he could with the brethren, consented to perform the journey on foot; thus being enabled to spend several additional hours with them, while Luke and his associates were toiling to bring the boat around the headland to the place of the apostle's final embarkation.

Returning now to the consideration of the meeting in question, it becomes important to know just when it was entered upon. Did it answer to what we would call a Sunday evening meeting? If so, then Paul resumed his journey on Monday morning. But, before we give an affirmative response to this question, would it not be well to inquire in relation to the system for computing time which ought to be followed in this case? We moderns have generally adopted that of the Romans. With it, beginning the day, as it does, at midnight, we would naturally answer the interrogatory above in the affirmative. Should we do this, however, we should unquestionably fall into a grievous error. The days of the Bible commence invariably with the setting of the sun.

That this is so, the following quotation from the American Tract Society's Bible Dictionary is suffi-

cient to demonstrate: "The civil day is that, the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening (Lev. 23:32); the Babylonians at sunrise, and we begin at midnight." *Art. Day, p. 114.*

Reasoning, therefore, upon this hypothesis, the bearing of the text is immediately reversed. As the meeting was held in that portion of the first day of the week in which it was necessary that lamps should be lighted, it follows that it commenced with the setting of the sun on Saturday evening, and continued until daylight on what we call Sunday morning. It is consequently clear that we have at last found one first day in the Scriptures, the first half of which was observed in a manner compatible with the idea of its being regarded as a Sabbath. But, as a Sabbath day is twenty-four, and not merely twelve hours, long, it is indispensable that those who seek to avail themselves of the record before us, should be able to establish the point that there is nothing in it which would go to show that the remaining portion of the day was devoted to purposes, and employed in a manner irreconcilable with the hypothesis of its sanctity. Can they do this? Let us see. Would it be legitimate for believers at the present time to traverse on foot a distance of nineteen and a half miles between the rising and the setting of the sun, on the first day of the week, in order to pursue a journey toward a point of destination hundreds of miles in the distance? Would it be admissible for others, prosecuting the same journey, to weigh anchor and hoist sail in a friendly port, and coast along the shore for a much greater distance?

Who, among the friends of Sunday observance at the present time, would venture to answer these questions in the affirmative, without putting on the record some qualifying or explanatory clause? We hazard the assertion that few of them, conscientious as we believe many of them are, would be willing, by such a response, to place themselves in the category of those who, to say the least, may have very lax views in regard to what may be done upon holy time. And yet, this is precisely the situation in which Luke has left Paul, himself, and his associates, before the generations of Christians who were to follow them.

We ask, therefore, again, Can it be true that the great apostle to the Gentiles, standing as a representative man in the great work of transferring the religious world from the observance of the seventh, to that of the first, day of the week, and this not by positive precept, but, as it is claimed, simply by precedent and example, should have allowed himself to throw that example, as in the case before us, against the very work which he was seeking to accomplish? In other words, is not the obvious import of the text such that the average reader, with no favorite theory to make out, and a mind unbiased by the effect of education and early training, would naturally come to the conclusion that Paul and the disciples with him, and those from whom he parted at Troas, looked upon the day of that departure as but a common one?

We believe that if any other meaning can be drawn from the history before us, it will be reached through constraint, and not through the easy process of obvious reason. It is useless to talk about inability to control the vessel, and the urgent necessity of occupying every hour in order to reach Jerusalem in time for the feast. So far as the first of these points is concerned, if it were well taken, is it not to be presumed that, for the vindication of the course pursued, and for the benefit of posterity, it would have found a place in the sacred record? And as to the matter of limited time, the question of twelve hours longer or shorter, was immaterial in a journey of the length of the one under consideration. Besides, upon following the account as given, we have from Luke that, before they reached their destination, they stopped at Tyre for seven days (chap. 21:4), and at Cesarea, many days (chap. 21:10), and yet had ample time to accomplish their object in reaching Jerusalem before the feast.

We say again, therefore, that these considerations, in the absence of any allusions to them in the context, are simply gratuitous, or, at least, are far-fetched. The narrative still remains. The great fact that Paul and his followers did travel upon the first day of the week is made conspicuous, and the only legitimate conclusion to be drawn therefrom is that which alone harmonizes with the consistency of Paul's life and that of his brethren, as well as the wisdom and beneficence of the great

God, namely: that he did so because of his conviction that it was a day which might properly be devoted to labor and travel. With this understanding, the story is relieved of all embarrassment, and becomes a simple and highly interesting account of a meeting convened on the first day of the week, because of the approaching departure of a beloved brother and apostle, and rendered also worthy of record by the miracle which was performed upon Eutychus. But with such a decision, our labor is ended, and with it the whole theory in regard to the Sabbath character of Sunday is exploded; for, not only does the Scripture which we have been investigating, fail to yield the doctrine which it was supposed to contain, but on the contrary, it presents Paul as standing emphatically against it. This being true, it belongs to a faith which he never proclaimed, and which, consequently, was associated in his mind with that which should not be received, though it were "preached by an angel from Heaven."

Nevertheless, that we may not appear to have overlooked the two remaining texts, which are generally quoted as affording additional proof of the distinguished regard in which the first day of the week was held, we turn our attention for a moment to Acts 2:1, and Rev. 1:10.

As it regards the first of these scriptures, the claim is, that the outpouring of the Spirit occurred with reference to a divine disposition to honor the day of the resurrection. To this we reply, first, that if this were so, it is a remarkable fact that there is nothing in the connection to show it. The name of the day, even, is not so much as mentioned. The inspired annalist, were this supposition true, would most assuredly have given prominence to an idea which, it is claimed, was the governing one in the mind of the Spirit, in order to enable succeeding generations to extract from the facts narrated the true moral which they were intended to convey. But mark his words. Is the declaration, "When the first day of the week was fully come?" If so, we might say that this day was foremost in his own mind, and in that of the Spirit.

But such was not his language. On the contrary, his statement is, "When the day of Pentecost was fully come." Hence it was the day of Pentecost, or the great Jewish feast, which is here made to stand out conspicuously upon the sacred page. If, therefore, we are to decide that the transaction in question was intended to hallow any particular twenty-four hours, undeniably they were those within which the Pentecost fell. But those did not occur regularly upon the first day of the week, nor was the institution one of weekly recurrence. It was annual in its return, transpiring one year upon the first, and perhaps the next year upon the second, and so on, through every day of the week. To reason, consequently, that, because it happened to take place at this time upon Sunday, the fact is necessarily significant of a change in the character of the day, is altogether inconclusive.

That were a cheap logic indeed, which would argue that the Pentecost, which was mentioned expressly, and the return of which was waited for with patience, was in no-wise affected, illustrated, or perpetuated, by the outpouring of the Spirit upon it, whereas, a septenary division of time—not thought worthy of mention by its peculiar title—was thenceforth rendered glorious. Stand together, however, they cannot; for, if it were the Pentecost which was to be handed down in this way to those who should come after, then it would, of necessity, be celebrated annually, and not each week; but if it were the first day of the week which alone was made the object of divine favor, then why wait until the arrival of the great annual Sabbath at the end of the fifty days? Why was not some other first day taken—say one of the six which had already occurred between the resurrection and that time—in this manner avoiding the possibility of confusion as to which event was thus honored?

Should it be replied that the Spirit could not be poured out until the great antitype of the fifty-day feast had been met in Heaven, we answer: Then it was *this* event, and not the resurrection, which furnishes the occasion for the remarkable demonstrations which were manifested before the people. We repeat again, therefore, that from whatever stand-point we look at the text, it is the *Pentecost*, and not the first day of the week, to which, if to anything, it attaches special importance. This is further demonstrated by the fact that it is to this hour a matter of grave discussion



between theologians whether the day of Pentecost, at the time under consideration, did really fall upon the first day of the week or upon some other. Leaving to them, therefore, the delicate and arduous task of adjusting questions of this nature—which are neither important in themselves, nor easy of decision—we hasten to glance at Rev. 1:10. It reads as follows: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

Here is something which certainly has a bearing upon the subject. The language employed is of thrilling interest. Says the apostle, "I was in the Spirit on the Lord's day." This being uttered about A. D. 95, determines the point that God has a day in this dispensation, and also proves that he has but one; since the language would be very indefinite were there two or more days of such a nature. But by what system of reasoning is the conclusion reached that this must of necessity be the first day of the week? Assuredly it can only be by inference. If it can first be proved that the day of the resurrection has, by divine authority, been anywhere styled the "Lord's day," then the point is unquestionably gained. When those words were penned, more than sixty years had passed since it is claimed that Sunday had been clothed with divine honor. The whole canon of the New Testament, save the gospel of John, had been written within that time. Ample opportunity had been afforded for the work of placing upon record the sacred appellation which was to be given to that period of time, which having been separated from everything of a secular nature, had been elevated to the dignity of a holy rest. But had this ever occurred? The facts are briefly these: The first day of the week, as we have seen, being mentioned eight times in the New Testament, is always spoken of as plain first day of the week; John himself, writing his gospel after the appearance of the Apocalypse, everywhere applies to it this unpretending title. Whenever the term Sabbath is used, on the other hand—as we have seen that it is fifty-six times in the New Testament—it is applied, with one exception, to the Sabbath of the commandment, or the seventh day of the week.

#### Mysteries.

AND so many people in this day get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about his divinity, about God's sovereignty, and the eternal decrees. They speculate, and criticise, and hang on the outside limbs of a great sycamore. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children. You cannot go to Heaven by way of Athens, but by way of Bethlehem. What matters it who are elected to be saved, when we know that unless we believe and repent, we shall be damned? Why be perplexed about the way sin came into the world, when the great question is, how shall we get sin driven out of our hearts? How many spend their time in criticism and religious speculation! They take the Rose of Sharon, or the Lily of the Valley, pull out the anther, scatter the corolla, and say: "Is that the beautiful flower of religion that you are talking about?" No flower is beautiful after you have torn it all to pieces. The path to Heaven is so plain that a fool need not make any mistake about it, and yet men stop and cavil. Suppose that going toward the Pacific Slope, I had resolved that I would kill all the grizzly bears and the panthers on either side of the way. I would never have got to the Pacific Coast. When I went out to hunt the grizzly bear, the grizzly bear would have come out to hunt me. Here is a plain road to Heaven. Men say they will not take a step on it until they make game of all the theories that bark and growl at them from the thicket. They forget the fact, as they go out to hunt the theory, the theory comes out to hunt them; so they perish. We must receive the kingdom of Heaven in simplicity. William Pennington was one of the wisest men of this country; Governor of his own State, and afterward Speaker of the House of Representatives. Yet, when God called him to be a Christian, he went in and sat down among some children who were applying for church-membership, and said to his pastor: "Talk to me just as you do to these children, for I know nothing about it." There is no need of bothering ourselves about mysteries when there are so many things that are plain.—*Rev. T. D. Talmage.*

#### THE COMING ONE.

CHRIST is coming, quickly coming,  
Oh, my heart, what joy! what joy!  
Soon to see Him, soon to dwell in  
Scenes of bliss without alloy!  
Hushed each murmur, freed from sinning,  
Quenched all bitter doubts and fears;  
Then no sorrow, pain, nor sighing;  
God, our God, shall wipe our tears.

Christ is coming, quickly coming,  
Oh, my heart, fresh courage take!  
Shrink not from the daily crosses;  
Joy to suffer for His sake.  
Fear not war with Satan waging;  
He's a conquered foe at best;  
Faint not, though the battle's raging,  
All will soon be perfect rest.

Christ is coming, quickly coming,—  
Can it be I heard aright?  
Yes, the message said distinctly,  
"Spent already is the night."  
Lo! the day-star in the heavens,  
Harbinger of glory's day,  
Taken from the absent Bridegroom;  
Soon He'll be upon his way.

Christ is coming, quickly coming,  
Hush, my heart; be still, be still;  
Is there naught to mar the meeting?  
Naught of sin, or self, or will?  
'Tis but Satan, surely, trying  
Peace and joy to steal away.  
"Jesus died;" no more I fear thee,  
Satan, dar'st thou ought to say?

Christ is coming, quickly coming,  
Wing, ye hours, with rapid flight!  
Hasten, welcome his appearing,  
Moment of supreme delight!  
Solemn moment of his coming  
Love, oh, mystery divine!  
Joy to know he's coming for me;  
"I am his and he is mine."

Christ is coming, quickly coming;  
Then with lamp all trimmed and bright,  
Gladly working, watching for him,  
Waiting till the dawning light:  
Telling out the gospel message;  
Offering mercy full and free  
Tell of Jesus sweetly pleading—  
"I have died;" "Come unto me."

Christ is coming, quickly coming,  
Woe to those who know him not;  
Awful judgments, anguish, horror,  
Is their destined, certain lot.  
Would that all believed his coming,  
Ere the Bridegroom enters in;  
While his precious blood still cleanses  
Every crimson, scarlet sin!

—*Light of the Morning.*

PRESIDENT ELIOT, of Harvard, recently gave an instance of what a firm will and mother-wit can do in enabling a poor young man to surmount the difficulties in the way of his getting a thorough education.

Two years and a half ago there appeared in Cambridge, just before the examination for admission, a young man of rough exterior who came from a small village in New York, where his father earned a scanty living as a stone-mason. He came to see me before the examination, and stated, among other things, that he never had any teacher in Greek, Latin, or German; that he had begun to learn these three languages only sixteen months before; that out of these sixteen months he had worked ten at his trade as a stone-mason, and that his entire quick capital was \$10. To my astonishment he passed an excellent examination, succeeding in every subject except Greek composition, which he had never tried to learn. He was taken care of at Cambridge, as many another has been, and in his first year won a scholarship.

SOME persons are enamored with their idea of a "free gospel." It means to them to pay nothing in church and take every benefit that comes along. It means, perhaps, to roam among the churches, knowing all the star-preachers and glib about their merits; to have children in three or four Sunday-schools and receive a line of goods from several Christmas trees; to have cake and coffee at social gatherings, and a bite out of every conceivable dish of church benefit that may be passed about. There are persons to whose character some of the above features will fit exactly and stick like crockery cement. If, on the other hand, they do give something to God's cause, they like to give as little as possible and get all they can. It would be like them, with closed eyes and a closed pocket-book also to meditate upon a free gospel while the unnoticed plate slipped along under the nose. We have no patience with some people's idea of the word "free."—*Christian at Work.*

#### The Seventh Part of Time.

It has been well said that "Order is Heaven's first law." In all of God's ordinances, and in all his infinite works, we see a beautiful, a divine fitness. The Lord has done nothing in vain, and wisdom is seen in all his ways. When in the beginning, God blessed and sanctified the seventh day, he did so for definite reasons, which he has seen fit to make known to us; and by these we are led to a knowledge of the nature, object, and design of the Sabbath. Therefore, a knowledge of these reasons, and the conclusions to which they lead, are all that is necessary to effectually settle the question.

There is a plain difference between a mere proportion of time—a seventh part of time—and the definite seventh day of the week. It is written, "God blessed the seventh day and sanctified it." Gen. 2:7. If we ask why? Inspiration will answer: "Because in six days the Lord made heaven and earth, the sea, and all that in them is, and rested"—when? on a seventh part of the time? no, but on the definite "seventh day" of creation week. And for these reasons he "blessed and sanctified," or "hallowed," not a seventh part of the time, but, that definite part of the week corresponding to the definite day of creation week, in which the Creator rested—"the seventh." No other day, or time, would so correspond. An argument should not be required to prove to the intelligent Bible reader that the Sabbath is a memorial of God's work of creation; and that it is never, by Inspiration, referred to any other work or event. Therefore the time of rest could not be changed without rendering the Sabbath an unfit memorial of creation:—without destroying the wisdom, beauty, and fitness, which characterizes all the works of God.

Much has been written and said on this subject, but it would seem that a volume should not be required to make this matter plain. The truths of revelation are simple, clear, and direct; and it is not necessary that the sincere, earnest seeker after truth should be deceived. C. B. FITZGERALD.

*Jacksonville, Oregon, January 8, 1882.*

#### The Dancing Brethren.

MR. DONALDSON of the Presbyterian Church, at Emlenton, Penn., of whom we wrote a few weeks ago, was suspended from the communion by the Session of the church, for dancing. The Presbytery sustained this doctrine by vote of 22 to 1, and the Synod by a vote of 73 to 20, and he now goes to the General Assembly. These minorities, though small, indicate that there is a limited number in that church who believe dancing to be right and proper as an amusement for Christians. There are probably as large a proportion favorable to it in all the leading denominations as in the Presbyterian. It seems some would rather be expelled from the church of the living God, than give it up. Now we propose that all these, of every name and order, come out from among the non-dancers, and be separate. Let them form a new connectional church, called, say the Union Dancing Evangelical Church. They need not dance at their worship, but they could dance at stated times in the church parlors. There could be an annual or a quarterly Sunday-school ball, and the Superintendent could give rehearsals. Christmas, baptisms, and ordinations could be celebrated in the same way. Of course revivals would occasionally interfere with dancing, but these would be rare. The feeble health of some and the pressing business of other members would make revival workers very few. Conversions would not be nearly so certain a mode of growth as accessions from other churches. There would be no danger of doctrinal disputes separating the Union Dancing Evangelical Church from other churches as it would be liberal, and other churches might see platoons of their members seceding and going to the new organization, and could say of them: "It is more blessed to give than to receive." The U. D. E. Church could have its own religious periodicals, and foreign missionary society, and without drawing away more from the old churches than its prayer-meetings would abate the numbers at the others. Here is a golden opportunity for some fiery reformer to add one to the number of denominations, and at the same time add greatly to the efficiency of all others.—*Golden Censer.*

If sinners entice thee, consent thou not.



### Work Following Worship.

In regard to the "week of prayer," which is now quite generally observed by the churches at the beginning of the year, Dr. Cuyler writes as follows. His remarks, as usual, are practical:—

The great danger is that the praying which begins with the week may end with the week. Those Jerusalem Christians did not stop praying; "they continued steadfastly in prayer." But they gave themselves at once to proclaiming the gospel, to the consecration of their money to the Lord's service, and to the conversion of souls. They set about a style of conduct and of daily life which produced a powerful impression upon "outsiders." So wonderful was this impression that they found "favor with all the people." The daily conduct of those representatives of Christ extorted admiration; it was the beauty of holiness in the dew of its youth; it was full of good works and practical philanthropies. Those Christians followed worship with work; praying led to practice; their liturgies became a life. Conversions of sinners came immediately and abundantly; every day more or less souls were saved.

Those were "new measures" for those times, and their novelty had its full share in attracting attention. But a thing cannot be entirely new but once; if it is a good thing it will bear to become old, and will be all the better for long usage. Those apostolic methods have had eighteen centuries of successful trial by various Christians, and none but a stark sensationalist would endeavor to improve them. Let us be assured that we can invent no new methods for saving souls; Peter and Paul cannot be improved. Let the pastor or church which attempts to follow the week of prayer by some illegitimate device to arrest public attention be also assured that they will reap only disgust and disappointment. A few days ago I met a mounted trumpeter riding down Broadway, followed by an immense show-wagon covered with advertisements; but I do not find that the solidest business houses employ or need such charlatan devices. The best advertisement of a clothing-store is a well-made garment. The strongest attraction to Christianity is a well-made Christian. Those Jerusalem Christians were such living evidences of the power of the new gospel that each one was a sermon in sandals. Some of them began to go out on evangelistic tours—preaching the word and making converts wherever they went.

The best work described in the New Testament was that done for individuals—Nicodemus, the woman of Sychar, Cornelius, the Ethiopian treasurer, the jailor of Philippi, etc. Hand-picked fruit is better gathered than that which is shaken from the tree, in mass. Each member in the church who is quickened by the Holy Spirit should make an assault of love upon his or her unconverted friends, to win them to Christ. This style of personal effort in which Harlan Page so excelled is sadly out of fashion. It requires tact as well as piety and zeal. But where a discreet layman is impelled by the love of souls to undertake it, he can supplement his pastor's labors as effectually as Aquila and Priscilla did Paul's at Ephesus and Corinth. No substitute has yet been found for inquiry meetings when wisely managed; but old Lyman Beecher said he never appointed such meetings until he had discovered inquirers to attend them. Dr. Spencer's golden motto for all revival work was "Co-operate with the Holy Spirit." That covers the whole ground. Surely we may expect the presence and power of the Divine Spirit if we put away besetting sins, and humbly, honestly, and importunately seek for him. That power is as great to-day as at Pentecost; Christ's atoning blood as efficacious as ever; the promises just as sure; the gospel just as glorious; why, then, should soul-saving become obsolete?

### Never Let Go.

A son of pious parents grew up to be wild and wayward and wicked. One of the unanswerable arguments in support of the doctrine of the inherent depravity of human nature is to be found in the fact that, in spite of precept and promise, exhortation and example, even children so frequently swing off into reckless and ruinous courses of sin. The boy we refer to furnishes a sad illustration of the truth of this general principle.

The father admonished him faithfully and sternly, while the mother prayed for him constantly and tenderly. But the admonitions were unheeded, and the prayers unanswered; for the

boy's brow was brass, his heart was flint, and his steps fast tended to the mouth of the pit.

Becoming at length not only debauched in habit, but defiant in spirit, the father lost all patience, and forbade him the house; but the mother with a changeless and quenchless love such as only beats in a mother's heart, followed him up, and followed him ever, assuring him that, however low he might be fallen, there was one that would never cease to love him, and to pray for him.

At length her patient solicitude seemed likely to be rewarded; for the dissipated son, roused to desperate struggle by the consciousness of degradation, shook off his shackles and reformed his life.

At the mother's entreaty the father relented and the prodigal was not only restored to the family circle, but was set up in business by funds which his father furnished, and for awhile was exemplary in his habits and successful in his undertakings.

But little by little his steps grew unsteady, his hours irregular, his associates doubtful, and his business involved.

The father protested, scolded, and stormed, until the dissipated and exasperated son flung himself out into the world again to wander up and down a homeless, hopeless vagabond—a tramp. He lived on the refuse of the cook-shops, and slept in hay-ricks and station houses.

He seemed abandoned of God and of man. But there was one human being that cared for him, wept over him, prayed for him, and desperately clung to God and her boy.

And when the father would say:—

"It's no use to worry about John; we have tried to do our duty by him, but he is utterly incorrigible, and there is no power on earth that can save him;" she would tearfully and hopefully reply: "I know it, but there is One in Heaven who can save him, and I will never let go of my Father in Heaven, or my child upon earth."

And that child was saved. Saved at last, after long years of weary waiting. Saved so as by fire. And saved instrumentally as he gratefully declared, through the prayers and patience of that faithful mother, who was determined, "never to let him go."

Now, this has a lesson, not for parents only, but for Sabbath-school teachers, and for Christian workers in every possible relation of life. Never give up anybody that God puts in your way and lays upon your heart. Never let go a boy, no matter how sorely he may try your patience by apparently incorrigible habits of wickedness. His case may seem desperate; but who can tell whether God may be gracious to you that the child may live? We have seen, time and again, so many brands plucked from the burning—so many seemingly hopeless cases snatched from the very mouth of the pit—that we have learned not to despair of anybody who is not absolutely dead or damned.

Cases become hopeless, simply because we cease to hope. If we believed in the possibility of saving them, then they might be saved: for "all things are possible to him that believeth."

There is a sad significance in that word "abandoned,"—an "abandoned" man, an "abandoned" woman—and they go to utter ruin just because they are abandoned.

In conclusion, then, we wish to urge with all the emphasis we can command—never reject a boy from your Sabbath-school; never drive him out into the rayless night.

If one teacher cannot manage him, give him to another. Compass him with prayers and sympathies. Let him never suspect that you have lost hope of him; and for the Lord's sake, and his own, never let go while life lasts.—*Baptist Teacher.*

### Loyalty to Pastors.

THERE is, in our day, too little of it. Time was when the old Dutch "dominie" and the New England "parson" were supposed to be men of some wisdom, with a right to direct. As the good man entered the church, or the homes of his people, in all the pomp and circumstance of small-clothes, shoe-buckles, cane, and cocked hat, he carried authority. But no wise man cares to see those days return. The respect rendered the pastor was more a blind adulation than an intelligent regard for his work. But we swing to the other extreme. We hire a preacher, and then go, as his employers, to the church to see how he performs. If he speaks to our satisfaction, we,

his patrons, graciously approve. If not, like the Parisian crowd, who, when an eclipse failed to follow the program the astronomers had announced, hissed the sun as they would a poor actor, we ridicule the sermon and go home in disgust. Of the minister as an officer set over us to point to a work to be done for Christ and the world, we seem to have no conception. "Pray?" growled a man to his pastor in Massachusetts, "pray in meeting? No, sir, I shall not. We hire you to do that." And thousands of others say the same, more emphatically; for they say it in actions that "speak louder than words."

A large part of the pastor's function is to muster and marshal the energies of the church for beneficent work in its own locality. If anything effective is to be done, there must be an organizing head and guide. But how strong a battle would a general fight, whose troops would take no orders? Too many a modern church acts like a column that should expect its brigadier to engage the enemy with his own sword and revolver, while the privates, from behind, cheer him on. "Obey them that rule over you" \* \* \* "for they watch for your souls as they that must give account"—this (like a similar precept as to a still more tender relation) has dropped out of our modern Bibles. But here and there is a noble exception. A Connecticut deacon, who moved out to a suburb of Chicago, was busy unpacking his furniture when the hour arrived for the evening meeting. But, promptly laying down his hammer, he attended the meeting, and at its close reported to the pastor as a newly arrived brother ready for work. God send us more such men! And may we see less of the spiritual epicures, going the round of half a dozen churches sniffing at the entertainment in the pulpit, to see which church will coddle them most with its attentions, before deciding which to join. There is little danger, in our time, that any pastor will lord it over God's heritage. The drift the other way is too steady and strong. And, in ninety-nine cases in a hundred, a pastor's exhortation to any work is doubtless an echo from the very mind of Christ. It is no part of our purpose to preach in these columns. But let us urge you, Christian reader, to school yourself into the habit of hearing in the voice of your minister the voice of God. When next he asks of you any service in the church, do not object or argue or shirk, but go and do it.—*Advance.*

WHAT "WIFE" MEANS.—Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or house-moths, remember that. In the deep sense you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

KEEP IN THE MASTER'S TERRITORY.—If we are to walk with God, we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of his territory where he would not go, you need not expect to find him.—*Bishop Simpson.*

POVERTY is the only burden which grows heavier in proportion to the number of dear ones who have to help to bear it.—*Richter.*



## The Sabbath-School.

### The Rich Man and Lazarus.

SABBATH, APRIL 1.—LUKE XVI.

THE only way to fully understand any of the parables or sermons of Christ is to consider the circumstances under which they were given. There is none of Christ's teaching that has not an application to all men, in all ages of the world; but he was a practical preacher, and spoke to his audiences such things as were peculiarly adapted to them at that time. He never wasted any words in talking above the comprehension of his hearers, even when he spoke in parables. Those who desired to understand them, could easily ascertain their meaning, while only those failed to understand, who had allowed their hearts to become gross, and their ears to become dull, and had closed their eyes, in order that they might not see and hear and understand the truth.

With these facts in mind, we need have no difficulty in understanding the lesson taught by the parable of the rich man and Lazarus. In the parable of the unjust steward, which immediately precedes this one, Christ taught the proper use of riches. Men are simply stewards of the property which they have, and should so use it that it may help them to gain eternal life. As expressed in other places, they must be "rich toward God," and lay up treasure in Heaven, for their hearts will naturally be turned to the place where their treasure is. He taught them that if they had not been faithful in their stewardship—had not generously given of their means to help God's cause—the riches of his kingdom would never be given to them. "Ye cannot," said he, "serve God and mammon;" that is, you cannot seize and hold this world, and still have the world to come. The treasures of this world are worth nothing, except as they aid in the struggle for a better world.

This teaching was in direct opposition to all the teachings of the Pharisees. They taught that earthly riches were the just reward of a strict obedience to all the Rabbinical precepts, thus making riches almost the sole end of life. They looked upon a poor man as one upon whom the frown of God rested. They refused to accept the doctrine of Christ, which would, if followed, cause them great pecuniary loss. Luke describes their conduct thus: "And the Pharisees also, who were covetous, heard all these things; and they derided him." Now what would we naturally expect that Jesus would talk about in reply to their scoffs? Would he commence a sermon concerning the immortality of the soul? There would have been no manner of fitness in such a course. Instead of this, he continues the same subject. As he had already shown the true use of wealth, he now shows its value as viewed by the Lord. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Then follows the well-known story of the rich man and the beggar, in which he shows how the following words will finally be fulfilled: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is all that was intended to be taught by the parable.

But some will say, "Allowing that it is a parable, the events related might occur, for Christ did not make use of any parables that were impossible." We will admit this point, but the question remains to be settled as to *when* this incident might occur. The Bible gives no uncertain testimony on this point, as we can see by the following propositions:—

1. The dead are unconscious and incapable of feeling or emotion.—Job 14:21; Ps. 6:5; 88:10-12; 115:17; 146:3, 4; Eccl. 9:5, 6; Isa. 38:18, 19; Jer. 31:15, etc.

2. At death all men, good and bad alike, return to the dust (the grave—*sheol* or *hades*).—Gen. 3:19; 37:35; Job 5:26;—a land of darkness, Job 10:21, 22; Ps. 88:10-12; Job 14:10-14; 17:13, 16; 21:23-26; Ps. 49:14, 20; 89:48; Eccl. 9:10; Hos. 13:14; Acts 2:29, 34. In the light of these scripture texts, it is evident that such an incident as is recorded in Luke 16:19-31 could not take place immediately after death.

3. There will be a resurrection, both of the just and of the unjust, and *then* the rewards will be given. Acts 24:15; John 5:28, 29; Luke 14:14; 1 Cor. 4:5; 15:52-54; compare 2 Peter 2:9 with Job 21:30; Rev. 20:5-9.

4. The wicked receive their final punishment as they stand around the camp of the saints,— "the beloved city"—and then, and then only, will the wicked "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Luke 13:28. But previous to this time, the decree will have gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," and thus a "great gulf" will be fixed between the righteous and the wicked, so that neither class can pass over to the other; their cases will have been irrevocably fixed forever.

Here, then, we have the whole scope of the parable, both as to its meaning, and the time of its application. It is a warning to all who are inclined to place an undue estimate on worldly riches, that God is no respecter of persons, but of character; that he has "chosen the poor of this world, rich in faith," and not those who have been successful from a worldly stand-point; and that those who seek worldly riches and the applause of men, "have their reward" in the enjoyment of those things, while those who, for Christ's sake, are willing to suffer poverty and affliction, shall at the last enjoy "in Heaven a better and an enduring substance."

E. J. W.

MANY persons wonder why the rich man, in the parable of the rich man and Lazarus, is often spoken of as "*Dives*" (*di-vees*), since no name is given him in the Bible. The word "*dives*" is not a proper name, but is the Latin word for "rich," "a rich man." Pictorial representations of this parable, by the old masters, were named in Latin, "*Dives et Lazarus*," "*The Rich Man and Lazarus*." People who were unacquainted with Latin, knowing that Lazarus was the name of the beggar, supposed that "*Dives*" was the name of the rich man, and the title so acquired, has been continued to the present time.

E. J. W.

### The Prayer of Indolence.

A TEACHER was heard to pray earnestly in a teacher's meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say, Amen. And yet in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual. While it is true that however thoroughly the superintendent or teacher has otherwise prepared himself, if he has neglected prayer in his preparation, he will be still unfitted for his duties; it is also true that, no matter how much and how fervently he prays, if he does no more than this, his preparation will still be imperfect and incomplete; for God does not put a lesson already studied into our minds while we are asleep, nor use us merely as mechanical mouth-pieces through which to apply it to the hearts of the scholars. But he gives us the means, the gifts, and opportunities for ascertaining, understanding, imparting, illustrating, and applying his truth. We are to diligently and prayerfully use these means. If we refuse to do this, the failure and sin are ours; and no amount of word-prayers will ever atone for our failure just here.—*Exchange*.

### Perils of Ridicule.

I know of no principle which it is of more importance to fix in the minds of young people than that of the most determined resistance to the encroachment of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance; it is to toss courage and firmness to the winds, to combat with the mass, upon such subjects as these. But learn from the earliest

days to insure your principles against the perils of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life if you are in constant dread of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antique, however pedantic it may appear; do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait until it was breathed into him by the breath of fashion.

Let men call you mean, you know you are just; hypocritical, if you know you are honestly religious; pusillanimous, if you feel that you are firm; resistance soon converts unprincipled wit into sincere respect; and no aftertime can tear away these feelings which every man carries with him who has made a noble and successful exertion in a virtuous cause.—*Sidney Smith*.

AN ignorant teacher is like a blind torch-bearer with an unlighted torch; he holds it up, but it gives no light, and he does not know it.

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OAKLAND, CAL., FIFTH-DAY, MARCH 30, 1882.

### Correct Ideas of Burden Bearing.

GAL. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ."

Verse 5: "For every man shall bear his own burden."

The apostle Paul was decidedly a reasoner. A mind as logical as his would not find it difficult to preserve consistency either of statement or conclusion. Certainly he would not contradict himself in writing two sentences so nearly connected as are the above quoted from his letter to the Galatians. And yet were all the "burdens" of life alike in their nature, and to be borne under like circumstances, we could see no consistency in the two verses.

In looking around we shall find three kinds of burdens to be borne; viz., those which we can and ought to bear with or for one another; those which we cannot bear for one another; and those which we ought not to bear for one another.

The first, referred to in verse 2, are burdens which are laid upon us as servants of God; those which fall upon us because we are the followers of Christ. These are the scoffs, scorns, insults, hatreds, persecutions, losses, and injuries, we receive or suffer as Christians. Such we should bear for each other's sake, not only as a duty, but as a joyful privilege.

As a duty, because it is enjoined by our Saviour; it is to follow him in his labor of love, who suffered not for himself, but for others. It is the manifestation of the spirit of the gospel; the spirit of disinterested kindness—the opposite of all selfishness.

As a privilege, because it is suffering for Christ's sake; rather, it is suffering with him. His servants are his representatives, and what we do to or for them, we do to or for him. Matt. 25:40. Paul rejoiced in his sufferings for his brethren, because he thereby filled up that which was behind of the afflictions of Christ, in his flesh, for his (Christ's) body's sake, which is the church. Col. 1:24. No doubt all the disciples regretted through all their lives that they "forsook him and fled" in the hour of his betrayal. It was a sore trial to the flesh then, but what a record would it have been for one of them to stand boldly by his side, and prove the anger of the Jews and the power of the Roman soldiers for the sake of their Master—the holy Son of God! What a privilege it is to suffer with Jesus!

And there are some burdens which we must bear alone; no human aid can reach us in the struggle. These are the burdens of personal duty; of self-denial; of cross-bearing; of overcoming our besetments and passions. These, perhaps, the apostle referred to in verse 5. Divine grace can assist us in the work, but grace will not do our work for us. Overcoming is a heart work, a life struggle. God will do great things for us—more than we can conceive; but he will not do for us what he has commanded us to do. Grace will enable us to obey; but it will not remove the obligation or necessity therefor.

And again there are other burdens which we ought to bear alone; these are the burdens of our own wrongs. If we suffer as evil-doers, we have no right to throw the burden on our brethren, on the church, or on the cause of God. But alas! all these have to suffer when the professor of godliness turns aside from the narrow path.

We should suppose that all would be ready and glad to bear the reproaches and persecutions which fall upon the servants of God for righteousness' sake; that they would esteem it a privilege, as Paul did, to suffer for the body of Christ on earth; and that they would instinctively shrink from bearing reproach with them who are reproached for evil-doing. But the reverse is very frequently the case. It often happens that the godly is left to suffer alone for his devotion to the cause of Christ, without an eye to weep for his sorrows, or a heart to pity or sympathize in his afflictions; while he who is chastised for his unfaithfulness to duty, and bears a burden of his own wrong-doing, is the object of pity, and receives the strongest sympathy.

That this is very often the case, we all know. But

why is it so? What can be the motives actuating professed Christians to take such distorted views of duty, and to suffer their sympathies to be so perverted?

The reason is found in this: that such professing Christians lose sight of the declarations of the word of God, and estimate things by a worldly standard. "The reproach of Christ" is a commodity of no value in this world; it is avoided by the worldling as something positively injurious; and very many professed followers of Christ are so imbued with the spirit of the world, that they, too, fail to discern its worth. They deal so little in it—it is so slightly interwoven into their religious experience, that they do not recognize it when it is presented before them. They move with the world; they love what the world loves, and despise what the world despises. But let them know that if they do not repent and turn away their hearts from the world and worldly things, they will sink and perish in the world's destruction.

Such professors, having wandered far from Christ; having lost their affection for his cross; the spirit of sacrifice and self-denial having died out of their hearts, they are blinded to the claims of moral worth, and see no beauty in the pure principles of Heaven. Their feelings and sympathies readily blend and harmonize with selfishness and worldly-mindedness. There they find their level. And if, as Paul says, when one member suffers all the members of the body suffer, we are almost compelled to believe that these are no longer members of the body of Christ, they seem so perfectly indifferent and unfeeling while his chosen ones are suffering for his cause and name's sake. They love their ease. The world is so filled with iniquity that there is but little reproach attached to sin; and that is so easy to bear, they choose it instead of the reproach of Christ.

We may therefore set it down as a truth that the direction of a person's sympathies is one sure indication of his standing as a Christian. And it becomes every one of us to watch our sympathies with jealous care, and know that they move in harmony with the Spirit of Christ. When he or his cause suffers in the person of his followers, let us stand by their side; let us bear the reproach with them; let us suffer in their persecutions; let us rejoice at the privilege of bearing their burdens, that so we may fulfill the law of Christ; and though the selfish and carnally-minded may be ashamed of us now, Jesus himself will not be ashamed of us in that day when kings and mighty men will try to hide from his face.

In that day the decisions of the present will be reversed. The honors of this world, its wealth and glory, now so highly prized, will then be worthless. The reproach of sin, now so light, so little cared for, will then be so heavy as to sink its possessor into despair and perdition. The reproach of Christ, now so lightly esteemed, yes, so generally despised, will then prove of infinite worth.

Who, in that day, will regret that they suffered with Christ? Who, in eternal ages, will not rejoice that they were permitted to bear a part in his afflictions? Who would not feel eternally reproved by the wounds he bears, if they should choose the path of selfishness and ease? Let us throw all our feelings and sympathies forward into the Judgment, and try to view things now as we shall view them in eternity. If Jesus has his representatives on earth, let us do to them as we shall wish we had done when we shall be called into his presence. Now we have a little time and opportunity left to "suffer with him." It will soon be past, and the reproach of Christ cease forever. May we so bear the cross as to share the glory which shall follow.

### The Law is Right.

AN article recently fell under our notice in which a professed minister of the gospel finds fault with the law of God because "it never justifies for sins."

The statement is correct; the law never justifies. It is not the province of the law to pardon. It is "a rule of right," or of right-doing. It is holy, and just, and good. Of course it condemns sin. But should any complaint be entered against the law on this account? Are we to understand that those professedly Christian ministers who find so much fault with the law, would like the law better if it did not condemn sin? They seem not to be aware that their course gives rise to a just suspicion that they love sin better than they love the law. If the law approved of sin their objections would not exist.

We do not think it is a defect in a law to oppose and condemn wrong. It condemns, but cannot justify. About the *means of justification* or forgiveness there can be no possible controversy. But what about the *need of forgiveness*? Paul says: "By the law is the knowledge of sin." It would certainly appear that they who oppose the law because it is a reprover of wrong, dislike to have their conscience troubled!

But if they succeed in putting away from their thoughts their frequent violations of the law of God, and refuse to have the knowledge of their sins brought to their minds, it will be only that their disappointment shall be more complete in the coming great day. "Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment." Eccl. 12:13, 14.

Now there is option—there is the opportunity for a choice; then there will be none. Now men may shut their eyes against the claims of the commandments of God; then those claims will be pressed upon them with terrible force. Now they may set their hearts to do evil, and choose the pleasures of this world; then the glory of this world will have passed away, then earthly hopes will have died, and evil will appear in all its enormity. Sin looks pleasing now; then it will appear hateful, as it is—always is—in fact. May the Lord help us all to be wise in time, to bring ourselves into harmony with the holy law of God, that the law may not stand against us in that day when God shall bring every work into judgment. May the precious blood of Christ cleanse us from every trace and stain of sin, that we may be "accepted in the beloved" in the coming day.

### Ill-gotten Goods.

"AND Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank." Ex. 16:19, 20.

Though the people murmured against the manna after using it sometime, it was not so at the first. They were hungering in a desert land, and they were prepared by these necessities to receive it with thankfulness. And we may remark that they were not the only ones that have received with thankfulness the benefits of God's grace when they felt their need, and grumbled after they had enjoyed them awhile. But we say, At first they gladly received it, and prized it as a precious gift from the God of their Father Abraham. How, then, must they have been astonished to find a quantity of this much-prized provision, carefully set aside for future use, turned into a loathsome mass of crawling worms! Why was this? It was because they had disregarded the order of the Lord? It was ordained of him that it should be preserved only for Sabbath use, to put a difference between the seventh day and the other days of the week. It was a part of his plan for magnifying this sacred institution among his chosen people; and the course they pursued would, if successful, have obliterated this distinction, and brought the Lord's Sabbath down to a level with other days.

God does not change. His ways are equal. He does not audibly speak in the hearing of all men; but what he says, all men should regard. He does not work the same miracles in the sight of all; but what he does is for the benefit and faith of all. He often gives illustrations of his will regarding the children of men, and we are expected to apply them to our times and circumstances. This corruption of the manna was not for them alone; it was to show us how God looks upon the goods we gather and treasure up without respect to his will. How many consult their own tastes, their own convenience, their pride of possession, in saving worldly goods, instead of seeking the mind of God. Goods so acquired, whether little or much, are as great abomination in the sight of God as was the putrid manna.

"A little that a righteous man hath is better than the riches of many wicked." It was because they feared to trust God from day to day, that they laid up manna contrary to his will. Many will pray with great complacency and apparent faith—"Give us day by day our daily bread"—if they have a good stock on hand; but if, in the providence of God, their store fails, anxiety, fears, and doubts, take possession of their minds, and they forget the prayer—just when it is needed. There is sometimes much self-deception hid under a profession of faith, and covered up with words of prayer. "When the Son of man cometh shall he find faith on the earth?"



## Dimanche.

From *Les Signes des Temps*.

## I.

*Dimanche ought not to be used in the French Bible in translating Rev. 1:10.*

AN Italian correspondent calls our attention to Rev. 1:10, "I was in the Spirit on the Lord's day," or as most French translations read, "I was in the Spirit on *dimanche*." As the word *dimanche* is the proper name in the French language for the first day of the week, our correspondent thinks this passage a conclusive proof that the first day of the week is a sacred day. But this argument is not valid as we will now show.

John said only this: "I was in the Spirit on the Lord's day," but he did not define which day of the week this is. The Lausanne Bible translates this literally: "I was in the Spirit on the Lord's day." This is a just translation for it exactly expresses the original, without adding anything to it or taking anything from it. But most other French translations say that John was in the Spirit on *dimanche*, by which they make John assert that he was in the Spirit on the first day of the week.

But it may be asked, Does not the word *dimanche* signify Lord's day? and if so is it not a proper word to be used in the translation of Rev. 1:10? We answer that *dimanche* probably signifies Lord's day, though some eminent authorities assert that the word is derived from the Latin *dies magnus* and signifies simply great day. But *dimanche* is the name which the French language assigns to the first day of the week and as this name is generally understood to signify Lord's day, we will raise no question that such is its proper meaning.

But though the first day of the week has borne the name of Lord's day during many centuries, it did not bear that name in the time when John had his vision, nor did it receive this name so far as can be shown from history until nearly the close of the second century. Therefore it is in the highest degree unjust to translate the term Lord's day, used by John, by the word *dimanche*, which is the definite name for the first day of the week. It is the same as making John say, "I was in the Spirit on the Lord's day which is the first day of the week."

## II.

*The first day of the week did not bear the name of Lord's day when John had his vision.*

But it is said that by the term Lord's day, John must have meant the first day of the week, because that day was familiarly known in his time by that name. But this statement is absolutely false as we will now show. There are eight instances in the New Testament in which the first day of the week is mentioned, and in not one of these is the day called Lord's day, nor is it called by any other sacred name. There are also numerous instances in the fathers in which the first day of the week is mentioned before the year 200, but in none of these is it called Lord's day. If these statements are true they effectually disprove the assertion so often made, that the first day of the week was familiarly known in John's time by the name of Lord's day, and that for this reason he used the term Lord's day without telling what day he meant.

We come now to the testimony. It is asserted that the first day of the week received the name of Lord's day from the apostles, because Christ rose from the dead on that day. No one can know this to be a fact except from the testimony of the New Testament. We will therefore quote the different instances in which the first day of the week is mentioned, giving them in their chronological order.

Matthew wrote his gospel A. D. 41, about ten years after the resurrection of Christ. If the first day of the week was the Lord's day, Matthew must have known it. He mentions the day in connection with the resurrection of Christ; but, though this event is supposed to have given the day the title of Lord's day, he calls it only by the name of "first day of the week." Matt. 28:1.

Twenty-six years after the resurrection of Christ, Paul wrote his first epistle to the Corinthians. If the first day of the week possessed a sacred title, Paul must have known it, and it was very important that he should recognize the day by that title. But he also calls the day simply "first day of the week." 1 Cor. 16:2.

Luke wrote his gospel A. D. 60, about 29 years after the resurrection of Christ, when the title of Lord's day, if it belonged to the first day of the week, certainly needed to be placed on record in the New Testament. But Luke mentions the day in connection with the

event which is supposed to have made it the Lord's day, and yet like Matthew and Paul, he calls it simply the "first day of the week." Luke 24:1.

Three years after writing his gospel, or thirty-two years after the resurrection of Christ, Luke wrote the book of Acts in which he once mentions the first day of the week. Acts 20:7. Many assert that on this occasion Luke mentioned the day in order to establish its sacred character. If so he had the strongest possible reason to give to the first day of the week, the title of Lord's day, if that title belonged to that day. But he called the day simply the "first day of the week."

The next year after Luke wrote the book of Acts, Mark wrote his gospel. This was A. D. 64, about thirty-three years after the resurrection of Christ. As the other sacred writers had neglected to call the first day of the week by the name of Lord's day, it was certainly very important that Mark should not forget to give this title to the day if the title belonged to it. But he twice mentions the day, giving it no sacred title, but calling it simply "first day of the week." Mark 16:2, 9.

These are all the instances in which the day is mentioned in the New Testament, before John was banished to the isle of Patmos; for the gospel of John according to the general testimony of the ancient writers, was written after his return from that island. It is certain therefore that the day was not known by the name of Lord's day previous to the vision of John at Patmos.

## III.

*The name of Lord's day was not revealed to John in his vision as the title of the first day of the week.*

But it may be said that the name was revealed to John as the proper title of the first day of the week in his vision at Patmos, and that John conferred this sacred title upon a day which as late as the year 96 had been known only as the first day of the week. But if it be true that John was instructed by revelation on that island to call the first day of the week the Lord's day, he would have said, "I was in the Spirit on the Lord's day which is the first day of the week." Instead of this, he says, "I was in the Spirit on the Lord's day," and leaves us to learn from the Bible what day the Lord claims as his day.

But we are not yet done with the testimony of John. A few months after his vision on the isle of Patmos he returned from his banishment and wrote his gospel. In that gospel he twice mentions the first day of the week. If he received instruction at Patmos to confer the title of Lord's day upon the first day of the week, we shall certainly discover that fact when he mentions the day in his gospel. But though he speaks of the day twice in his account of the resurrection of Christ, he follows the example of the other sacred writers and calls it simply the "first day of the week" and nothing else. John 20:1, 19.

We have thus given the eight instances in which the first day of the week is mentioned in the New Testament, and they furnish the most conclusive proof that that day was not known by the title of Lord's day in the time of the apostles. Two things are established by this examination of the New Testament. First, that no sacred writer called the first day of the week the Lord's day. Second, that John could not have been instructed to confer the title of Lord's day upon the first day of the week, for if that had been the case when he used the term Lord's day in Rev. 1:10, he would have defined it to mean the first day of the week; or when he wrote his gospel a few months later and in that gospel twice mentioned the first day of the week, he would have connected with that name the sacred title of Lord's day.

(To be Continued.)

## Evading the Truth.

BY ELD. R. F. COTTRELL.

STRANGE as it seems, men who profess to believe in God—"that he is, and that he is a rewarder" of all according to their works—will still trifle with his laws, and fancy they can shirk their responsibility and escape the scrutiny of his all-seeing eye, because they cannot see things as they are plainly expressed in the word of God. They dare not trifle with human laws and expect to escape punishment on a plea of ignorance; but in respect to the divine law, they think it makes no difference if it is not obeyed with exactness. But for fear that they may be compelled by the force of convincing arguments to see the glaring falsity of their position, they will not hear or read.

But what will it avail them in the Judgment, that,

when they might have learned the truth, they shut their eyes and said they could not see? Their flimsy covering of a falsehood cannot hide them from the piercing view of the Almighty. They must be aware of this, if they do believe in God. Hence we must conclude that, notwithstanding they profess it, yet they have no living faith at all.

This is the great difficulty—it is want of true faith. The Jews rejected Christ in his first advent for want of faith in the Scriptures they professed to believe. While professing faith, they were infidels. Just so it is now. Thousands are in a similar condition—professing faith, yet closing their eyes and their hearts against the truth, the present truth, the only truth which can sanctify and save them. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8, Campbell's version says, "And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of man comes, will he find this belief upon the earth?" *This belief*, that is, the faith that Christ is suddenly coming to avenge his elect—to slay their persecuting enemies, and save them.

Oh, that professed Christians had faith in Christ!—that they believed his promise that he will come again, and that he will appear to the generation that have witnessed the promised signs. If men had living faith they would obey the word and keep his commandments. But for want of faith they evade the law of God, and hide behind their own ignorance.

"Though ample views of truth they once have got,  
They shut their eyes and say they see it not."

But all is naked and plain to the eyes of Him with whom we have to do. We shall be judged according to our opportunities. If we have improved them, well; but if we have been "willingly ignorant," there is no excuse.

## Behold!

I RECENTLY heard a Wesleyan Methodist minister preach from the passage, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He remarked that when the word "Behold" is used in this way, we may be sure that something of peculiar importance and demanding special attention, is about to follow.

It at once occurred to my mind that if the principle thus laid down was allowed to have its perfect work, there would be no danger of the doctrines of the Second Advent and the Restitution being cast into the shade, or lost sight of; for in the Apocalypse, from which the text was taken, the following passages are found: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "And I saw a new heaven and a new earth. . . . and I heard a great voice from heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

If the minister was correct in the rule of exegesis which he announced, then the coming again of Christ and the new creation are "of peculiar importance, and demanding special attention;" and it is not surprising that John Wesley should publish a sermon on the words, "Behold, I make all things new."—*H., in Millennial News.*

THE Czar has refused to confirm the recommendation of the Commission on the Jewish question, in favor of compelling the Jews to quit the rural districts, on the ground that such expulsion would almost ruin agriculture, and that the recommendations are generally conceived in a vindictive spirit.



## The Missionary.

### WHEN THE HARVEST IS WON.

OUR field is the world: whether sowing or reaping,  
Or gleaning the handfuls that others have passed,  
Or waiting the growth of the seed that with weeping  
On rocky and desolate plains we have cast;  
Yet each for his toiling and each for his mourning,  
Shall some time rejoice when the harvest is won,  
And know, in the flush of eternity's morning,  
That the toil, the reward, and the glory are one.  
—Selected.

### The Way to Work.

THE formation of such habits as will mold the character and make it acceptable to God, is the essential part of the Christian religion. The redeemed will finally be saved because they have formed righteous characters. As the physical system partakes of the nature of the food which sustains it, so our characters are affected by what our minds feed upon. If a person dwells upon unbelief, darkness, doubt, and wickedness, his conscience will become defiled, his imagination impure, and his whole character will bear the impress of these evil principles. Those who will be translated when Christ comes in the clouds of Heaven, will be those whose whole souls desire Heaven and heavenly things. Honesty, moral integrity, and uprightness, will be the themes of their meditation and their delight.

Our publishing interests are the right arm of our power. To engage in the dissemination of the knowledge of present truth is to directly co-operate with angels and with the Spirit of God. Let the mind become absorbed in this work, and it will elevate the soul. That which is impure, unlovely, evil reports, and the like, will fade from the mind; an anxiety to benefit others will take their place, and thus the character will become Christ-like.

In view of these facts, the work of the colporteur and the canvasser becomes closely allied to that of the ministry; for the canvasser who is successful in the sale of our publications must come in close contact with other minds, and learn how successfully to reach the people. He would have very poor success, could he not gain the confidence of the persons whose patronage he solicits. If he be unable to avoid giving offense either by words or deportment, he should conclude that he has mistaken his calling, for he will inevitably meet with a failure. He must be pleasing in his address, meeting incivility and insult with a kind and courteous spirit.

Whatever the character of the work offered for sale by the canvasser, he becomes inspired with the subject it contains. If it treats upon some worldly topic, he partakes of the same spirit. It is his theme by day and by night. Not a few canvassers have embraced the Sabbath, but, like many ministers who have come into our ranks from other denominations, their former experience, instead of fitting them to engage in this work, has given them a wrong mold of character. When the Illinois Conference voted to give a brother in that State a license he said, "If you want a Presbyterian sermon, I can give one; but I am too old to change my habits so as ever to preach present truth and interest the people." "Putting new wine into old bottles" works no better in the nineteenth century than in our Saviour's time.

There are scores of young men and women in every Conference who might gain a valuable experience by canvassing for some useful work. It would be a stepping-stone to some greater field of usefulness. The introduction of the truth by lawful means into any family, is a work worthy of the aspirations of any Christian. All cannot preach, but there are many who would become successful preachers by having an experience in dealing with minds, and in awakening an interest in the truth sufficient to create a sale for books and periodicals treating upon it. In fact, there are many ministers whose usefulness would have been far greater had their social faculties been cultivated by canvassing. However, the benefit derived depends very much upon the nature of the book for which they canvass.

To become imbued with the spirit of that which would lead the mind away from God, would wholly unfit the person for usefulness in his service. There are works not denominational, but yet useful, which would give the right mold to the experience thus gained.

The health reform sustains the same relation to the cause of present truth that the right hand

does to the body. Publications upon this subject can be canvassed for, and in this way a missionary spirit encouraged; also there is no better work for this purpose than "Thoughts on Daniel and the Revelation." We have a special work to do, a specific object before us, and we hope that none will be turned aside from those paths which will make them useful in the cause of our divine Lord.  
—S. N. Haskell, in *Review and Herald*.

### Ship Missionary Work.

[THE following is the letter to which reference was made in a note in last week's SIGNS. Let our workers read and take courage.—ED.]

SHIP MORAYSHIRE, SOUTH VALLEJO, }  
March 12, 1882. }

MR. AND MRS. PALMER—*Beloved in the Lord*: With gladness I embrace the opportunity of fulfilling your request and my promise to write to you from this place. How my soul doth magnify the Lord in that, through his special providence and abounding grace, we were led to meet each other. His ways are mysterious to us. He leadeth the blind "by a way that they know not" to his light and liberty. My beloved brother, the steward, is indeed a sharer with me in being thus privileged to magnify the Lord. Before we called—effectually by obedience—he answered; while our minds were willing to obey, he heard, and gave us the favor mentioned: our meeting with you.

Dear brother, you told us that evening on which we last met at your residence, that your household was also gladdened. But had you seen us two last night before the Lord, acknowledging his holy Sabbath day—whilst we did indeed mourn our long protracted neglect of that day in the past, though we were seeking to be guided into the truth as to the fulfilling of the whole law—had you been present with us, I say, your joy would have been full.

As I write in all sincerity, I am persuaded that it will be a means of comfort to you to hear of it. Since I last parted with you I had a long interview with the Captain, during which he asked what I thought of the doctrines advanced in the papers, etc., which you brought. I replied: They are all strictly in accordance with divine revelation; that the almost universal neglect to observe the Sabbath day according to the Scriptures, and the substitution of another day in its stead, whether by pope, priest, or minister, is anti-Christian, and a grievous sin against a holy God; and is willful disobedience on the part of those who neglect or refuse to hear the faithful warnings of those who, at great sacrifice, are standing out against the wrongs perpetrated in the Christian church. He said he was sorry that he was ill when you called. The steward was present, and we both felt assured that the Lord has begun to direct his heart in union with our own, in will and desire to obey the fourth commandment. With such a disposition, his position and privileges will providentially be a help to us. We are grateful to our kind and loving Father, knowing he is able to subdue any remaining opposition, and lead our employer to fully see his privilege and responsibility. The Lord is indeed good unto all that call upon him in truth.

How clear is the account by J. W. Morton, in reference to the divine appointment of the seventh day; also, his own convictions and experience. How the prevailing ideas concerning the immortality of man and the sleep of the dead are overturned. The steward had a severe struggle on that point this morning, but when he came to me, on stating that our life is hid with Christ in God, the light came at once. He is perusing the "Ministration of Angels." The origin of Satan, etc., is now, to my mind, made as clear as the sun, while previously I had been in a state of confusion in reference to the power of the opposing forces of evil, or rather, the power of the prince of darkness. How needful that we should know with whom we fight in order to get the equipment necessary to resist his power. How essential it is for us to know and to submit to the will of Him who provides for us the whole armor of God, teaches us how to use it, invites us to put it on, so that we may be able to withstand Satan's wiles.

Dear brother, I have long felt that the Lord had called me by his grace to battle with the principalities and powers of darkness, and it is now clear to my mind that he has led me by spe-

cial providence. Surely I shall never again think anything by way of chastisement grievous.

I have no word from home yet. Do pray that all may get right in that direction.

With thanks for past favors, we remain,

Yours in the Lord, DAVID YOUNG,  
GEORGE GOULD,  
STEWART DAILEY.

### Northern Europe.

WE are busy at the printing office trying to get copy ahead for the paper and to replenish tracts that are sold out. I intended to return to Moss first, as some people there are favorably affected by the truth, but circumstances seem to demand some labor in Sweden, and I have decided to go there first. Next week, the Lord willing, I shall start in company with Bro. Rosqvist.

Bro. R. has had a taste of the severity which a church clothed with the power of the State can exercise. He has been punished as a heretic by those would-be orthodox churches that pretend to explain the meaning of the Bible, and wield the sword of the law against offenders. And the end is not yet. Bro. R. has again been summoned to appear before the court in Grythytted on the second day of March, this year. The law on this point is now arranged so that he can be accused and punished every time he preaches where he has once been forbidden to do so. \* \* \*

Another priest stated that he would rather have a diocese full of habitual drunkards than to have to deal with those miserable temperance folks. He feared the people would be self-righteous when they abstained, and it is a sad fact that this idea is quite common. What a blessed work to snatch souls like burning brands out of such a fire!

In Denmark, Bro. Brorson is laboring patiently from place to place. He is still in Sjælland. There are many open doors, and a few souls have been gained. Bro. K. Kristensen has also labored with some success in the northern part of Jylland this winter. Bro. Berg is doing a good work in the vicinity of Drammen and Holmestrand, Norway, scattering our publications, and Bro. Ström is laboring acceptably in this place. Dear brethren, pray for the work in Northern Europe.

Christiana, February 4. J. G. MATTESON.

### Georgia.

WE held a two days' meeting in Brooks Co., Ga., on the first Sabbath and Sunday in February. The meeting was appointed for the purpose of organizing a Seventh-day Adventist church, but after talking the matter over, it was thought best to put it off a little longer. Under all the circumstances, we could not at that time enter into an organization. I preached six discourses and visited from house to house, instructing the people all I could. I am convinced that much good was done; and I hope soon to organize a church there with from twelve to fifteen members.

Perry, Houston Co., March 3. WM. F. KILLEN.

### Farmington, W. T.

HAVING to discontinue meetings in Farmington on account of small-pox, I went six miles out to Dutch Flat school-house and held a short series of meetings. As a result eight are keeping the Lord's Sabbath. These are near enough to Farmington to belong to that church. There are now forty-two names on the covenant, and some are observing the Lord's day who have not signed the covenant. The Methodist minister gave two opposition discourses on March 5th which helped us much. The no-law pamphlet of S. C. Adams, of Historical Chart fame, has been distributed lately, which has also helped us. I had reviewed its positions before it was circulated. May the word of the Lord mightily grow and prevail.

A. T. JONES.

INDIANAPOLIS has 150 Sunday-schools and 300 saloons. As a result in ten years she has had 6,000 conversions to Christ, and 50,000 arrests before the mayor's court for drunkenness. She has had 400 graduates in the public schools, and 750 graduates out of the grog-shops into the penitentiary.—*Signal*.

TRAINING the hand and the eye to do work well leads individuals to form correct habits in other respects.



## Temperance.

### He Could not Reach the Brake.

THERE is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream he started from the top of the mountain, with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along on the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger from the headlong speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the lines would be to give up all control over his frightened horses, and he made another and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road, and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Upon one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going, would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage, but alas! it was of no use! He could not reach the brake!

Who has not known men who were on the down grade of intemperance, and who could not reach the brake?—whose destinies were freighted with the lives of near and dear friends, whom they were bearing down to lives of misery and disgrace, but who could not reach the brake!—who saw wealth, honor, love, happiness, being left behind them in their flying descent, but who could not reach the brake!—who saw before them the yawning abyss of eternal death for themselves and their children, but still they could not reach the brake!—*Christian at Work.*

### Pat Flanigan's Logic.

"PATRICK FLANIGAN," said the district attorney, one day in court, "stand up and plead guilty or not guilty to the charge the commonwealth has preferred against you."

When Pat had complied with the polite request thus made by the officer of the law, the attorney proceeded to read from a paper in his hand a very graphic description of a certain transaction in which Pat had been engaged a few days before.

"What say you? Are you guilty or not guilty?" asked the attorney.

"I'm not guilty of half thim things you've read to me," said Pat looking at the Court; "but I did have a bit of a row last Saturday was a week. An' I dunno just what I did; for ye see I was stavin' dhrunk on the manest corn whisky yer honor iver tasted."

"But, Patrick, we never tasted it," said the judge, while a smile lurked in ambush behind the grave, judicial countenance.

"Sure, now, don't ye, though?" said Pat, with a look of mingled surprise and incredulity. "Well, thin, ye ought, jist once, to know how it acts, an' to know how to pity a poor fellow that does. Sure, yer honor grants license; an' how do ye know the mischief yer doin' to honest men like meself unless ye take a dhrink now and thin, jist to see how it makes a man behave hisself?"

"Who gave you the liquor, Patrick?" asked the Court, on a voyage of discovery.

"Well, I dunno wat's his name," said Pat, too honest to turn informer, while a gleam of true native humor twinkled in his eye. "But I know I seed a license hangin' behind the bar. Ye see, judge, I was wroughtin' for the city, in the streets, jist close by, an' I was droughty; an' it was so handy I wint in an' took a dhrink that ortent to have hurt a baby, an' in tin seconds I was crazy dhrunk, an' that's all I remember till nixt mornin' whin I was boardin' at Sheriff Ryan's hotel."

"But," said the Court, "you are charged with

perpetrating an aggravated assault and battery on Mr. S., the hotel-keeper."

"Well, your honor," said Pat, "if I did, I only gin him back jist wat's in his own whisky. An' if yer honor hadn't give a license I wouldn't 've bin dhrunk; an' if I hadn't been dhrunk I wouldn't 've got into the fight; an' if I hadn't got into the fight I wouldn't 've bin here this mornin', onyhow."

This was a process of reasoning new to the Court. It was a self-evident truth dressed in plain clothes; and while the law was with the Court, Pat evidently had all the logic, and here summed up the mischief of the license system in a few sentences.—*Sel.*

### Don't Smoke.

DON'T smoke any more, my friend; you can always hire a Chinaman to do all that kind of dirty work, and he can do it better than you, and stay out with the pigs, and you can go in the house among clean people.

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.—*The Rescue.*

All very good except the slur upon the poor Chinaman, who is not so addicted to smoking and drinking as his more highly civilized neighbor. John is a bad opium smoker, but that habit might have been eradicated from China if her Christian neighbors had not compelled the introduction of opium into the flowery kingdom. In the Great Assize which is coming we fear the "Melican man," will not so far outweigh "the heathen Chinees" as he now thinks.

### Weak Ankles and Awkward Gaits.

TAKE the most recent fashion of shoes. The heel of the human being projects outward, or rather backward, and gives steadiness to "the sure and certain step of man." But fashion has decided that the heel of the boot or shoe shall get as near the center of the instep as possible. Instead of the weight of the body resting upon an arch, in the modern fine lady it rests upon pegs, with the toes in front which have to prevent the body from toppling over. Then the heel is so high that the foot rests upon the peg and the toes; the gait is about as elegant as if the lady were practicing walking upon stilts. In order to poise the body on these two points a bend forward is necessitated, which is regarded as the correct attitude of the "form divine." It is needless to say that there are few ankles which can stand this strain without yielding, and it is quite common to see young ladies walking along with their ankles twisting all ways, or perhaps with the sole of their shoe or boot escaping from under the foot and the side of the heel in contact with the ground. With such modern improvements on sandals (which allow the feet perfect freedom and play), the present mademoiselle, when she attempts to run, is a spectacle at which the gods—well not quite that, but at which her mother might well weep.—*Good Words.*

### Lead Poisoning by Cosmetics.

THE death of a young lady in New York, from lead poisoning by the excessive use of cosmetics, has called out from Dr. Hammond the statement that the case was not an uncommon one.

"Lead poisoning," he said, "occurs more frequently than is generally thought. The public rarely hear of such cases. It is only once in a while that cases like that of Miss Blanchard at-

tract the attention of the public outside of the medical profession. The use of any kind of cosmetics, even if not habitually indulged in, is attended with danger. There are very few, if any, that do not contain white lead. This poison is used in the manufacture of face powders, face washes, and hair dyes. Minute particles enter the skin, and are taken up by the blood and communicated to the system. It produces various effects. Paralysis, colic, prostration of the nervous system, and insanity are among the most frequent results of its introduction into the system. A very distressing case came under my notice a few days ago, in the wife of the Governor of one of the Western States. She had been in the habit of using a certain hair dye—I forget the name at the present moment—which contained white lead in a large proportion. She became hopelessly insane, and death ensued finally. Another case was that of a young lady who used a so-called 'bloom of youth.' In this case paralysis preceded death."—*Christian Advocate.*

### Increase of Beer-Drinking.

"THE consumption of malt liquor in this country has increased over 100 per cent. in ten years. 'During 1880,' says the *Retailer*, the organ of the brewers, 'taxes were paid on 13,374,000 barrels, or 414,000,000 gallons.' This is equivalent to about 150 mugs for every man, woman, and child in the country. Leaving out the females and children, this vast quantity represents 600 glasses a year for each male over twenty-one years old in the United States. At five cents a glass this beer manufacture of 1880 brought \$375,000,000, or about \$7.50 per capita for every man, woman, and child. This is a quarter more than the total expense of running the United States Government."

THE Missouri Grand Lodge of United Workmen, recently in session in St. Louis, passed a resolution of great significance. It came up in the form of a question upon the admission of saloon-keepers and bartenders into the organization. It was claimed that these men were in constant danger of losing their lives at the hands of the very characters who patronize them, and, according to the Supreme Medical Examiner's report, the saloon-keepers were largely in the lead on the list of deceased members, many of the class being taken off by consumption. The debate was spirited, and when the vote was taken the resolution that no saloon-keeper or bartender be admitted to the brotherhood, was carried by a large majority.

A PROPOSITION was made by some interested or tender-hearted persons in Kansas to reimburse the liquor sellers for the damage sustained by them in the passage of the prohibition amendment. Governor St. John was accordingly waited on by a committee and asked if he would sign a bill making such provisions for a committee to investigate and report the sums that should be paid. He replied that he would do so if the bill also contained the provision that the same committee should also investigate how many paupers, orphans, and maniacs, had been made, how many homes ruined, how many waifs, and tramps, are cast upon the world by the traffic in Kansas. "If," he said, "in balancing the account, you find that the State owes the traffic anything, it shall be paid to the last cent." Nothing further was done with the reimbursement measure.—*Censor.*

THE following is from a friend at Waukesha, Wis., and explains itself:—

I heard a leading citizen of Waukesha say last night, in the presence of a multitude, that "the city had received \$1000 this year for whisky or saloon license."

"As one of the results, I have held four inquests on the bodies of four men, who were all citizens of this place, and all died from the effects of liquor bought on the authority of these licenses! Two committed suicide, and two, father and son, lay down on the railroad track and were crushed by the incoming train. Four men, soul and body, for \$1000!" When will our people awake to the enormity of the sin they are committing in licensing people to sell rum?—*Lever.*

HE who can plant courage in the human soul is the best physician.



## The Home Circle.

## LOVE IN ALL.

NAME the leaves on all the trees;  
Name the waves on all the seas,  
All the flowers by rill that blow,  
All the myriad tints that glow,  
Winds that wander through the grove—  
And you name the name of Love:  
Love there is in summer sky,  
As in light of maiden's eye.

Listen to the countless sounds,  
In the wind that gayly bounds,  
O'er the meads, where, on the wing  
Bright bees hum and linnets sing.  
Pat of raindrop, chat of stream,  
Of their song, sweet love's the theme:  
Love there is where zephyr skips,  
As in breath of maiden's lips.

In the west, mild evening glows;  
Angel's fingers fold the rose;  
Silvery dews begin to fall.  
Crimson shades to shadow all;  
Holy Nature veils her face;  
Earth is lost in heaven's embrace—  
Love is in an hour like this,  
As in guileless maiden's kiss.

Go where, through the voiceless night,  
Trips fair Luna's silver light;  
Hear of Nature's pulse the beat,  
Like the tread of unseen feet;  
See from out the lambent north  
Shimmering arrows shooting forth:  
Love is in a meteor's start,  
As in throb of maiden's heart.

Love's the essence of all things;  
'Tis from love that beauty springs;  
'Twas by love, creation first  
Into glorious being burst:  
Veiled in maiden's form so fair,  
I do worship thee in her.  
Spirit sweet—all else above—  
Love is God, since God is love!

—Chambers' Journal.

## The Boy Who Was Not "Sensitive."

TWO BOYS, almost young men, were standing before a closed shop-door in earnest debate. It was a half-holiday, and Ned Grey was teasing Morris Parker to go with him on a barge up the river to a firemen's picnic.

"No, Ned; there are, as you say, some grand fellows going, but you know we can't keep away from Tom Allen's set; he won't let us; and they all drink."

"You need not care for that; you boast that you aren't afraid ever to say 'No!'"

"I don't mean to *boast* about it; but it is true I can say 'No' to an invitation to drink any hour of the day or the night."

"Well, you aren't *sensitive*, and I am. I can't bear to set myself up for somebody with extra-fine notions and so seem to cast reflections on other people; and it *hurts* me to be made fun of and sneered at. You never do seem to feel that; some folks never are *sensitive*. It is good; I wish I had been made that way," said Ned.

Morris colored; he considered himself, and with reason, a boy of quite as much fine feeling as was Ned, who many times had spoken in this way.

"Perhaps you would not think some things *worth* feeling now if you had felt more in the past—if you had felt *half* what I have."

"Tell me your life, Methuselah," said Ned, with a careless laugh.

"Sit down a minute, then, on that box and I will," said Morris; and Ned sat down.

"I was born in G—, fifty miles from here. My father was an educated gentleman in the fullest sense of both words. He was a lawyer. But he drank. For years he managed to conceal it from everybody but mother. She did everything for him a woman could do, but if she had not had a small property secured to her in a way he could not appropriate, she would have come to want. By the time I was nine years old I realized that father earned little or nothing and that mother spent hours crying alone in her room. I had the loveliest little sister Bess you ever could imagine. I never saw any fancy picture half so pretty. She had long, floating yellow hair and the strangest blue eyes, with long, jet-black lashes. Father was very proud of her, and always kind to us both; but then we had really never seen him drunk. When he came home intoxicated mother must always have got us out of the way. Well, one day she had gone away from home and father returned at a very unusual hour. He was going on business to L—, a large city near our town.

Bess and I teased to go, and he took us along just as we were—Bess with her little straw hat stuck full of flowers, I remember, and her pretty hands all strawberry stains. We got to L— early in the day and father attended to his business. We followed him up and down long stairs until we were tired and hungry, for it was a hot June day. About noon Bess said she wanted 'something cool to eat—some nice frozen pudding;' she meant ice-cream. Father discovered then that he had only a little money in his pocket. He had come off in haste, and our tickets had taken his extra change; but he had enough for a *cheap* lunch for us all, he said. He looked about and saw a saloon and took us in. It was cool and neat—just like all such places; they make me deathly sick when I glance in even now. They were just *out* of ice-cream, the waiter said, but had sent for some. Wouldn't we wait a minute? Then he asked father to have a drink of something. From the little I knew I was alarmed, and little Bess, too, was quick enough to begin begging him away. 'Papa, papa, do let us go on; by the other corner I saw such nice cake, and I am very *hungry*; we don't want the cream so much as *cake* and *meat*, papa.'

"It wasn't any use; he had found a man he knew standing at the bar, and they drank together, and father forgot he hadn't much money and paid for all they drank. They talked and laughed, and at last tried a new drink the bar-keeper joked them about. Bess began to cry, and father remembered, perhaps, that he had nothing to pay for anything more and in shame hurried us off. He said he was 'so sorry,' and if 'poor little sister was very hungry' he would pawn something. She said: 'No, no, papa; let us go right home!'

"She looked all white around her lips, and it was very hot; but we both were afraid to be left with father, and longed to get him home. He had begun to talk and roar and laugh before he left the saloon. Soon he staggered and mumbled and pulled us here and there, or half tumbled over us. People began to stare and whisper; boys jeered and yelled, 'Hi! hi! Old Topsy!' I tell you for two high-spirited children it was pretty hard. We *felt* it. Bess was like a little woman; she said: 'We must get him right to the station, and he may wait there until the train comes. In the depot we can sit each side of him and hold him up straight. She looked like a little broken white lily in the blazing sun as she said it. A policeman insisted upon arresting him, but when we pleaded with him he was very kind and went to the corner near the depot with us. We got there at last, and father went to sleep. Bessie kept getting dizzy, and said the benches and the stove were swimming in the air. There was a refreshment-table in the room with great sugar-sprinkled buns and cool milk for sale. It seemed as if we must have some, but when Bess put her little stained hands in father's pockets she could not find one penny; the bar-keeper had the last. I make more of this because I can't bear to tell the—Well, two or three trains came in at once. We waked father up to go and see which was ours for G—. He could not think at first and staggered about; then he got into a great hurry, and tried to be very smart and appear to know just where we were to go. He was half ashamed and half crazy. Little Bess thought he knew where to go when we got out by the tracks. A man pushed me one way. Father must have started and sent her ahead another. An engine started, a train backed; I heard people groan and others cry, 'Where?' 'Who?' I rushed with the rest, and I saw—O Ned! You think I haven't any *sensitiveness*! Was it just the cruel great iron wheels that had crushed my beautiful little sister's body into a mass of blood and broken bones? Wasn't it the brandy in my father's brain that sent her little feet straight under that backing train? and you wonder I can *stand* being sneered at when I say *I hate it*! I did not know what it meant until a brakeman picked up a little straw hat with a wilted pink rose in it; then I don't remember how we ever got home or who told my mother. Poor mother! who left Bessie happy as a queen in the quiet garden at home.

"That was not the end of trouble, either; but it was the end of my father. He drank to forget—drank, drank, drank. It did not kill him, but it made him almost idiotic. A year after he was put in a ward in a lunatic asylum. For three years I went with my mother once a week to see him. People used to ask why she took me, and she always said, 'That my boy may learn to hate

his father's murderer. In old times some of a murdered man's family vowed to slay the murderer. I want Morris to give his life to hunting down the devil of intemperance.'

"We took that poor silly creature, sitting mumbling to himself, grinning or crying from one day's end to another, cakes, fruit, anything he asked for. Sometimes he would say 'Give Bessie some, Bessie likes cake!' And this is the reason, Ned, I am not afraid to say 'No.' But it is no reason why I should not feel some things."

Ned's eyes were full of tears. He got off the box, and, grasping Morris' hand, said: "I will stick to you hereafter, and you stick to me. I don't go off to any drinking spree this day."—*Annette L. Noble, in Youth's Temperance Banner.*

## Deacon Barnes' Sunday.

"BEAUTIFUL, beautiful," mentally ejaculated Deacon Barnes, at the close of a sermon on heaven. "Those are my ideas exactly."

And so enrapt was he with his thoughts, as he passed out of the church, that he forgot to ask lame old Mrs. Howe to ride home with him, as was his custom.

"Perhaps it is just as well," he thought, "for she is a worldly old woman, and would probably have drawn my thoughts away from heaven."

At the dinner table his son exclaimed, "Oh, father, I have a situation at last."

"Have you forgotten that it is Sunday, John?" asked his father, sternly. "Don't let me hear any more such talk."

John ate his dinner in silence. How could his situation be a wrong thing to speak of on Sunday! He was so thankful for it that it seemed to come from the hand of God. God knew all about the restless months in which he had answered an advertisement a day.

When the minister gave thanks in church for all the mercies of the past week John's heart gave a grateful throb, and he determined anew to acknowledge God in all his ways.

John ate his dinner in silence, while his father thought about heaven.

In the afternoon Mr. Barnes' nephew, a stranger in the place, came over from his boarding place opposite, and sat on the piazza, talking with John.

"I can't allow this, Tom," said Mr. Barnes, coming to the door with the Bible in his hand. "You must not sit here breaking the Sabbath. Go back to your boarding house, and read some good book."

Tom started up angrily, and spent the afternoon fishing and bathing with an old colored man, his only other acquaintance in the place, while Deacon Barnes sat in a large rocker on the piazza, with a handkerchief over his face, and thought about heaven.

Presently his two little granddaughters came out on the piazza with a large picture book, and sat down near him. There was a flutter of leaves, and a great deal of buzzing as the little yellow heads bent over the book, and finally they laughed outright.

"Children, where is your mother?" sternly demanded Deacon Barnes, springing to his feet.

"Upstairs, putting baby to sleep," they answered, both together.

Deacon Barnes strode into the hall.

"Ellen! Ellen!" he shouted, "I should think you might keep these children quiet on the Sabbath. They won't allow me to think."

Ellen had been awake all night with a fretful baby. She had hushed him, and had just fallen asleep when her father's voice aroused her, and awoke the baby.

"Please send them upstairs," she said wearily.

And all the sultry afternoon she amused the three children in a close upper room, while her father rocked and fanned himself, and thought about heaven.—*Sel.*

## Public Morals.

"THE smoking car is one of the greatest nuisances of modern times. It never ought to be allowed. It is the den of utter nastiness. No gentleman ought to be content to ride in one. Even if a man uses tobacco, he ought to have self-denial enough to ride for an hour without yielding to the temptation to indulge in the wasteful and useless habit of smoking. There ought to be a decided toning-up in this matter.—*New England Methodist.*



## News and Notes.

—After promises of clemency, Russia has resumed her severity on the Nihilists.

—The *Levant Herald*, an English daily newspaper, has been suppressed at Constantinople.

—The Proctor House on Kearsarge Mountain, N. H. has been burned. Loss, \$75,000; no insurance.

—News from Dublin, Ireland, says: There can be little doubt that Fenianism is terribly rampant here.

—Paris despatches say: In a gale on the Algerian coast two barks were wrecked and fourteen persons drowned.

—The House Committee on Naval Affairs recommend an appropriation of \$2,500,000 to complete unfinished monitors.

—Owing to a strike of 700 moulders at Troy, N. Y., nearly all the shops have closed, throwing 2,000 men out of work.

—Henry Wadsworth Longfellow, America's great poet, died at his home in Cambridge, Mass., on the afternoon of March 24.

—Sixty houses and fifty outbuildings at Baesenfa, and two hundred and forty-eight houses at Saks, Austria, were burned March 27.

—There was a thunder storm at Los Angeles, March 13, attended by a cloud-burst which filled a dry canyon to the depth of seventeen feet.

—It is thought that Sergeant Mason will be pardoned. The "sober second thought" is to the effect that the sentence is needlessly severe.

—The entire square of the business portion of McArthur, Ohio, was burned March 24, the fire starting from a defective flue. Loss, \$200,000.

—A freight train on the Cumberland and Ohio broke through the bridge near Clifton Forge, killing the engineer and fireman and injuring several others.

—March 25, there was a sand-storm of unprecedented severity at Merced, Cal., in the San Joaquin Valley. The same day there was a thunder storm at Tucson, Arizona.

—The electors have taken a friendly suit against Bradlaugh to compel him to perform his parliamentary duties. It is hoped they may introduce the question and obtain a decision of the law court.

—A bill to grant money to Prince Leopold was opposed with considerable strength in Parliament. The English are losing their love of paying large sums to support a rich and numerous royal family.

—Cadet Whittaker, whose case at West Point made him famous, has been released from arrest, the verdict against him being set aside; he has also been dismissed from the Academy for deficiency in studies.

—Richard Smith's Temperance Convention at Columbus, O., passed resolutions urging the Legislature and Government to adopt the Smith amendment to regulate the sale of liquor and maintain the sanctity of the Sabbath.

—About 400 arrests were made in San Francisco on Monday for violations of the Sunday law. Nearly 800 had been arrested previously. There's fun ahead for the lawyers if a tithe of these cases ever come up for jury trial.

—The murdering of wives is becoming alarmingly frequent. We give no accounts of these crimes, too horrible to relate. The number might not be so large if the murderers were treated as criminals, instead of being lionized by silly women.

—The distress in the lower Mississippi country not only continues, as the waters are not abated, but is likely to increase, as the decaying carcasses of drowned animals and the miasma from the deluged districts will breed distempers as the water dries up.

—March 23, at Philadelphia, a tugboat exploded her boiler, killing four men. The captain was blown over the house tops into Water Street. Immediately a fire broke out which burned one tug, a railroad passenger and freight station, and many other buildings were injured.

—A very severe hailstorm visited Lexington, Ind., and Wheeling, W. Va., on the 27th. Also buildings were blown down at Evansburg and Pittsburg, Pa., the same day. Also near Macon, Ga., the same day, a tornado destroyed much property and injured many persons.

—An explosion of gas occurred in the Laurel Run mines, of the Delaware and Hudson Coal Company, near Wilkesbarre, Pa., March 25. James Williams, fire boss, William Scoville, William Ashford, and two unknown miners in the pit at the time are supposed to be all dead.

—The Anti-Chinese Bill passed the House by a heavy vote, 177 to 65. It having been claimed that large numbers of Chinese can be landed in San Francisco before the law takes effect, the *Chronicle* gives a list of the vessels in the China service and their capacity, showing that no more than 9,771 can possibly be landed within that time.

—Ireland is not quiet under the laws for her relief. There have been continual disturbances in Galway between the Eighty-eighth Regiment (the Connaught Rangers) and the Eighty-fourth, an English regiment. Recently the Connaughts, assisted by a mob, attacked the picket of the English, and cheered for Ireland. There were several bayonet wounds received on both sides.

—At Plattsburg, (N. Y.) March 25, the railroad house, freight and passenger depot of the Chateaugay Narrow-gauge Railroad was burned. Two locomotives, a passenger coach, and two freight cars were destroyed. The loss is \$25,000. A boy named Lowell, twelve years old, was burned to death in the round-house. The station agent was dangerously burned by an explosion of a barrel of kerosene.

## Religious Notes.

—The Pope created seven cardinals, March 27, including Archbishop McCabe of Dublin.

—Dr. Lilienthal, an eminent Jewish Rabbi, of Cincinnati, has been stricken with paralysis, and there is no hope of his recovery.

—The League of Freedom bailed their members by the hundreds who were arrested in San Francisco for violating the Sunday Law.

—The commission appointed in Germany to revise Luther's translation of the Bible has held its last sitting and brought its work to a close.

—The Scottish United Presbyterian Church gathered in for foreign missions last year \$167,725, an advance of upward of \$15,000 on the previous year.

Dr. Kalloch calls those church members and ministers who speak in behalf of the Chinese, "Chinaphobists." Wonder where Dr. K. graduated in philology?

—A petition, numerously signed by the inhabitants of London, asking that museums and art galleries be kept open on Sunday afternoons, has been presented in the British Parliament.

—Dr. Jessup, of Syria writes that the Sultan has granted permission to Russian Jews to settle in Asia Minor, but prohibits them from entering Syria or Palestine on the ground that they might attempt to form a Judaic empire.

—News from London says: The Mansion House Jewish Committee reports that £64,000 has been received, of which £27,000 has already been voted for emigration and other purposes. Of 228 families assisted the majority have gone to America.

—At a San Francisco Sunday law meeting Judge Lake said: "This Sunday law is reasonable, for it allows citizens to do everything on a Sunday but go into these corner rum-shops." How any man who has read the law can make such a wild statement is a wonder to us.

—The authorities in San Francisco decided to make no more arrests under the Sunday Law, having too many cases on hand to handle. The friends of the law then besought the Commissioners to revoke the licenses of all transgressors. The officers finally changed their mind.

—Papers signed by 300 persons, including the Earl of Aberdeen, Samuel Morley, Canon Farrar, Fleming, Rev. Charles H. Spurgeon and 253 other clergymen, have been forwarded to Moody and Sankey at Glasgow, asking them to spend a year in London in evangelical work.

—From the North Indian mission of the Methodist Episcopal Church it is reported that there is a growing prospect that the whole Chumar caste, which embraces about half a million people, will ere long come over in a body to Christianity, which may be true, but we have but little confidence in these wholesale conversions, such as used to take place when a warrior embraced the faith of the church, followed by his fighting hosts.

—The *Pacific Churchman*, speaking of the prevalent sin of withholding means from the Lord's work, says: "Men talk of giving their hearts to the Lord, as though it was a sentimental impulse, an emotional excitement. \* \* \* Nothing can be more shallow or misleading than the prevalent notion that religion alone among all other interests, may be left to triumph or defeat, with no pecuniary resources but the scanty, precarious, and capricious contributions of its so-called friends."

—The *Occident* (Presbyterian), of San Francisco, severely criticises the creed as adopted by the First Congregational Church of that city, of which Mr. Barrows is the newly-elected pastor. It says the doctrine of the Trinity has been rejected; also that of the Divine sovereignty and decrees; of original sin; the relation of a world's ruin to the first transgression; that neither the word "atonement," nor the atonement itself is retained; and the doctrine of eternal retribution is left out. What is Congregationalism, anyhow?

—The San Francisco *Pacific Methodist* (South) says of the Sunday law: "We do not look for the fulfillment of our desires in the execution of this law. Its present form is weak and inefficient, and the opposition of capital and whisky is thoroughly organized and energetic. \* \* \* The campaign is to be carried on with active zeal. Mass meetings will be held, and every aid will be given to officers of the law. Political parties had better be careful of their platform in this direction. Any yielding or temporizing on this and kindred subjects will be resented by the better class of our citizens, who, in all cases, are the power in the land."

—The San Francisco *Jewish Times* takes issue with the Christian clergymen of the city who claim Sunday to be a divine institution, and avers that there is "nothing divine about it; that not one particle of authority for its observance as a Sabbath can be found in the New Testament, and that, in fact 'it had its origin with the mandate of Constantine, the 'cruel and blood-stained emperor,' as impartial history calls him.' The *Times* quotes the advice of Martin Luther to any upon whom

ascetic Sunday restrictions should be imposed, viz., "to ride on it, to dance on it, to do anything that will reprove this encroachment on Christian spirit and liberty," and adds that Major Whittle gave the Sunday law preachers some good counsel the other day when he told them that "what the people wanted was *less law and more gospel*."—*Call*.

—Speaking of the miracles of healing by faith, the *California Christian Advocate* says: "We could never understand why the very clear, positive, and final teachings of the New Testament could be satisfactorily set aside or entirely neglected by the church. It must be obvious to every candid Christian that Christ's miracles of healing were only the beginning of miracles that might be continued in the church. \* \* \* The healing of the sick through faith was common down to the age of Constantine. Justin Martyn, Irenæus, Tertullian, Origen, and Clement, all believed it, and some give instances of healing. The Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists, and Methodists believed it, and their ministers give instances of healing in answer to prayer. Richard Baxter, Edward Irving, and Thomas Erskine, all illustrious in God's church, believed and gave instances of such healing."

—The San Francisco *Chronicle*, speaking of "Prejudice" in general, says: Numberless heathen superstitions survive in the common life and religious worship of nations which have been Christian for many hundred years. Among the Lapps and the Finnish peoples of Northern Russia the religion of Christ seems like a foreign scion engrafted upon heathen tradition and native prejudice. The names of heathen gods and goddesses are perpetuated in our names of the days of the week. Monday will to all time be "Moon-day;" Tuesday, "Tiwes-day" (named from the Scandinavian god of war); Wednesday, "Woden's day;" Thursday, "Thor's day;" Friday, "Freia's day;" Saturday, "Saturn's day;" and Sunday, "Sun day," or the day of the sun. Our church worship perpetuates the memory of heathen temple service and sacrificial rites, and the modern pastor stands in unbroken line with the priests of ancient Greece and Rome.

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We have just received the following commendation of this work from an earnest Christian worker in Maine:—

HAVING read Dr. Geikie's life and works of Christ, I find it more interesting the farther I read; and when he introduces us to the trial and crucifixion of Jesus, one can almost imagine himself present to witness the cruel mockery, and the terrible scenes of Calvary. Although I am not prepared to indorse all that is said in the book, yet I think it the best I ever read of the kind. J. B. GOODRICH.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 30, 1882.

THE Sabbath-school lesson upon which comments are made on page 149, should bear date of April 8, instead of April 1.

PERSONS at a distance may think we make considerable of the Sunday Law of California. If they were conversant with the state of the case here they would not think so. The SIGNS does not give as much space to the subject as many of the secular papers do.

THE article entitled *Dimanche*, in this paper, properly precedes that published March 16, on the "Sanctification of the First Day of the Week." But that was translated for us by a friend, before we received the copy for this. We are thankful that our co-editor, "J. N. A.," is able to furnish his articles directly for the SIGNS. We have several now on hand.

### Another Terrible Explosion.

POWDER works in California are very unfortunate. Another explosion occurred, on the 27th, at Stege Station, on the Central Pacific Railroad, some ten miles north of Oakland. Five white men and six Chinamen were killed, and four white men fatally burned. This was the most terrible of the many explosions which have occurred on this coast; the descriptions of the scene just after the accident are sickening in the extreme.

### Acknowledgment.

WE have received from Senator John F. Miller his speech on the Chinese Bill in the United States Senate, for which we return thanks. It was an able speech, which won for him the congratulations of his fellow Senators and the thanks of his constituents.

But there is one point in which justice seems never to be done to the Chinese. Thus Mr. Miller says, "California for Americans and those who will become Americans." This would sound better if those intelligent Chinamen who apply for papers of naturalization were permitted to receive them. Thousands of people are naturalized in New York City knowing as little of, and caring as little for, our Republican institutions as the Chinese. Whether the Chinese would develop into as good American citizens as those, we cannot tell until the experiment is tried.

### Sunday Law Tract.

AFTER some delay another edition of our Sunday Law tract has been printed. It was suggested by the officers of the Publishing Association that the tract be enlarged, and made more fully to set forth our views, especially on the prophecies. But our time being all required on the paper at present, this is impossible just now. The demand for the tract is urgent. The missionary workers give good reports of its reception by the people, and of the influence it is exerting.

The Preface has been altered to suit the present state of the work, and a note added on page thirty-one. All the warrants issued in this city prior to the decision of the Supreme Court, have been withdrawn. Consequently Bro. White is no longer under arrest. But as our interest in this matter is neither *personal* nor *political*, but entirely of a *religious* nature, the fact of his release makes no change in the general issue; it does not effect any principle involved in this controversy. The agitation, as a political question, is on the increase, and will doubtless continue to increase until after the next election.

### The Sunday Law.

ARRESTS under the Sunday Law last Monday, March 27, in San Francisco, numbered nearly 400, the whole number in that city amounting to nearly 1,200. Trade in some kinds of business was considerably less last Sunday than on the Sunday before; but in general there was but little difference.

There seems to be a growing distrust in regard to this movement on the part of the most ardent friends of the Sunday interest. One minister in San Francisco declares that the law itself is inefficient. Dr. Hemphill

sees disaster in the distance. The *Bulletin* of March 27 contains the following notice:—

"Last evening, at the Calvary Church, Rev. John Hemphill spoke to his congregation on the Sunday law and the issues at stake. He presented many of the arguments which have become familiar by use in discussions recently. He said he was afraid that a mistake had been made by the friends of the Sunday law in bringing up the question for decision just at the present time. Circumstances at another time might be more favorable for success. He thought that the next Legislature would take measures to repeal the law. A majority of its opponents would in all probability be members of that body."

Major Whittle, the evangelist, after listening to two ministers who urged the rigid enforcement of the Sunday Law, said it would be better if the clergy preached less about the law and more of the gospel; that the present excitement about enforcing a State law will react disastrously to the churches.

It is generally believed that the officers who are now so busy making arrests, have little or no sympathy with the movement. They expect, and with reason, that the courts will be blocked with the great number of cases. At San Jose the League of Freedom has caused numerous arrests of persons in various branches of business, to offset the action of those who are directed by the clergy. This creates some bad feeling, but we do not know why it should, as the law is equally against all business, and open to all complainants.

Some still persist in declaring that the whole movement is against the liquor traffic, and that the law is only a temperance law. One man in San Francisco said the law only forbid visiting the corner saloons on Sunday! And this man was dignified with the title of Judge, which increases our astonishment at his statement. We would call their attention to one interesting fact: Not one of the Justices of the Supreme Court, in delivering an opinion of this law, made any reference to the sale of liquor on Sunday or on any other day of the week. Why was this, if it was an anti-liquor law? They treat it as an *anti-labor law*, made for the preservation of the Sunday-Sabbath. And such is its character.

## Appointments.

### Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. W. C. White, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

### Quarterly Meeting.

THE quarterly meeting of the Red Bluff District will be held at Vina, April 1 and 2. Bro. Briggs will be with us. Vina is the most accessible point for all our members. D. S. HEMSTREET.

Every one in this region who is interested in the Advent work ought to attend this meeting, as we anticipate an important and interesting meeting. The ordinances of the Lord's supper, and probably baptism, are to be administered. To begin with preaching at 11 A. M., Sabbath morning, at the school-house. E. A. BRIGGS.

### Southern California Camp-meeting.

THIS meeting will be held in Tulare County, commencing May 4, 1882. Further particulars as to the locality and other arrangements will be given as soon as made. It is expected that Elders Waggoner and Van Horn and Mrs. E. G. White will be there. Elder Healey contemplates making a visit East on business this spring; if so he will not be with us.

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

### Annual Meeting.

THE members of the Seventh-day Adventist Church of Oakland will please bear in mind that the annual meeting of the church will take place on Wednesday, April 5, 1882, at 7:30 o'clock, P. M. They will bear in mind also the necessity for general and prompt attendance, that the proceedings may be in all respects legal. W. N. GLENN, *Secretary*.

### State Quarterly Meeting.

THE California State quarterly meeting of the Tract and Missionary Society will be held at Oakland, April 22, 23. This will be a very important meeting and a general attendance is expected. Matters pertaining to the cause in this State will be considered, such as the distribution of labor, and how we may best improve our present opportunities by missionary efforts. All the directors, and as many others as can attend, are invited to be present and to remain to attend the annual meeting of the Publishing Association to be held April 24.

M. C. ISRAEL,  
Vice-President T. & M. Society.

### San Francisco.

THE church quarterly meeting will be held on Sabbath, April 1, at 11 A. M. The quarterly T. and M. meeting at 7 o'clock the same evening.

M. C. ISRAEL.

### District No. 1.

THE district quarterly meeting for District No. 1, will be held in Healdsburg, April 8, 9. A full attendance is requested.

R. A. MORTON, *Secretary*.

THE quarterly meeting of the Oakland T. and M. Society, and also that for district No. 7, will be held in the Oakland church, Tuesday evening, April 11. A good attendance, and a report from *every member*, is desired. Business of importance to the Oakland T. and M. Society will be attended to.

E. J. WAGGONER, *Director*.

ELDER I. D. VAN HORN will be at Fresno on Sabbath and Sunday April 8, 9, to hold meetings as the brethren may appoint. We delay one week beyond the time sent by letter on account of sickness.

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