

The Signs of the Times.

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The Signs of the Times.

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HOW LONG AND WHEN?

How long shall sin and Satan reign?
How long shall Death maintain his sway?
Oh, when will Jesus come again,
And sin and death be done away?

Oh, when shall earth behold her King?
Oh, when will Jesus take the throne?
His waiting bride to Zion bring,
And claim the kingdom for his own?

The earth still groans beneath the curse,
Entailed by our first parents' fall,
And every year is growing worse—
Sin's dire effects are felt by all.

Oh, when shall come the Prince of peace?
Oh, when will Jesus come to reign?
The fettered prisoners to release,
And break forever every chain?

—A. H. Rennie, in *Crisis*.

General Articles.

To Every Man His Work.

BY MRS. E. G. WHITE.

WHEN Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. To-day, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in his turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yet, how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

There are few who walk in the clear light of

God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be pre-occupied with the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty.

My fellow-Christian, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers, of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest-field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent.

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and in-

decision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were—as indeed it is—the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek—eternal life.

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1882 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God. Is not the record alarming? How many will have such an account to meet in the day of final judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us then, serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay.

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and to do the will of our Father in Heaven. Let the light of truth that has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith.

Many who set out well in the Christian life are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of Heaven. No human hand can erase one disgraceful blot.

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of and blotted out by the blood of the Lamb, they will stand in the ledger of Heaven to confront us in the coming day.

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses, or shall we speak of those things which concern our future life? Shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of char-

acter, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done."

The Law a Perfect Rule of Life.

THERE is a wide distinction in the Scriptures between *justification* and *salvation*. If we only had regard to *original justice*, there could be no difference; *i. e.*, if a man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the *rule* of justification is ever the same, the *means* are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the *means* of justification, it ceases also to be the *rule*. They do not judge of the law by its nature or original object, but from a partial view of the position of its transgressor. The law, as a rule of right, will *form* a perfect character, but cannot *reform* an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life—would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified." Rom. 3:21. So we are justified now "freely by his grace," entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. 3:25. Over these our future acts of obedience can have no influence or control.

It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But we are slow to believe that they who teach thus, realize how destructive is that view of every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to Scripture, and to all just reasoning. Ask the advocate of that theory, if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the true desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, If the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep

at the blind folly of mortals, it would seem that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine government as they would be ashamed to argue in respect to the government of the State; surely, this is enough to fill the heavens with astonishment.*

Some have doubted whether these acknowledged principles of right and justice, which are incorporated in human governments, will be enacted in the divine government; whether the gospel does not supersede them to some extent. To this we would answer in the words of Scripture: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite. There is no reason, there is not one passage of Scripture, to lead us to suppose that God will ever commute justice in any degree, nor for any reason whatever. The following facts show that we are warranted in claiming for God's law what we claim for human laws in case of pardon:—

Solomon refers the Judgment to the commandments of God. Eccl. 12:13, 14.

Paul says that though Christ is constituted judge, he will judge by the law. Rom. 2:12-23. Also, that the knowledge of sin is now by the law; that is, that the law is now the rule of action, though man cannot be justified by it, for reasons given. Rom. 3:9-23.

Let it be distinctly noted that a moral duty, whether it be called law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, will not justify. This is the teaching of Rom. 3:20, 21. It is singular indeed, that those who teach the abrogation of the original law, and its insufficiency to justify, and who hold that all that is binding in the law is incorporated in the gospel, really teach justification by law—by the same system that points out sin, which Paul calls "the law." This is contrary to reason, and to the apostle's words in Rom. 3:20. The truth is evidently this: The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor release the believer from obedience to it; nor does it incorporate law into itself so as to have a blending of the two in one. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness. Heb. 4:1. The law is moral; sin is immorality; the gospel is the remedy. Medicine may restore health, but health is not medicine. This matter may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. See Heb. 9:22; Rom. 3:25. And this is freely and exclusively by faith or grace. Hence, baptism may be a *gospel condition* of justification, because it is not any part of the original obligation or moral duty. If it were moral duty it could not be performed for remission of sin, simply because as such it would be required on its own account. So the commandment which says, "Thou shalt not steal," cannot be incorporated into the same system and take part in the work of remission, being itself a moral duty. How reasonable is the conditional plan which says, "Repent, and be baptized for the remission of sin." And how absurd it would be to read, Thou shalt not kill for the remission of sin; or, Honor thy father and mother for the remission of sin. It appears absurd, whether these be called law or gospel, to claim justification or remission through them. But they who teach the abrogation of the law, and the incorporation of these commandments into the gospel, are responsible for this absurdity. It belongs to their system.

In speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of *sins past*, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the *future life* of the

justified, he speaks in a different manner. Then he teaches to "work out your own salvation with fear and trembling." Phil. 2:12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Rom. 3; for no one could work out a justification for a past offense. There is, then, this distinction to be regarded: The gospel is a remedy for sin; obedience is a preventive of sin.

Now we cannot believe that God regards *future sin* with any more favor than he does *past sin*. And if he does not, it would be reasonable to expect that his plan of salvation contemplated *prevention* as well as *cure*; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. 8:7; by position, a sinner—in disposition, sinful. It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become involved again in sin and condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh," the carnal mind, "but after the Spirit." Rom. 8:4.

The following remarks by Andrew Fuller are pointed, and worthy of careful consideration:—

"An atonement has respect to justice, and justice to the law or rule which man has violated. If this be worthy of being traduced by a servant of Christ, it was worthy of the same treatment from his Lord and Master; and then, instead of being honored by his life and death, it ought to have been annulled, both in respect of him and of us. The doctrine of the cross, according to this view of things, was so far from being a display of the divine glory, that it must have been a most shocking exhibition of injustice.

"If the doctrine of the Atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated; and the very design of the Atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an Atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a fallen creature, that the sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are Christians we shall delight in it too; and

*This fault does not lie alone with those called Antinomians. All those who teach that Christ did not suffer the penalty of the law, and that his death did not meet the precise demands of justice, but was substituted for that demand, really subvert the law and justice of God, perhaps unconscious of the tendency of their views.

shall not object to be under it as a rule of duty, for no man objects to be governed by laws which he loves."—*Atonement of Christ, from the works of Andrew Fuller, pub. by Am. Tract Society, pp. 124, 160, 161.*

They who object to this as tending to salvation by works, cannot have looked deeply into the divine word. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us in subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sin, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, "it is God that worketh in us to will and to do of his good pleasure." We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well doing; keep the commandments of God; fulfill the righteousness of the law, etc.

Some have been troubled to harmonize Paul with James on justification; but we apprehend the difficulty grows out of a disregard of the distinction here noticed. Paul, in Rom. 3, is treating on justification by faith *for past offenses only*; while James is speaking of the *obedience of faith*. "By faith, Abraham obeyed." Paul also speaks of faith which works by love. Gal. 5:6. But neither Paul nor James says that works will procure the remission of past offenses, or that faith will save without works. There is no difference in this respect in their teachings.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. And as we do not make void the law through faith, so we do not supersede faith by obedience to the law; for that is through faith. The blood of Christ is our only refuge; his death opens to us the way of life. EDITOR.

Praise as an Incentive.

JUDICIOUS praise is an incentive to effort. Praise your children if they deserve it, and don't be afraid it will make them conceited; merited compliments serve rather to make persons satisfied with themselves and agreeable, than vain and overbearing. If your child is pretty, and not naturally of a vain temperament, it will do no harm to let her know you think so. Many a girl has been made timid and self-distrustful for life, because her parents thought it their duty to convince her that she was plain and unattractive. As a rule, those who have the greatest gifts and talents are not the ones who are best satisfied with themselves. They absolutely need encouragement from their inferiors, to buoy them up. A well-timed compliment does them good. It makes sensitive people wretched to have their defects pointed out and commented on, with no allusion to their redeeming virtues. As for men, they never make an effort they think will end in a failure; make a man think he can do what he undertakes, and he exerts all his powers, and will come off victorious in spite of many obstacles, and in face of all discouragements. If blame is needed, don't restrain it; but if you can conscientiously praise a well-meaning effort, do it. There is no knowing what good you will accomplish.—*Christian at Work.*

WANTED A MINISTER.—My dear —: O! by the way, if you learn of any one with energy, tearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy—let me know. Paul was much the kind of man we need. We want a man who knows all about the enemy; has some capacity for working miracles; is ready to be stoned; can teach the women, interest the children, make princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others, with the expectation that they will interest themselves in him; and in general, lead a forlorn hope of dependent followers.—*Scribner's Monthly.*

THE WEB OF LIFE.

My life, which was so straight and plain,
Has now become a tangled skein,
Yet God still holds the thread;
Weave as I may, his hand doth guide
The shuttle's course, however wide
The chain in woof be wed.

One weary night, when years went by,
I plied my loom with tear and sigh,
In grief unnamed, untold;
But when at last the morning's light
Broke on my vision, pure and bright,
There gleamed a cloth of gold.

And now I never lose my trust,
Weave as I may—and weave I must—
That God doth hold the thread;
He guides my shuttle on its way,
He makes complete my task each day;
What more, then, can be said?

Evidence Reversed.

BY ELD. G. D. BALLOU.

MUCH fault is found with the Bible, by a class of men who might justly be styled theological vultures, on account, as they say, of the scandalous character of its biographies. Occasionally, even professed religious teachers, in their feverish anxiety to pander to the godless sentimentalism of these days, tell us that much of the Old Testament ought to be expunged, on the ground that it is not fit to be read.

Now we will not stop to inquire why it is that this same class of critics never think to criticize the public press, in which are frequently found the most sickening details of crime, written with a special purpose to satisfy the vile cravings of impure minds; nor why it is that some of these critics will gratify their own tastes, by poring over this class of literature; but we will proceed at once to consider whether the manner in which Bible biography is written is an evidence for or against the Bible.

The Bible is either of divine or human origin. It was written solely by human agency or it was not. If it bears the marks of human authorship, we must conclude that it is entirely of human origin. If it bears none of those evidences which characterize the work of men, we must candidly confess that it did not originate with men. Let us see. The writings of men are never entirely impartial. When the historian is writing the life and character of his hero, how carefully he brings out in all its fullness each one of his good deeds; how he eulogizes his motives, and dwells upon the greatness of his character, and if he be possessed of faults how carefully the hand of charity covers them with the veil of obscurity. Or, if the faults are too glaring to be passed by unnoticed, what earnest efforts are put forth to excuse them. What volumes have thus been written to hide the deformities of human heroes.

If it is the life of an enemy which is the subject of discourse, with what distinctness the evil traits of his character are drawn out; with what apparent gusto all the vile deeds are paraded to the public view. And if perchance the individual had some good trait about him, it is forgotten in the effort to defame his character, or is cynically accounted for by ascribing it to some unworthy motive. But are there no impartial biographers? We will only say that profane history has yet to produce a single biography in which there is not more or less of gloss or coloring thrown around the character of the subject. Indeed, this partiality and bias is so universally recognized that no one of any experience ever reads a biography without making more or less allowance for the prejudices of the writer.

So much for writings which are purely human. Now can these same things be said of the delineations of character found in the Bible? Do not be hasty, but look them over carefully and see if you can discover any effort on the part of the writers to magnify the worthy and obscure the unworthy deeds of those of whom they wrote. Or, if they were bad characters, do you observe any disposition to enlarge upon the wrong deeds, or any apparent desire to prejudice the reader against such characters, or even to form an opinion for the reader other than he would gather from the plain unvarnished facts?

Is it not true that the most careful critic is not able to decide from the manner in which the character is handled, whether or not the writer was a friend or an enemy to the one of whom he writes? Do you find any excuses offered for any wrong

course of action? Do you discover any attempts to palliate crime or ignore mistakes? Is it not true that the good and bad deeds of Bible characters are quite generally told without note or comment? If a good man sinned, his sin is noted in plain terms, and there it is left. We are to decide whether or not his conduct was approved of God, not by what his biographer has said in praise or blame, but by the eternal moral principles found in the word.

And herein lies the excellence and reliability of the Bible: its delineations of character are trustworthy because impartial. God who sees not as man sees, and who is no respecter of persons, inspired the biographies found therein.

But suppose that the Bible bore the same marks of favoritism and dislike that profane writings bear; the present race of faultfinders would have had no Bible to abuse. It would have been buried long ago in the unfathomable sea of literature, not by the cavilings of critics, but by the universal consent of candid judgment.

Thus we see that that which was made the basis of serious objection to the Bible becomes, on thoughtful consideration, the very best proof of its genuineness. And so it is that all the caviling and ranting and raving of men who are anxious to abolish the Bible because of its moral restraints, may be swept away like cobwebs by a little candid examination.

Evolution, Is it a Science.

It is amusing, perhaps more so than folly ought to be, to see an ignoramus stand up and prate over evolution. It does not disturb him to remind him that nature seems to have gone out of the business of evolution. That is nothing. He can trace anything backwards, the horse to the time when he was five-toed, and the five-toed back to where he was web-footed, and the web-feet back to fins. But it is a sad thought that all upward progress has ceased. Evolution no longer evolves. Engravings of wheat and cattle and men found on the pyramids prove to us that none of these have changed. Four thousand years have gone by, and the first specimen of a better man does not appear. There is no sixth sense, or third eye, or winged shoulders, or telescopic eyes, nothing to show that we are links in the progression upward.

Nature has no longer a laboratory or a pattern shop, in which she is evolving better forms of anything. There is no such thing as a plant or grain or tree leaving off some of its habits and taking on new ones, so as to become a different order of thing. Strawberries are not approaching the size of water-melons. The fox, unmolested by traps and chains, is free to develop into something better, but he does not incline. The fact is, that which was built a ferry-boat, remains a ferry-boat, and what was built *Great Eastern*, will always be *Great Eastern*; and it is just as true that elephants never lose their trunks nor essay to carry more than one; the wild horse never affects a horn, nor do wild cattle abandon the fashion of two. The schools of mackerel never graduate whales. Catastrophes have occurred in which the lives of thousands of species have suddenly been arrested and the bodies of many have been preserved in stone. The surprise never yet overtook a creature that was on its way up higher into a new and unknown species, nor do any existing forms give any signs that they intend to invent new and untried organs. Neither is there any such thing conceivable that we can trace backward through the successive links of the progress of a species, without coming, at last, to the first link, which had no predecessor, and which could not have created itself. The whole system of evolution is without facts or even analogies to support it. Its wisest supporters are cautious not to make assertion; they say, May it not be so? It is reasonable to suppose, etc. All true science is based on facts; evolution is not so based, and it has no claims to be a science.—*Golden Censer.*

IN order to have any success in life, or any worthy success, you must resolve to carry into your work a fullness of knowledge—not merely a sufficiency, but more than a sufficiency. If you are not too large for the place, you are too small for it.—*James A. Garfield.*

"WHATSOEVER thy hand findeth to do, do it with thy might."

Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

THE historian thus describes this great religious change:—

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space."—*Scott's Napoleon*, vol. i, p. 172.

Again he says:—

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of PRIESTCRAFT, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the EXISTENCE OF THE DEITY to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the FIRST time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to DENY the most solemn truth which man's soul receives, and RENOUNCE UNANIMOUSLY THE BELIEF AND WORSHIP OF DEITY."—*Ibid.*, vol. i, p. 173.

A late writer in *Blackwood's Magazine* says:—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other more striking specifications still fulfilled in this power.

VERSE 37. Nether shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

The word for woman and wife are in the original the same; and Bishop Newton observes that this passage would be more properly rendered "the desire of wives." This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which that God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so, all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says:—

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified. If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent, in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward."—*Scott's Napoleon*, vol. i, p. 173.

"Nor regard any god." In addition to the testimony already presented, to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:—

"The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. The Supreme King, the God of the Jews and the Christians, is but a phantom. Jesus Christ is an impostor."

Another writer says:—

"In August 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fear-

lessly held in the French nation. Massacres and the reign of terror became the most horrid."—*Smith's Key to Revelation*, p. 323.

"Herbert, Chaumette, and their associates, appeared at the bar and declared that God did not exist."—*Alison*, vol. i, p. 150.

At this juncture, all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The Sabbath was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remain to be performed by the comedian Monvel, who, as a priest of Illuminism, said:—

"God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your existence? The whole ecclesiastical establishment was destroyed."—*Scott's Napoleon*, vol. i, p. 173.

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient eye foresaw and noted on the sacred page when it pointed out a kingdom to arise which should exalt itself above every god and disregard them all?

VERSE 38. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both positions. But it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; and they did not intend to introduce any movement which would increase devotion or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposite of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1794 the worship of the Goddess of Reason was introduced, and is thus described by the historian:—

"One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in a solemn procession, singing a hymn in praise of Liberty, and escorting as the object of their future worship, a veiled female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshipped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."—*Scott's Life of Napoleon*.

In introducing the worship of Reason, in 1794, Chaumette said:—

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of reason—this animated image, the masterpiece of creation.

"A veiled female, arrayed in blue drapery, was brought into the Convention; and Chaumette, taking her by the hand—

"Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom—Vail of Reason."

"At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the Convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to take the place of the Deity. Then she was elevated on the high altar, and received the adoration of all present.

"On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, 'Vive la Reason!' and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnoult, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'—*Ibid.*

Truly, this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given:—

"We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic."

Hebrew Manhood.

In nothing is real manhood better seen than in right choice.

This quality embraces many others. It embraces faith such as Abraham's, that staggers not at the promise of God but stands calmly, as he did on Mount Moriah, and with clear eye looks down on the ages and comprehends the grand unfolding of Messiah's kingdom. Without such a broad, extensive view of human affairs, how could he have risen to the grandeur of his choice to slay his son,—even his only son Isaac, the child of promise, from whom the Messiah was to descend—rather than to doubt the truth or deny the authority, of what he knew to be the divine word?

This quality, of choosing great ultimate ends, those ends which determine character, embraces temperance and sobriety, even spirituality of life; it involves the subordination of all selfish, earthly and low appetites and passions to spiritual ends.

How could Daniel have risen to such heights of character in the choice he made, if he had not first "purposed in his heart, not to defile himself with the portion of the king's meat, nor with the wine which he drank;" and subsequently, to say to the bribing spirit of Belshazzar, "Let thy gifts be to thyself and thy rewards to another, yet I will read the writing unto the King and make known to him the interpretation?"

It costs something to make noble choices in life; for they run counter to all the lower and more animal tendencies of our nature. It takes courage and fortitude—real bravery—negatively and positively, to take such moral ground as our higher nature is capable of and as God calls us to occupy. It takes great fortitude and patience to submit to some things—more bravery than it does to fight them. See Job with calamities raining upon him—family swept away, flocks destroyed, friends arrayed against him and mocking him in an affectation of friendly interest, his body a nauseous, ulcerous mass; and yet from the spirit of the afflicted man there arises no curse against God. His lips are a barred and bolted gate against ungodly murmurs. I think he is the greatest hero in the ancient world. Your Cæsars, and Pompeys, and Hannibals, and Alexanders are a band of red-handed cravens beside this one pure, brave spirit who sings from out his living sepulcher, "Though he slay me, yet will I trust him." Then see those three young men in Babylon, who, upon the plain of Dura, before the flashing glory of Nebuchadnezzar's idol dare to stand alone under the fiery, jealous scrutiny of

a whole kingdom, and see their way leading directly to the open door of a gleaming sevenfold heated furnace, rather than deny the God of Israel.

Surely no man can surmount the summit of their moral choice, without courage sublime enough to bring wandering angels from the seventh heaven to behold the sight, and the Son of God, from the throne of the Eternal to share with them their furnace throne and make of the very crackling flames the gleaming robes of their coronation day.

Talk of manhood! What is this of which men become possessed when they are able to subordinate all the powers of the lower nature and all the fury of the elements, all the vengeance of heathen princes and all the jealous rage of Satanic opposers, and put it all under their feet, and thus posited calmly rise into the very companionship of the Son of God. The moral altitude of such men is grander than that of the angel whom John saw in the apocalypse, who "stood upon the sea and upon the earth and lifted his hand to heaven and swore by Him that liveth forever and ever, that there should be time no longer;" and yet the Old Testament—the book which some wise souls fancy they have outgrown,—abounds in its instances of men who have subordinated everything, even life itself, that they might rise to the grandeur of such a choice. There is Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Gideon, and Barak, and Samuel, and David, and Elijah with his seven thousand companions who did not bow the knee to Baal, and multitudes of whom, in that ancient time, they were the mere representatives, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens;" these all "obtained a good report through faith."

They are simply our elder brethren in the same great fight, our companions before whom was put the same moral option, of gaining this world or the world to come.—*Rev. H. C. Mabie, in Hebrew Student.*

The Sabbath-School.

Incentives to Labor.

WHEN the believer enters upon the life of faith, he is animated and encouraged by the hope of reward. This meets him at the very outset of his Christian career, and gives a peculiar character and aim to all that he does. He is in a "race," and looks for the "prize." With singleness of aim, he "runs" that he may "obtain;" and can say, with the apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He is in a conflict, and hopes to gain the reward of the conqueror, to whom are given so many promises of honor, or of privilege, or of power—as of a right "to eat of the tree of life, which is in the Paradise of God;" or to receive "the white stone;" or to sit with Christ upon his throne. He has a trust of "few things," and is encouraged to be faithful by the hope of being rewarded with the rule of "many things." He sows seed, with the expectation of a harvest to remunerate his toil. He reaps that he may receive wages. He surrenders present advantage, as Moses, having "a respect unto the recompense of reward." He endures the "light affliction which is but for a moment" that he may have wrought out for him "a far more exceeding and eternal weight of glory." He sojourns in tents here as a stranger, that he may reach "the city that hath foundations, whose builder and maker is God." "Through faith and patience" he endeavors to "inherit the promises." He suffers, that he may reign with Christ. He labors, that he may "enter into rest." He prepares for meeting with Christ, and looks for his appearing, that he may receive the crown of glory. He makes his earthly experience anticipative of the reward of Heaven.

These rewards, and the expectations founded on them, have been encouraged by God himself. The industrious pursuit of them is not, therefore, unbecoming; it is the fulfilling of the law. Of course the mercenary aim is not the ruling motive of the true believer. He labors from love; but so

long as he is constituted as he is, he is susceptible of the hope of reward, and is stimulated by the prospect. There is nothing sinful in the desire. Our Lord himself felt its influence support him in his darkest, sorest, heaviest hour. "For the joy that was set before him, he endured the cross, despising the shame." The apostles felt the power of the promised reward. St. Paul entered into it with ardor, and was moved by it to more devoted action. Even at the last he could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The illustrations afforded in Scripture show that there is a reward for services done to the Lord and to the needy in his name. The alabaster-box has its constant fragrance, the widow's mite has its perpetual value, and the cup of cold water given to a disciple in the name of a disciple, shall in no wise lose its reward. He that converteth a sinner from the error of his way, not only saves a soul from death, and hides a multitude of sins, but receives his reward, and is glorified among those who have "turned many to righteousness," and on that account "shine as the stars for ever and ever."

Sabbath-school teacher! your work has its record in the court of the All-observant and Just. It will have its reward also from him. Your teaching and your usefulness to others will not stand in lieu of regeneration of heart. You cannot purchase Heaven by works of righteousness. You are not more fit for glory because you labor in the school and train the young in the way they should go. You must be saved by faith in Jesus Christ for the remission of sins, and by the washing of regeneration, and the renewing of the Holy Ghost. But your faithful, prayerful efforts to do good, for the love you bear to Jesus and your desire to save souls, will not be lost sight of, or passed over, or be unrewarded.—*Steel.*

Manner of Illustration.

TRUTH is most interesting to children when illustrated by striking examples, because they then see the whole force of it in its practical bearing. Certainly we have in the records of our Saviour's teaching, a variety of inimitable specimens of the mode of giving the most effective instruction in this way. Let the teacher try the experiment, and see which affects his class most seriously—a solemn lecture on the love of God to sinners, and their obligation to love him in return, or the story of the "prodigal son," or of the "woman which was a sinner," and who met our Saviour in the house of Simon.

The manner of illustrating lessons may be such as entirely to destroy the force and pungency of the truth they contain. The child may be amused, and even instructed, by the illustrations, while he loses sight of the truth itself, or is entirely unaffected by its exhibition; while, on the other hand, truths and principles may be enforced with great sincerity and zeal, and yet with such a cold and uninteresting manner as to weary and disgust the child's mind; and his ear becomes accustomed to sounds which, like those of the whistling of the wind, or the distant waterfall, only lull him to sleep.

It is the way of some teachers to state incidents, biographies, etc., from the Bible, in more common language than is used in the Scriptures; preserving the entire truth of the inspired narrative, adding nothing to it, nor derogating from its dignity by low or trifling language.

One of the best modes of impressing Scripture incidents is to ask the scholars to repeat them in their own language. As we before remarked, every one knows how many simple facts narrated in the Bible are misunderstood or overlooked, until a more emphatic way of reading them suddenly sets them forth in an intelligible manner.

Illustration, in the manner of the parables, will sometimes be very useful; but it needs to be simple, short, clear, and founded on familiar things. Facts also strongly enforce truth, particularly if they have fallen under our own observation. The first question a child usually asks is, Is that true? The next, Did you see or know it?

Anecdotes of children, especially of those about the age of our own scholars, showing different characters under various circumstances; permitting the children to bring written answers to questions proposed by the teacher; getting them

to prove or disprove certain points from Scripture; appealing to their observation; and especially the constant use of a reference Bible, will all be found useful auxiliaries in teaching.

Finally, simplify and repeat—repeat and simplify. The best mode is to give your instructions in the plainest language, and to question the child much on every point. There is no mode of urging the mind to effort like that of putting to it a plain question; and there is no way so good as this for ascertaining what part of our instructions have not been understood.—*The Teacher Taught.*

Get Near Them.

A WELL KNOWN educator says, that if you want to influence the young, you must get near them. Just as it is in the world of physics, the force of attraction varies inversely as the square of the distance. That accounts for the fact that often the inferior in capacity and attainments exert a greater influence than their superiors. They get near to the person to be moved. He who desires to act on a child's heart must not have his head among the stars. He must come down into the child's world. He must put himself into the child's place in order that he may be able to speak effectively.

To get into a boy's heart, as some one has well said, you must get the boy-heart into you. Then you can bring him up with you into the thoughts and feelings of a man.—*National Teacher.*

THE teacher should remember that he teaches as much by his actions and his daily life, as by his words. Prepare this lesson carefully.

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OAKLAND, CAL., FIFTH-DAY, JUNE 1, 1882.

"Please Notice."

THIS is marked on the margin of a paper sent to us by a friend. The paper is printed in Kansas, by "holiness believers," who ignore all ordinances as carnal, and interpret Scripture, according to their own claim, by the light of the inspiration within them. And, as is quite too usual with that class, they make sad havoc with the word of God, "following their own spirit and have seen nothing." Eze. 13.

The article marked to be noticed is an effort to prove that Christ did not command baptism in water, but that, to the contrary, baptism was one of the carnal ordinances which Christ took out of the way. Now, really, we see very little use of noticing such vagaries. The careful and reverent reader of the Bible cannot be affected by them, and we fear their authors have too little regard for sober argument to be influenced by any reason drawn from the sacred pages. However, being requested, we will briefly notice the article.

The writer says that "water means Christ himself." It might be satisfactory to him to read Acts 8, when the evangelist acted under the immediate direction of the Spirit of God, thus: "And the eunuch said: 'See, here is Christ; what doth hinder me to be baptized?'" "And they both went down into Christ, . . . And when they were come up out of Christ." And so in other places. But we are not prepared to accept such travesties of the word of the Lord. And this is but a specimen of the manner in which Scripture terms are wrested from their evident intent.

Quoting mark 10 : 29, 30, the writer adds:—

"Christ here excludes all ceremonial rites. For when he says there is no man who has left all—wife, father, mother, children, etc., but who shall receive in the world to come eternal life, he certainly gives us to understand that it required no additional ceremonies to make us perfect."

There is no method of exposition which more shamefully abuses the holy Scriptures than that here adopted. It is true that baptism would be excluded from the list of Christian duties, by such a construction of the text, and so would scores of other requirements found in the Scriptures, but not found in this text. Such a use of the words of Christ is worse than childish—it is irreverent. It would shut out the Lord's supper, also, which Christ certainly instituted and commanded. To justify his expositions against the undeniable practice of the apostles, the writer says:—

"But I am told the Apostles baptized with water and commanded it.

"The apostles had very much to contend with ancient prejudices. It was very hard to believe that Christ's kingdom should be an entirely spiritual kingdom, revealed by the Spirit [Eph. 3:3-6], and that the new dispensation should wipe away 'the law of commandments contained in ordinances,' and that Christ reconciled both Jew and Gentile 'unto God in one body by the cross, having slain the enmity thereby.' [Eph. 2:15, 16.] It is therefore not to be wondered that the apostles sometimes, when in their opinion there could be no harm, gave way to the belief and weakness of the people, and even were sometimes themselves very stubborn to leave the ancient customs and commandments, and break the bonds that separated the Jew from the rest of the people."

This is neither more nor less than to deny the inspiration of the apostles, and to discredit the direct leadings of the Holy Spirit. Philip was told by the Spirit to join himself to the chariot of the eunuch, and under the leading of the Spirit he preached unto him Jesus, and baptized him in water. An angel of God told Cornelius to send for Peter, saying he would tell him what he ought to do. By the direction of the Spirit, Peter went with the messengers, and commanded Cornelius to be baptized. Not baptized by the Spirit, as this writer says the commission given to the apostles means, for the Spirit was already fallen upon them; but he said: "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?"

Cornelius was a Gentile by birth; and so far from Peter here conforming to Jewish prejudices, the Lord by a vision corrected or removed his prejudices that he

might with a free mind discharge his duty to the household of Cornelius.

And so of Paul at Ephesus. To say that he was mistaken in his calling, or acted in conformity to his own prepossessions, and not in harmony with the gospel of Christ, is reproachful to his apostleship and his ministry, and so of other instances which might be cited.

When people become so very holy or spiritual-minded (in their own conceit) as to set themselves above or against the plain precepts of the Lord, or to assume positions which are subversive of those precepts, we then say to all, Beware of them. Be not deceived by their profession; they are Pharisees, and not disciples.

Question on the Commission.

"I WISH you would show me where Christ ever commanded women to go and preach the gospel. The commission was not given to women, but to men, if I understand correctly." T. W. R.

This is a question which has troubled many minds beside that of our brother. And there is a degree of plausibility in his position, yet we think his conclusion cannot be maintained by the Scriptures.

God's word and his providence will always be found to be in harmony. By his providence we here refer only to those facts which indicate the choice and will of the Lord, which are not controlled or modified by the will or action of any agent.

Now we find that in all ages God has chosen women to occupy important positions in his work. The instances which are recorded in the Old Testament are so numerous and so well known that we need not refer to them particularly. As the question relates more especially to the commission of the gospel, we will notice the teaching of the New Testament.

1. In Acts 21 : 8, 9, we learn that the four daughters of Philip the evangelist prophesied. This could be only by the direct act of God, and is conclusive proof that the Lord, in the New Testament as well as in the Old, conferred the gifts of his Spirit on women, and set them forth to important positions in the work of the gospel. Indeed, according to the instructions of Paul to the Corinthians, there is no more important position in the church than that occupied by these four sisters; no more useful gift in the gospel than that conferred upon them.

2. We think the fact stated in Acts 21 : 8, 9, guides us to a perfect understanding of Paul's reference to those women who acted as servants of the church, who were helpers of the apostles, and who labored in the Lord. See Rom. 16.

3. On the day of Pentecost Peter applied the prophecy of Joel 2 to the position and work of the disciples of Christ in the gospel, under the commission, proving that the gifts of the Spirit were to be conferred on the women as well as on the men. And Paul said these gifts were "for the work of the ministry." Eph. 4. So that the instances referred to in Acts 21 and others, were not exceptional, but in strict conformity to the plan of the gospel. Nevertheless, there were restrictions against their being placed in offices as rulers of the business of the church. But the restriction could not shut them out of the work of the ministry, as we have seen.

In regard to the commission being given to *men*: this does not at all militate against the facts above stated. Even where the Scriptures are more explicit and the word *men* is inserted, women are not excluded. Thus: Paul says when Christ ascended on high "he gave gifts unto *men*," and adds that these gifts were "for the work of the ministry." And yet we find the same gifts conferred upon women, and they prophesied and worked in the gospel by virtue of these gifts and callings. Paul taught that God "now commandeth *all men* everywhere to repent." Acts 17 : 30. We cannot say that it is not the duty of women to repent likewise, because they are not mentioned in the commandment. He also affirms that Christ "by the grace of God should taste death for *every man*." Heb. 2 : 9. We believe he tasted death for every woman also, though the apostle did not say so.

The point at which we should always aim is to find the complete harmony of all the scriptures. It is possible to take one passage and draw a conclusion from it which seems to be legitimate and unavoidable. Yet if the conclusion does violence to other scriptures, or interferes with the harmony of the whole, we may rest assured that it is not the correct one, however plausible it may appear.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The First Day of the Week.

WAS THE FIRST DAY OF THE WEEK GRADUALLY SANCTIFIED BY THE APOSTLES AFTER THE ASCENSION OF CHRIST?

[From *Les Signes des Temps*.]

The first day was not sanctified on the day of Pentecost. We have learned two important facts concerning the sanctification of the first day of the week: 1. That it was not sanctified by any divine decree at the resurrection of Christ, as the seventh day was sanctified at the close of the creation. 2. That it was not gradually sanctified by the acts of Christ during the forty days before his ascension. Now we are to study the book of Acts to learn whether the apostles sanctified the day, either by some one united act of authority, or by a series of acts, no one of which accomplished the work, but all of which gradually tended to that result.

Ten days after the ascension of Christ, occurred the day of Pentecost. On that day, the Holy Spirit was poured out upon the disciples. Acts 2:1-12. Though the day of Pentecost can come but once in a year, it must come on some day of the week whenever it comes. The day of the week on which the Pentecost first occurred, after the ascension of Christ, is in dispute; but we will concede to the advocates of the sacredness of the first day of the week, that it occurred on that day. But those who believe in the sacredness of the first day of the week, assign the outpouring of the Holy Spirit, on the day of Pentecost, as one of the principal evidences that the first day of the week has been sanctified, in the place of the day ordained in the fourth commandment. But we ought to have something besides conjecture, before venturing to change the commandment of God.

There were three Jewish feasts in each year. Ex. 23:14-16. The first was the feast of the passover, and of the offering of the first-fruits of the barley harvest. Lev. 23:5-14. This feast typified the death of Christ, our passover, and his resurrection, as the first-fruits of them that slept. 1 Cor. 5:7, 8; 15:23. So Christ died and arose again on the anniversary of that feast. John 18:28; 19:14. The second feast was the feast of the first-fruits of wheat harvest, fifty days after that of the feast of barley harvest. This feast typified the outpouring of the Holy Spirit, and so when the time came for that event, it occurred on the day of Pentecost, or fiftieth day. Lev. 23:15-21; Acts 2:1. The third feast was the feast of ingathering, at the end of the year, when all the harvest had been gathered into the garner. Lev. 23:29-43. This will be fulfilled in the kingdom of God, after all the saints have been gathered to the new Jerusalem. Rev. 7:9-17.

If the Holy Spirit was poured out on the day of Pentecost, not because it was the day of Pentecost, but because it was the first day of the week, would not the Spirit of inspiration have called the day the first day of the week, or the day of the resurrection of Christ, instead of calling it by the name of a Jewish feast, which comes only once in a year? The sacred writer thought it important to say that this event occurred on the anniversary of the second Jewish feast, but he treated the particular day of the week as of so little importance as not to merit mention by him.

But it is possible for us to ascertain the exact truth with respect to the question whether the first day of the week was sanctified by the outpouring of the Holy Spirit on the day of Pentecost. What the apostles said to the multitude will decide the question. If the day was sanctified that morning, then the apostles must inform the people at once, so that they should not ignorantly profane it. Moreover, they had an excellent opportunity in which to do it, for the attention of the multitude was arrested by the fact that the apostles spoke many languages, and they inquired what this meant. Peter told them that this was the fulfillment of the prophecy of Joel, concerning the outpouring of the Holy Spirit, but he said nothing by way of indicating that this event had sanctified the day on which it took place. Acts 2:14-21. He also told them that God had raised from the dead Jesus of Nazareth, whom they had crucified, but he said not one word concerning the sacredness of the day on which he arose. Verses 22-36.

But this is not all. When Peter had finished his sermon, the people were pricked in their hearts, and demanded, "What shall we do?" Verse 37. The apostles must answer this important question. If a new duty had been created that morning, by the sanctification of the first day of the week in the place of the

seventh, the apostles must instruct the people concerning this duty, or bear upon their own souls the responsibility of leaving them to transgress.

But they said not one word about celebrating the first day of the week in honor of the resurrection of Christ. On the contrary, they simply said: "Repent and be baptized." Verses 38-41. We shall show hereafter that baptism is the true memorial of the resurrection of Christ. Rom. 6:3-5; Col. 2:12. It may be said that the apostles on the day of Pentecost said nothing concerning the commandments of God. But there was no need that they should speak of the commandments unless they had been abolished or changed, for their authority was recognized by all.

But if a new duty had been created, and one that completely changed the fourth commandment, it was necessary that that fact should then and there be announced to the multitude. But the apostles said not one word of this, though they had the best opportunity possible, and though the people must have this instruction to save them from transgressing, if the sanctification of the first day of the week took place that morning. We are, therefore, certain that the day of Pentecost did not witness the sanctification of the first day of the week, or the change of the Sabbath from the seventh day to the first.

II.

The first day was not sanctified in the third chapter of Acts.

The second chapter of Acts contains decisive evidence that the first day of the week had not been sanctified when the day of Pentecost closed. Now we come to the third chapter. Here we learn that not long after the day of Pentecost, Peter and John wrought a notable miracle at the temple, in healing a man lame from his birth. Verses 1-11. Then, as all the people were attentive to hear, Peter preached to them concerning the crucifixion, the resurrection, and the ascension, of Christ. Verses 12-26.

The discourse of Peter did, therefore, call attention to three of the four most memorable days in the history of Christ: the day of his crucifixion, the day of his resurrection, and that of his ascension, though making no distinct reference to the day of his birth. If any one of them ought to be celebrated, he had now a good opportunity to say so. The apostles had had time to consider whether they should sanctify a new day. The merit of each day could be thus compared by them. The day of his crucifixion, when Christ died for sinners, claimed pre-eminent distinction as the day in which infinite love and inflexible justice, were more strikingly manifested than on any other day in the history of our race; the day of his resurrection witnessed his triumph over death; the day of his ascension witnessed his triumphal entrance into the new Jerusalem, as described in Ps. 24:7-10, and saw him take his place upon the throne of his Father, as predicted in Ps. 110:1-4.

It was for Peter to say whether the people should observe all these memorable days, or, if not all of them, then which one. It was also for him to say whether the celebration should be weekly or annual. Now what did he say on these points? Nothing! Why did he remain silent? If any one of these days ought to be observed, the time had come when the fact should be made known. The people were profaning the day because of ignorance. Why did Peter suffer this profanation to continue without offering one word of warning or instruction? There can be but one answer: The day sanctified in the beginning, in honor of the Creator, when God created all things by Jesus Christ, had not been superseded by the sanctification of a new day, nor did the apostles think it best to commence to sanctify another day on this occasion.

III.

The first day was not sanctified in the fourth chapter of Acts.

Now we come to chapter four. Here we learn that 5,000 persons were converted by the sermon which we have just examined in chapter three, which is a greater number than was converted on the day of Pentecost. Acts 2:41; 4:4. The apostles were brought before the Sanhedrim, and Peter again speaks concerning the crucifixion and the resurrection of Christ. Acts 4:8-12. In this address, Peter quoted Ps. 118:22, which speaks of the stone rejected by the builders, which God had made the head of the corner. He said that this stone is Christ. The Psalmist adds in verse 24: "This is the day which the Lord hath made; we will rejoice and

be glad in it." This is the day which Abraham saw and rejoiced concerning it, namely, the day of the gospel in which the Christian is to rejoice always. John 8:56; 1 Thess. 5:16; 2 Cor. 6:10; Phil. 4:4.

Some persons assert that Christ was made the head of the corner when he was raised from the dead, and that this act sanctified the day of his resurrection as the one in which Christians should rejoice; but the Bible does not say that he became head of the corner on the day of his resurrection. On the contrary, it appears that this did not take place till he ascended, and became head over all things to the church. Eph. 1:20-22. *Trad. Lausanne.* Nor does the Bible anywhere assert that the first day of the week has been sanctified as a day in which to rejoice, for it commands us to rejoice always.

But the address of Peter will leave us no ground for doubt on these points. He is called, in the providence of God, to speak of the resurrection of Christ, and also to speak concerning the fulfillment. Cf. Ps. 118:22. If this Psalm predicts the sanctification of the first day of the week, in honor of the resurrection of Christ, Peter cannot avoid declaring the fact, unless he is willing to leave the people in ignorance of their duty. What, then, does he say of the sanctification of the first day of the week? Not one word! If the day was already sanctified, he must speak of the fact, to save the day from profanation. Or, if the apostles were about to sanctify the day, that fact ought to be announced, and the circumstances under which he spoke demanded that he should speak plainly on the point. But he said not one word concerning it, which proves that he had no idea that the first day of the week was a sacred day. After the apostles left the Sanhedrim, it is said, in verse 33, that with great power they gave witness to the resurrection of Christ, but they said nothing concerning the celebration of the first day in honor of that event. We are, therefore, certain that as late as the close of the fourth chapter of Acts, no such duty existed.

IV.

The first day was not sanctified during the period recorded in the fifth, sixth, seventh, and eighth chapters of Acts.

The fifth chapter of Acts contains an address by the apostles, concerning the crucifixion and the resurrection of Christ. Verses 24:32. If the day had been sanctified by God, in honor of the resurrection of Christ, had not the apostles delayed to mention the fact as long as they could innocently delay to speak of it? Or, if the apostles were to sanctify the day, had not the time come for them to commence that work? And was not this an occasion which demanded that they should speak boldly concerning this new day? but they made not the slightest reference to this day, which shows that they had nothing to say on the subject.

The sixth chapter informs us that seven deacons were chosen, in consequence of trouble which arose concerning the distribution of alms. But this chapter says nothing concerning the sanctification of the first day, though that needed to be announced if it had taken place, and could not have been announced without exciting much discussion.

The seventh chapter of Acts contains the defense of Stephen, in which he boldly charges upon the Jews the murder of Christ. Verse 52. He certainly would not have feared to tell them that God had already sanctified a new day, or that the apostles were preparing to do this, but he had nothing of this kind to say.

The eighth chapter tells us that Philip went to Samaria, and preached with great success in that city. If the apostles, in preaching to the Jews, had been afraid to speak of the sanctification of the first day, lest they should offend them, Philip had no occasion to fear to speak on this subject at Samaria. He could there speak freely of the sanctification of the first day, and it was absolutely necessary that he should instruct the Samaritans, that they might obey this new duty, if it existed, but he said not one word on the subject.

Then Philip was sent to the vicinity of Gaza, that he might preach to the eunuch of Ethiopia. God willed that the eunuch should be fitted to preach the gospel in Ethiopia. The eunuch was acquainted with the Old Testament (verses 30-33), and, therefore, knew the commandments of God. But if the first day had been sanctified to take the place of the seventh, it was necessary that the eunuch should be informed of this, that he might teach the Ethiopians their duty toward God. He had no occasion to fear the prejudices of the

eunuch concerning the sanctification of the first day, but Philip said nothing to him on the subject.

V.

The first day was not sanctified during the period recorded in the ninth, tenth, eleventh, and twelfth chapters of Acts.

The ninth chapter records the conversion of Saul and the resurrection of Tabitha, but it says not one word to show that the apostles had taken even the first step toward the sanctification of the first day.

The tenth chapter records the mission of Peter to the gentiles at Cesarea. After he had preached the gospel to them, he caused them to be baptized. He had then an assembly of converted gentiles that would not be offended to hear of the sanctification of the first day of the week, and that needed to know that it had been sanctified, if this were true, to save them from profaning it. But Peter had nothing to say on the subject, because no such sanctification had taken place.

The eleventh chapter contains the confirmation and enlargement of the work among the gentiles. This chapter says that the disciples were first called Christians at Antioch. Here was an excellent opportunity to say that the first day had been sanctified for the Christian church, but Luke did not insert this declaration in his history of the work at Antioch, nor, indeed, in any other place.

The twelfth chapter speaks of the imprisonment of Peter, and of his miraculous deliverance. It also tells us that the word of God grew and multiplied; but with all this increase of light and strength, not one word is spoken concerning the sanctification of the first day of the week. We are, therefore, certain that no such sanctification had taken place as late as the end of chapter twelve.

We will continue the examination of this subject in our next number, if God permit.

J. N. A.

Give Us Law.

THIS is the strong and persistent cry of the advocates of Sunday sanctity. In the *Christian at Work* of April 20, 1882, we find an article on "The International Sabbath Conference" recently held in Pittsburg, Pa. Among the many steps suggested to secure the better observance of that day, one was to "call a convention of railroad managers, if possible, that by concord of action the great competing lines may rest on the Sabbath."

Then the writer goes on to ask, "Why not have the convention enlarged by representatives from the leading industries of the country?" If all the railroads and the leading industries of the country, the large manufacturing establishments, printing-offices, breweries, etc., would unite in action, the influence would be immense. But he regrets that this is hardly practicable; and even if it could be secured, he has great misgivings as to its efficiency; for he says: "It would be a plan, not a law; would have the strength of an agreement, but not the force of a penalty."

Let these clauses about "law" and "penalty" be read as if they were printed in italics; for they reveal the true objective point in all this movement. The national reformists are not willing to let the matter rest on any voluntary arrangement; they dare not trust to the strength of an agreement; they must have a command issuing from the government, backed up by the convincing argument of pains and penalties, "Thou shalt honor this as a sacred day." Hence the writer continues:—

"There is need of the power of government behind the plan—the strength of the national government in support of the rule; for the great business corporations of the country have risen above and reach beyond the authority of a Commonwealth. And not till the people have made the Federal Government the escutcheon of the Sabbath, may we expect the rival industries to honor that sacred day."

This language needs no comment. The question to be solved is, Will they secure this power of the Federal Government? The possibilities in this direction are indicated in the following statements from the same article. Having referred to several letters received from the superintendents of different railroads, that the demands of the public (church-members included) compelled them to operate their roads on Sunday, against their desire, he says:—

"And thus the men of business were driven into the dilemma from which they desire to be rescued. They are not there from choice, but by popular demands; and they ask to be delivered from their constituency. And if the church urged her claims as earnestly as the world, and the Christian insisted upon his rights as loudly as

the infidel resists them, these corporations would enter triumphantly into the liberty wherewith Christ makes his people free. Christian men lead the enterprises of our age."

This is undoubtedly true. If all professed Christians should unite upon any measure, it could be carried, beyond question. It is this union of effort that is now sought.

The Conference, though not largely attended was pronounced a complete success every way; for, says the reporter, "there was much motion of thought and feeling, and we may reasonably expect that the electricity generated will shine like Edison lights." U. S.

Social Meetings.

It is often the case that a word or phrase is used in a conventional sense, without any attention being paid to its strict meaning. Indeed, the most difficult words to define accurately are often those which we use most frequently in our ordinary conversation. It is well, sometimes, to stop and consider whether the name given to a certain thing really describes that thing. If it does not, one of two things should be done: either select a name that will accurately specify the object, or else reform the thing itself.

The term "social meeting" belongs to this much-abused class. Let us analyze it. No child needs to consult Webster to know that "meeting" means "a coming together," and although the derivation of social from *socius*, "a companion," may not be universally known, everybody knows, in a general way, what it means. To be social is to be companionable; to have the qualities that will make one agreeable; "ready or disposed to mix in friendly converse." Putting this and that together, we come to the conclusion that a "social meeting," in the strict sense of the term, is where people come together as congenial companions, for the purpose of holding friendly conversation; in all cases with the object of mutual improvement, but in the sense commonly used, for the purpose of religious intercourse.

If this be the case, why may not the religious social meeting be tried by the same rules by which we would measure social gatherings in every-day life? It goes without saying, that while perfect freedom and absence of restraint should be enjoyed, there must be a certain degree of form and ceremony, in order to maintain harmony. Every individual is bound to regard the comfort of his neighbor, even if he himself be somewhat inconvenienced thereby. Certainly no one can reasonably dispute that the following rules are indispensable conditions:—

1. *Be prompt.* If you have an engagement to meet a company of friends at a certain hour, you do them a grievous wrong if you keep them waiting. Besides, you may be the loser yourself, for your friends may not wait your tardy movements. If an earthly ruler should grant you an interview, that you might make application for something greatly desired, you would not think of keeping him waiting. In your eagerness you would be ahead of time. In the social meeting you have an appointment to meet, not your friends, merely, but the King of kings. He has pledged his word to be there, and not only to hear your request, but to grant it. Is it not treating him with disrespect if you are late? Suppose he should take your tardiness as a token of indifference, and should not wait to receive you. What a loss it would be to you. Your own interest, as well as your duty to your companions and to God, demands that you should be on time. Then do not fail.

2. *Do not be afraid of each other.* What would you think of a friend whom you had invited to your house if, on entering, he should drop down in a chair nearest the door, or should skulk into the farthest corner? You would think he had done something he was ashamed of; at any rate, you would not call him a companionable friend. But how often do we see just this very thing in the so-called "social" meeting. A few individuals scattered about a large room, more like sentinels on duty than like friends met for social converse. Brother A. comes in, and nervously drops into a seat about half way up the aisle. Perhaps he is tired out, and can get no farther, perhaps he is afraid the leader will call on him to offer prayer. Sister B. comes quietly in, and meekly sits down two or three seats back of Brother A. It would not look well for her to put herself ahead of him. It is very difficult for any one but the deacons and one or two "pillars" to get past this obstruction. The meeting can scarcely be called a meeting, for all seem inclined to get as far away from each other as possible,

and especially to get away from the leader. This is not a "social meeting." Why, the very essence of sociability is in close companionship. If you wish to converse with your friend, you come close to him. It may be that the reason why, at meeting, the people sit so far apart, is that they don't want to say anything. It is uncomfortable to sit up in front where people can see you and wonder why you don't say something. This may not be the reason, but if you sit back, some one is sure to think so, and your reputation will suffer. So sit near together and be sociable.

3. *Have something to say.* Of course; how could you be sociable if you did not? And the observance of the preceding rule will make the observance of this one a necessity, for no one but a confirmed misanthrope can sit in the midst of a company engaged in eager, earnest, elevating conversation, and not be moved to say a word. To be able to listen quietly to others is a valuable acquirement, but do not listen all the time. If all did so, who would talk. Each individual must do something toward making the meeting social, but,

4. *Do not monopolize the conversation.* If a company are assembled, and one individual does all the talking, that is a lecture or a sermon; but *all* must have something to say, if there is any sociality. But all cannot speak if one or two take all the time. In ordinary company an individual who talks all the time is considered an egotist. It is not considered courteous to do so, nor is it. It is no more so in the religious social meeting. Is it not true that the social meeting is for all? Do not all have an equal right to share in its privileges? Yes, certainly. Then he who occupies more than his rightful share is robbing others. It is not only discourteous, but absolutely wrong, for, indeed, every lack of courtesy is a sin. Don't talk so long that others wish you would stop. If you do, you have done incalculable damage. But it does not seem long to you; you really could not say what you want to say, in less time. Then stop before you are through. If you really feel what you do say, the people can readily imagine what you would have said if you had spoken longer. Say what you have to say, in few words, right to the point, and,

5. *Speak loud enough to be heard.* A person who speaks so indistinctly that no one can tell what he says, would not add to the sociability of a meeting any more than one who said nothing at all. You may have a good confession to make, or an encouraging word to offer—a thought that is really a gem—but if nobody heard it but yourself, you might as well have simply thought it silently. Paul's advice concerning speaking in unknown tongues, is applicable to those who speak with an inaudible tongue. Speak so as to be heard, "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

6. *Keep in harmony with the spirit of the meeting.* Study propriety. Don't fly off on a tangent, and speak about something entirely foreign to the subject of the meeting. What you say may be true enough, and very good in its place; but remember that "to everything there is a season." If some friends were earnestly conversing on an important subject, and one should suddenly branch off on a subject entirely foreign to the matter under consideration, what would be the result? The conversation would be brought to a close at once. It would look as though he was tired of their talk, and wanted it to stop; as though he wanted to direct the conversation to suit himself. In some cases it would be called impudence. It certainly could be nothing else than uncivil. Well, the same thing done in religious meeting has the same effect. After this has been done, although there may be a few feeble attempts to revive the interest, the meeting is dead. However such conduct may be considered in ordinary conversation, there can be no greater sin against the welfare of a meeting. It may arise from thoughtlessness, but it betrays a lack of appreciation of what is being said, an absence of sympathy with the spirit of the meeting, that is almost, if not quite, criminal. I never see a person branch off in this way in the midst of a meeting, without thinking that he has not been listening to what has been said. Don't do it. Better by far say nothing at all. In a word, strive, as well in social meeting as in daily life, to obey the injunction of the apostle: "Be ye all of one mind, . . . be courteous." E. J. W.

"ABSTAIN from the appearance of evil."

The Missionary.

CUMBERED ABOUT MUCH SERVING.

CHRIST never asks of us such busy labor,
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That he some sweetest secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord hath placed us
Within a space so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see,
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given,
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then, seek to please him, whatso'er he bids thee;
Whether to do, to suffer, to lie still!
'Twill matter little by what path he led us,
If in it all we sought to do his will.

Hanford Camp-Meeting.

A REPORT of this meeting was given last week, and reference made to the temperance and missionary work, statistics of which are as follows: A few weeks before the meetings commenced, about two hundred and fifty copies of the SIGNS were sent from the office, to as many families who lived in the vicinity of the place where the meeting was to be held. This advertised the meeting, and brought many out who otherwise would not have been present. Eleven thousand pages of tracts were distributed; quite a good proportion of these were on the subject of temperance. About three hundred copies of the SIGNS were also distributed.

Ten subscribers were obtained for the *Review*, twenty-one for the SIGNS, ten for *Good Health*, six for the *Instructor*, and six for the *College Record*. At the close of two of Sister White's discourses, the temperance pledges were passed, with the following results: Teetotal Pledge, forty-seven signers; Anti-Rum and Tobacco Pledge, thirty-six signers; Anti-Whisky Pledge, thirty-six signers.

We visited a man who signed the Teetotal Pledge. He was a prisoner at Andersonville during the late war. The time of our meeting found him steeped in whisky and tobacco, but on hearing Sister White's discourses on temperance, he decided to become a temperate man. At last account he had remained true to his pledge, and his aged mother had commenced keeping the Sabbath.

Much was done for the advancement of the third angel's message in this place and vicinity, and the way is opened for missionary labor.

M. C. ISRAEL.

Salinas, California.

WE have held meetings here since May 11, with steadily increasing interest. This is not noted as a church-going place, the common church audiences ranging only from twenty-five to seventy-five; and yet the population numbers not far from 2,500. Our attendance has been from sixty to two hundred, and is quite regular. Those who come, seem to be impressed with the truth. Our temperance talks and illustrations have taken a deep hold of the people. For reasons unknown to us we have found it very difficult to secure the attendance of the professed followers of Christ, those who come being chiefly non-professors. Perhaps this is just as it should be, and we labor in hope.

We have secured the names of nearly one hundred and fifty families for the special edition of the SIGNS, and the county editors seem willing to favor us, and through these aids we hope to double our attendance. We believe the Lord is opening the way, and we shall try patiently and faithfully to follow where he leads. Bro. A. Brorsen is now with me. G. D. BALLOU.

Northern Europe.

WE held two meetings every day during Easter, which in this country includes four days; and as the Sabbath occurred between Good-Friday and Easter, we had five holidays. Easter is here regarded as a holier day than Sunday. The preparation for its festivities includes a general house-cleaning. All work must be laid aside, and the people stroll out into the fields to breathe the pure air. We therefore made use of this occasion to preach the word of God, and had many attentive listeners. On the Sabbath we celebrated the ordinances, sixty-four brethren and sisters participating. We were glad to have this opportunity of once more together commemorating the sufferings and death of our dear Saviour, before he shall appear in the clouds of glory.

During the last few days I have held meetings in Moss. There is still an interest manifested to hear the word of God; but I cannot at present secure a suitable hall, and consequently the meetings must be suspended till some future time.

Bro. Rosqvist is now laboring in the western part of Sweden, north of Stockholm. He has held meetings in several places, and intends to continue his labors there for some time.

In Denmark, Bro. Brorsen has held meetings every day in Hvalsømagle and other adjoining towns on Sjælland. Forty persons were present at their quarterly meeting in Hvalsømagle. Several others have commenced to obey the truth in that place. One sister was buried with Christ in baptism. Bro. B. is a zealous worker in the cause of God, and he is very much encouraged by the success with which the Lord has blessed his labors.

Bro. C. C. Hansen writes from Asaa that the truth is making progress also in that place, and that a dear sister, in spite of great opposition, has gone forward in baptism. J. G. MATTESON.

Christiana, April 17.

From the Field.

ELDER J. BARTLETT, writing from Jordan Creek, Iowa, under date of April 25, says that seven, all heads of families, have commenced to keep the Sabbath in that place, and several more are on the point of deciding for the truth.

Elder Starr, of Nebraska, gives a report that is encouraging to missionary workers. Last fall plans were laid to thoroughly canvass the town of Oakdale, through personal and vigilant missionary labor. There was then but one Seventh-day Adventist in the place. Now, on visiting the place, he finds four new Sabbath-keepers, all of whom have embraced the truth simply by reading, without the labors of a minister, and others are interested. These were baptized, and a Sabbath-school was organized.

Elder L. Johnson makes the following report of labor in Byron, Minnesota:—

"Brethren Nelson, Jacobson, and Jorgenson have labored there some, and the Lord has blessed their efforts. I stayed there a week, and held meetings once or more every day. Four persons were baptized, and a church of nine members organized. They are all Danish. There are three more keeping the Sabbath, one of whom commenced while I was there. An elder was chosen and ordained, and a secretary and treasurer appointed. We organized a Tract and Missionary Society of eight members. They also have a Sabbath-school. They decided to meet for worship on the Sabbath, and to hold a prayer-meeting once a week, and a missionary meeting once in two weeks."

GIVE YOURSELF TO PRAYER.—Learn to intertwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Winslow.*

"NEVER tolerate any idea of the dignity of a sermon," says Rev. Phillips Brooks, "which will keep you from saying anything in it which you ought to say, or which your people ought to hear. It is the same folly as making your chair so fine that you dare not sit down in it."

Temperance.

The Power of Strong Drink.

IN the Michigan City prison there is a sorrowful old man—a life man. "Poor old Mose," said one of the officers to me, "there is a life blighted by drink." He once had a beautiful family and a thriving farm, and until he became the slave of drink was the kindest of men in the world. But it was the old story. He "never intended to become a drunkard," but like hundreds of men that to-day, moth-like, flutter in the light of this dangerous flame, fondly imagining they shall escape its scorching breath, he drank socially, and finally sank lower, and lower, until his property was fast becoming dissipated. Then death came into the home, and the mother and wife—

"Laid down life's weary load."

Over the dead form the gray head of Old Mose bowed in silent agony. At last he stole out of the little cottage, knelt under a spreading oak, whose tall form towered toward the stars, and lifting his face heavenward, as the night breezes fanned his fevered cheek, he promised God that, "while that tree stood he would never drink again. That to the motherless children he would be a true father." The death of the patient, trusting wife left a feeling of tenderness and awe in his soul, as if God had come out of the great shadow of this affliction to rescue him from his evil course.

Four years rolled away, and the home was a happy one, because father was always sober, and always kind. But one day the demon of desire again possessed him. He dared not break that solemn vow made to God under the stars, but he took his ax and felled the mighty oak to the ground, and then went to the saloon and bought drink, and all day drank heavily, and at night, wild and infuriated, with the same ax with which he had deliberately chopped down the monument of that vow, he murdered his boy in cold blood. Poor, silent, sorrowful old man! There is always before him that fair young face, with its pleading look upon it. He has suffered a thousand deaths in the weary days of his incarceration. How often that sad old face, furrowed with tears, rises before me as men coldly say, "That temperance movement has no interest to me."

You think, my drinking friend, that it would be impossible for you to commit so horrid a crime as this; but I say to you solemnly, it is only the mercy of God that has kept your hands from being stained with blood. You have been wild with drink. There have been long periods of unconsciousness when you could not recollect what you did or said. Self-control was lost, the better nature lay in a death-like swoon, while all the evil in your being was thrice alive. No man who drinks, needs to boast of being better than poor old Mose, for it was not in his heart to do anybody wrong. Every man who drowns himself in drink takes tremendous chances, and no human being has any right to thus tamper with his eternal happiness.—*Morning and Day of Reform.*

Temperance Speech at a Wine Banquet.

RECENTLY the freeholders assembled in the new extension of the county jail, Paterson, New Jersey, to celebrate the expenditure of \$30,000 for that purpose, and to partake of a banquet provided by the officers of the board and the contractors. After drinking a number of toasts, Judge Woodruff offered as a volunteer toast, "The Temperance Cause," and called upon W. H. H. Bartram to respond, which he did as follows:—

"Gentlemen: I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those filled by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment."

At this moment another bottle was opened, and Mr. Bartram said:—

"I hear the 'popping' of the cork. I listen to

the merry voices and the praises you are singing to the infernal spirit of wine; but there comes to me the sad refrain, from the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed through the traffic in strong drink, which, as a judge in one of your courts said, 'is the great promotive of crime,' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic County so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen and endangers the State.

"Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similar circumstances."—*Selected.*

Sleep.

THERE is no danger of wearing this subject threadbare, for people are beginning to wake up to the fact that plenty of sleep is requisite to the health, particularly in the case of brain-workers. The more sleep the brain gets the better does the brain work. All great brain-workers have been great sleepers. Sir Walter Scott could never do with less than ten hours. A fool will want eight hours, as George III. said, but a philosopher wants nine. The men who have been the greatest generals are the men who could sleep at will. Thus it was with both Wellington and Napoleon. The greatest speakers in the House of Commons have been the men who could go to sleep there as much as they like. This explained the juvenility of the aged Palmerston. Sleep is in many cases the best of medicines. A friend told me that he treated himself for a fever. He went to bed with a large pitcher of lemonade by his side. He drank and slept, slept and drank, and slept himself well again. It is safe to say of any man that if he sleeps well he will do well.—*Ex.*

EATING.—When the system begins to need nutriment, it sends a fluid from every portion of the body toward the stomach, where it accumulates in little reservoirs, the distension of which causes the sensation of hunger; the fuller they become, the more hungry are we. This fluid not only gives notice that food is needed, but it has the power of dissolving it, as water dissolves sugar, and thus prepares it for yielding its nutriment to the system. If, therefore, a person eats without an appetite, without being hungry, there being none of this dissolving fluid in the stomach, the food is not dissolved, does not undergo any healthy change; on the contrary, being kept up to the stomach heat of about a hundred degrees, it soon begins to ferment, to decay, to rot; if meat, it literally becomes carrion; if vegetable, it sours; in either case, generating gas and wind, causing unseemly belchings and noisome eructations; or, these gases being confined, distend the stomach, causing pressure against the nerves, originating various pains and discomforts, more or less distressing, to last sometimes for hours, or half a night, preventing refreshing sleep, to be followed by a day of general discomfort, and unfitness for business. Sometimes the stomach becomes so distended with wind, that it crowds up against the lungs, preventing them from receiving their proper amount of air, and there follows a distressing feeling of impending suffocation. These same effects follow when too much food is eaten, more than there is fluid in the stomach to dissolve.—*Hall's Journal of Health.*

CALL me what you will, I hate alcohol, and I pray God to give me an everlastingly-increasing capacity to hate with burning hatred any agency under heaven that can enslave, imbrute, and take away the best part of a man's life, and give him nothing but an awful, black, and fearful recollection to pay for it.—*Gough.*

TOTAL abstinence positively is safe, while moderate drinking is unsafe. Were all the drunkards removed from the world, and moderate drinking still permitted, in a short time the sots would be as abundant as now. The habit of moderate drinking is a seed-bed of a new and heavy harvest of drunkards.

The Home Circle.

LITTLE ROGER'S PRAYER.

We gathered for morning worship,
Little Roger stood by my knee,
As I read how the Saviour calmed the storm
On the waters of Galilee.

At evening the clouds grew heavy,
The lightning vividly flashed,
The winds rose high, and over our heads
The thunder rolled and crashed.

Little Roger was building a block-house,
Showing no signs of fear,
And we, who were watching him, gave no heed
To the storm that was drawing near,

Till a sudden glare illumined the room,
Striking terror to every heart;
While the thunder that followed with deafening crash
Seemed rending the heavens apart.

We said not a word, but the baby saw
That our faces were pale with fear;
And he rose from his play, and crossing the floor
To a sofa standing near,

Knelt down, and raising his eyes and hands,
While wonder our hearts did fill,
Said, with baby accents, sweet and clear,
"Please, Jesus, say 'Peace, be still!'"

And the little prayer went up I know,
To the throne by the "Jasper Sea,"
To the same kind ear that heard the cry
Of the tremblers in Galilee.

The baby went back with a happy face
To his play on the parlor floor;
The cloud had passed, the lightning ceased,
And we heard the thunder no more.

And I thought when storms of temptation and care
Are ruffling the spirit, I will
Pray, just as the baby did that day,
"Dear Jesus, say, 'Peace, be still!'"

Two Boys' Bravery.

FRED MILLS, Jim Macy, and George and Tom Hall were going to have a splendid time last vacation. They were going to camp out on the summit of a high mountain, where there was a stream to fish in and plenty of game to shoot. They were not little boys any more; Fred was 15, Jim 16, George 17, and Tom 15. Quite able to take care of themselves, they were sure. So they started off with their tent and everything else they could need packed in an old grocery wagon, drawn by one of Fred's father's old horses. They were going to stay two weeks, and four happier, more important young men could not have been met with. Packed away in Fred's private bag was his Bible. He did not know it, however; for his mother had packed the bag, and put it in with a loving little note, telling him not to be ashamed to confess Jesus before these boys, and she had prayed that his strength fail not. Every day since Fred could read he had read a chapter in the Holy Book; but he had always been at home in his own private room, with no temptation to be ashamed of doing it. So, unconscious of the prayers that followed him, and of the little Bible in his valise, he traveled merrily on, taking his turn at walking and driving.

It was an old horse and a heavy load, so but one boy rode at a time, while the others walked by the wagon. It was a slow journey, but the boys were so full of plans, and had so much to discuss that they scarcely heeded it, and had no thought of being tired. After all they were only going ten miles, and what stout boy can't walk that in a day? They lunched several times by the wayside, however, and as they made a hearty meal each time they decided at length that their provisions would be gone before they shot the birds and caught the fish. So they fasted after that until they came to the camp ground; but then, to prepare themselves for the work of erecting the tent, they had what they called a "square meal."

They were tired that night, and decided to go to bed early. As the darkness gathered around, and the shadows of the wood settled down, they sat outside the tent door, talking about what they were not afraid of.

"You couldn't frighten me," Fred boasted. "I'm not afraid of anything or to do anything."

"I could put you in a place where your hair would stand on end," cried Tom Hall. "I don't believe you'd dare to walk through those woods alone at night."

"Try me."

"Go do it now," said George.

"I would if I wasn't so tired," said Fred.

"You're trying to get out of it," said Tom.

"Am I?" Fred cried. "Here goes," and he started off on a brisk run and was soon lost sight of, though they heard his steps on the underwood of the forest.

"I didn't believe he would do it," said Tom.

"I wouldn't like to unless it was necessary," said Jim.

"Nothing to be frightened at," said George, boastfully, with no intention of doing it.

Fred came running back, quite elated with his own bravery.

"Dare me again," he said.

"Tisn't every one who would do that," said Jim, admiringly.

"I'm not afraid of anything I tell you," cried Fred. "You go now, George."

"It's too late," rising. "Let's turn in," and as they were all tired they "turned in," without urging the adventure upon George.

"Let's get a light and see what's in our valises," said Tom. "Mother packed ours."

"Mother packed mine," said Fred.

Jim said nothing; he was motherless, and had packed his own.

The contents of the Hall valises were soon on the floor; there was no Bible there.

"Hurrah! a letter!" cried Fred, joyously, and eagerly began to read it. But somehow the light faded from his face as he read; how could he bring out the Bible before all these fellows; they would make fun of it no doubt, and it would be "casting pearls before swine." His mother should have thought of that; she surely wouldn't want the Bible made fun of; she would never have written what she did if she knew boys as he did.

He would read alone by himself to-morrow, which would be much more devotional, he said to himself, while he knew he meant cowardly, and that he was ashamed to confess Christ before men.

He put the note into his pocket, making up his mind to say his prayers when the light was out.

"The Hall boys had begun to disrobe, but Jim, who had been quietly unpacking his valise, took a book from it and sat down by the light. And Fred saw it was a Bible, and saw the Hall boys did not make fun of it.

"That ain't a bad idea," cried Tom. "We'll need a Bible out here, if we're to be taken care of."

"I don't see why mother didn't put one in for us," said George. "I say, Jim, couldn't you read a bit aloud? That is, if Fred don't mind."

Fred managed to say hoarsely that he would not, but he never felt so bad in all his life before; instead of confessing Christ these boys surely thought he was very far from being one of His disciples. He scarcely heard one word Jim read.

Afterwards Jim knelt to pray in silence, and to Fred's astonishment the Hall boys did too.

"Promised my mother once I would," George said as if to apologize, when he got up, "and I'm going to keep my promise; but if it hadn't been for Jim starting the thing, I'm mighty afraid I should have backed, or did it in the dark for fear you'd laugh at me. Jim you saved the camp."

Fred still said nothing; he had boasted before that there was nothing he was afraid to do, and he had been afraid to confess Christ.

"I don't know how you dared to go into those woods last night," Jim said the next morning when they were alone.

"I don't know how you dared to bring out your Bible and read it when you didn't know what the boys would do. I have one in my valise and I didn't dare to." After that confession he felt better, and he had prayed to be forgiven, and intended to bring out the Book that night.

But whose bravery was the best, Jim's or Fred's?—Irene Widdemer.

The Longest Day of the Year.

Don't know what the almanac man said about it, but Dan said it was the longest, and Dan was certainly the one who understood the matter best.

It began pretty much like other days, only that there was a heavy fog, and Dan knew that it was bad weather for haying, and tip-top for fishing. He made up his mind to go fishing. Perhaps if his mind had not been already made up, he would not have minded it so much when his father said at the breakfast table:—

"We must get the scythes in good order, so's to take a fair start at the lower meadow to-mor-

row. Don't let me have to waste time hunting after you, Daniel, when I am ready to go at it."

Daniel's appetite was gone at once. How he hated to turn that heavy, creaking, old grindstone! and how sure his father was to find a dozen things to do first, and keep him waiting all the morning! He went around by the sink drain, and dug his bait; he examined his fishing-pole; he put up his lunch; he even tried a worm on the hook; and then he wandered disconsolately around, wishing grindstones had never been invented.

He went to the end of the garden, and leaned sulkily over the low stone wall, eating the half-ripe harvest apples, and throwing the cores spitefully away. Down the road a few rods lay the mill-pond, and in the middle of the road near by stood Deacon Skinner's horse and chaise.

Old Whitey had his nose down, and one leg crooked in a meditative fashion. The deacon was over in the field, making a bargain with Solomon Murray for some young cattle. What fun it would be to start the old horse up, and set him trotting home! Dan could almost hit him with an apple core. He tried two or three just to see, and then he picked a smooth round stone from the wall, and sent it singing through the air.

Old Whitey brought up his nose with a jerk, straightened his fore-leg, and started off on a brisk trot, the chaise-top tilting and pitching back and forth.

Dan laughed—at least the laugh began to grow, when he caught one glimpse of a frightened little face at the chaise window, and knew that Nanny Dane, the deacon's little lame grandchild, was in the chaise.

It was only a glimpse, and then the bank of gray fog swallowed Whitey and the chaise, and it seemed to Dan that they had gone straight into the mill-pond.

"Daniel! Daniel! Come on now, and be spry about it!" called his father, as he moved toward the grindstone, and Dan obeyed, though he felt as if his feet had all at once turned to lead.

Round and round and round; his tough little hands were blistered on the handle, but he did not know it; his mouth and throat were as dry as the stone, but he did not think of it. "Crrr-crrr-crrr," rang the rough, wearisome noise, until his ears were so deafened he did not even hear it. For he was perfectly sure he had killed little Nanny Dane. What would people say? What would they do to him? Hang him, of course; and Dan felt in his heart that he deserved it.

"There," said his father at last, "I reckon that'll do, Daniel. You've been faithful and stiddy at your work, and now you may go fishing."

Dan never knew how he got to Long Pond, or how he passed the slow hours of that dismal day. The misery seemed intolerable, and before evening he had made up his mind that he could bear it no longer. He would go home and tell his father, he would tell everybody. They might hang him, they might do anything they pleased.

Tramping desperately home with his empty basket in his hand, he heard the sound of wheels behind him, dragging slowly through the deep sand. Perhaps that was the sheriff coming to arrest him. Dan's heart beat harder, but he did not look around. The wheels came nearer; they stopped, and some one said:—

"Hullo, Daniel! been fishin'? Fisherman's luck, hey? Well, jump in here, and I'll give ye a lift."

Before Dan knew it, he was over the wheel and sitting beside Deacon Skinner in the old chaise, with Whitey switching his tail right and left as he plodded along.

"Git up, Whitey," urged the deacon; "its getting along toward chore-time. Whitey ain't so spry as he used to be, but he's amazin' smart. This morning I left little Nanny in the shay while I was making a dicker with Solomon Murray, and a keerness thing it was to do, but I'd as soon expect the meetin'-house to run away as Whitey. I reckon something must have scared him; but he just trotted off home as stiddy as if I'd been driving, and waited at the door for mother to come and get Nanny before he went to the barn."

"Oh, Deacon Skinner," burst out Dan, "it was me; I scart Whitey."

"Did ye now, sonny? Well, there wuzn't any harm done, and I know ye didn't mean to."

"I did, I did," said Dan, sobbing violently from the long strain of excitement. "I didn't know Nanny was in the chaise, and I threw a stone at him."

"Well, well," said the deacon, rubbing his stubby chin, and looking curiously at Dan.

"Beats all what freaks boys will take, but I know ye won't do it again."

"I never will," said Dan solemnly. "This has been the awfulest, longest day that ever was in the world."—*Harper's Young People*.

MRS. PSALMODY was a conscientious Christian. There could be no doubt of this, for she frequently remarked to that effect herself. Therefore Mrs. Psalmody was very strict in her observance of the sanctity of the Sabbath. In order to avoid performing labor on the holy day, she invariably dined with Aunt Betsy on Sunday. Aunt Betsy was a superior cook, and Mrs. Psalmody was kindly appreciative of Aunt Betsy's excellence in this regard; but Mrs. Psalmody never neglected her duty towards the culinary Aunt Betsy, by reminding the latter, after the dinner had been disposed of, that it was very sinful in her to remain away from the morning service. "I always let my cooking go," said Mrs. Psalmody, "that I may attend church"—which was strictly true, as well as highly commendable.—*Boston Transcript*.

Religious Notes.

—The London *Spectator* thinks that religious sensationalism succeeds better in England than any form of purely spiritual teaching.

—It is reported that a revival in the Greek Church at Beirut has resulted from the translated sermons of Mr. Moody, issued by the local press.

—The Connecticut Bible Society has in the course of the last year supplied 1,517 destitute Protestant families with the Scriptures. It has sold over 19,000 volumes, and given away over 5,000.

—We learn that the leading pastors and influential Christians of New Orleans have organized a "Lord's Day League," for the education of the people in the better observance of Sunday.

—The United Presbyterian Assembly, at Monmouth, Ill., discussed and finally tabled the question of instrumental music in the churches. The vote was a close one, and may be reconsidered.

—One of the beauties of church and State was lately made known in England. A dissipated young earl who died at the age of twenty-six from the effects of vicious life, had thirty-nine church livings in his gift.

—The *Pacific* says that a creed, meaning a written symbol of doctrine, is "vital in a Congregational Church." That is where a Congregational Church differs from the apostolic churches.—*Independent*.

—A Chicago clergyman lately said in public that if children in that city can be saved from drunkenness till they are fourteen, they are almost certain of future safety. What a comment on the condition of the young!

—There are twenty churches connected with the Harport Mission of the American Board in Asiatic Turkey. During the past year they paid \$8,541 for pastor's salaries and benevolent objects. This was an average of \$12 for each member. Here is a lesson.

—The Freeman's Journal, a strong Catholic organ, says: "New England theology will go on conceding until nothing is left to concede. There is very little now. It is difficult to tell where Congregationalism ends and Rationalism begins, in the minds of these 'conceders.'"

—The *Christian Union* says: "The first chapter of Genesis is poetry. It is to be classed with the Psalms of David, not with the book of Chronicles or Kings. It is the language of worship and of imagination, not of observation." We believe Bob Ingersoll holds the same view.

—The British and Foreign Bible Society has, at a cost of \$20,000, produced a Bible in the Basuto language. This is the ninth completed Bible in the native languages of Africa. It is the first Bible the society has published, the text of which is divided into paragraphs, instead of into chapters and verses.

—The American Presbyterians have just had a remarkable response to the constant demand for men to go into the missionary field. Twenty-nine candidates from the theological seminaries of the denomination have applied to the Missionary Board to be sent out as missionaries during the coming summer and fall.

—A clergyman of Portland, Me., has been making some inquiries as to why more people do not attend church, and arrives at the conclusion that it is because church-going is not made obligatory upon children. In the Sunday-schools of the Congregational Churches, out of a membership of 2,100, only 248 attended church. By making inquiries among the representative Christian men of Portland, he learns that of those who became particularly eminent and useful in the church in mature life, nearly ninety-eight per cent. went to church regularly as boys, that ninety-four per cent. of them were required to go, and that ninety-six per cent. were not repelled from church, even for a little while, by such requirement. The most of them replied that they never thought of staying away from church; it was expected that they would go as a matter of course. It is not so nowadays.

News and Notes.

—Heavy forest fires are reported from Northern Michigan.

—A fire in Tombstone, A. T., May 26, destroyed upward of \$350,000 worth of property.

—David Davis says he shall enforce the rule against selling liquors in the Senate Restaurant.

—The editor of a socialist paper in Vienna has been sentenced to twelve years' imprisonment at hard labor for treasonable utterances.

—The Chicago *Tribune* warns the Apaches not to go too far in their outrages, lest the country should suspect they are Princeton students in disguise.

—A heavy frost seriously damaged the corn, and killed most of the small fruit in northern Iowa, May 23. In several places there was also a heavy snow-storm at the same time.

—It is reported that \$24,000,000 were spent in Philadelphia last year for spirituous liquors. This would be over \$25 for every man, woman, and child. If this is true, there must be some enormous drinkers there.

—The large engine built by the Southern Pacific Railroad Company, for use on the heavy grade in the Tehachapi Mountains will draw fourteen loaded freight-cars, whereas the ordinary engine will take only six.

—A Frenchman has recently designed a plan for establishing mid-ocean telegraph stations, by means of which vessels crossing the Atlantic can communicate directly with the main land. If practicable, it will be of great value.

—The *Republique Francaise*, Gambetta's paper, not only condemns Turkish intervention in Egypt as a blow at the French in Africa, but even points to the possibility of England, under a future Cabinet, swallowing Egypt as she did Cyprus.

—The Sultan has refused permission to the Russian and Roumanian Jews who are flying from persecution, to emigrate to Palestine, or to form permanent colonies there. Two hundred families are detained in Constantinople, and are in a starving condition.

—The Supreme Court of Missouri has declared the law making gambling a felony to be constitutional, and has issued a writ of mandamus to the criminal court, to try the gamblers indicted by the Grand Jury. There are already over 800 cases on the docket, against gamblers and lotteries.

—The Legislature of New York recently passed a bill giving to the defense the closing argument in all capital cases. Governor Cornell has vetoed it. He thinks that it increases the chances that the guilty will escape conviction, and that, for this reason, it is a step in the wrong direction.

—A short time ago, as the passengers who had small-pox were being removed from the *Alton* to the hospital in San Francisco, one of the boats capsized, and twenty or thirty sick Chinamen were dumped into the bay, where they remained several minutes before they could be rescued. And now the papers are wondering because those who were treated to the bath are getting well faster than any of the rest.

—In the course of a trial in San Francisco, it appeared that a Chinaman had rented a single room, in a house which he leased, to seventeen other Chinamen, who occupied it nightly, at an expense of only twenty-five cents a month, each. The room, according to the Cubic Air ordinance was capable of accommodating only five persons. This is a sample of the reasons that enable this people to labor so much cheaper than white men.

—Gladstone has proposed an "Arrears of Rent" bill, which provides for the gift of one year's rent to every tenant whose rent is valued at and under £30, and who is in arrears, in consideration of the payment of a year's rent, and allows him to start in clear of debt. The whole amount thus to be given to the tenants would be about \$50,000,000, and will favorably affect about 3,500,000 persons. And yet Parnell, who was instrumental in bringing this about, has been most bitterly denounced and deserted by most of his followers. The members of the Land League seem to love agitation merely for the sake of it, and at the expense of comfort.

—The Egyptian trouble is not yet settled, and the situation is considered alarming. Arabi Bey, the Minister of War, together with the rest of the Ministry, has resigned. He is determined to depose the Khedive, and his influence among the army is constantly increasing. The British and French consuls have notified him that they will hold him personally responsible for the maintenance of public security. On the 27th ult., the Khedive summoned the dignitaries, the Chief of the Deputies, and other Arabic nobility, also the officers of the army, and addressed them in energetic terms on the subject of the existing political situation. He explained the object of the English and French naval expedition, and announced that he had assumed the supreme command of the army, and resolved to maintain strict discipline. The officers present replied in insolent language, and declared they would never accept the ultimatum of either England or France, nor recognize the right of interference by any foreign power except Turkey. They then abruptly left the Khedive's presence. The Khedive afterward received a telegram from the military commanders at Alexandria, in which they declared that they would not recognize anybody but Arabi Bey, and demanded his immediate reinstatement.

STANDARD BOOKS

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 1, 1882.

Camp-Meetings.

WISCONSIN, Baraboo,	June 8-13.
OREGON, Salem,	" 14-
NORTHERN MICHIGAN, Saginaw,	" 14-20.
MINNESOTA, Minneapolis,	" 21-27.
DAKOTA, Parker,	June 29-July 4.
TEXAS, Waxahachie,	July 21-31.

Personal.

ELD. J. F. HANSEN's address is Spring Water, Clackamas Co., Oregon.

The address of Bro. Geo. R. Drew, is 47 Edon Road, Hull, Yorkshire, England.

To M. L. C. It is a bold misrepresentation to assert that we admitted that the seventh day was called a *Sabbath* in Ex. 16:23, 25, 26. The preacher to whom you refer may be, and quite likely is, ignorant of the fact that a Hebrew noun may, for reasons given, be as definite in the absence of the article as when it is used. But if he read our article he cannot be ignorant of the fact that we so stated, and that we affirmed expressly, that the word *Sabbath* is definite in every instance in that chapter, and is correctly translated *the Sabbath*.

The words of Paul in Gal. 3:15, that nothing can be added to a covenant after it is confirmed, has no bearing on verse 19, because the law was not added to any previous thing so as to make it a part of that previous thing, as you must conclude on a little examination. It was given or spoken in addition to something preceding; as it is said in Luke 19: "He added and spake a parable." But the parable did not become a part of that which was spoken before; it was merely spoken additionally.

Social Meetings.

READ, and "inwardly digest" the remarks on social meetings, found in this paper. They are worthy of your careful consideration. And then please ask yourself if you have not a *duty* in regard to these matters. It is worth our while to study how to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of the truth. See 1 Tim. 4:15.

Vick's Floral Guide.

WHEN we were itinerating in the East, we had the pleasure of introducing Vick's Floral Guide into many households, whereby many desert spots were made to blossom as the rose, and many hearts were made glad by the ornaments for their houses, which they were enabled to obtain at trifling cost.

The Guide for 1882 is on our table. It is equal to its predecessors, which is praise enough. An eastern paper says: "Those who send 10 cents to James Vick, Rochester, N. Y., for it, will be disappointed. Instead of getting a cheap thing, as the price would seem to indicate, they will receive a very handsome work of 130 pages, and perhaps 1,000 illustrations—not cheap, but elegant illustrations, on the very best of calendered paper, and as a set-off to the whole, two beautiful colored plates that are worth twice the price of the book."

We dealt for years with Mr. Vick, for ourselves and others, and were more than satisfied with his manner of treating his customers. We consider that we do a favor to our readers to recommend the Guide and its publisher.

The Mystery Solved.

If any have wondered at the reckless criminality of Jesse James, at the utter want of humanity and conscientiousness manifested in his career, they must cease to wonder when they read the following from the Louisville *Courier-Journal*.

"Jesse James' mother was of the Lady Macbeth type of woman. She is a large, handsome woman, six feet high, with a massive frame, and had no other ambition than to nurture in her sons a reckless, brave, murderous, lawless disposition. They detested school, and the little good influence that was exerted over them by their father, who was a clergyman, was soon ended. Not being able to endure her treatment of him, he abandoned her."

What else could be expected of boys reared by such

a mother? And what better can be expected of those boys who daily read the "dime novel" trash which is everywhere placed within their reach, and which, in many cases, is furnished by the parents themselves?

Children will have associates, and most of them will read. How important that parents watch over them in these matters, and furnish to them, and take pains to interest them in, the very best reading which can be procured. Are there any families in our churches, having children, who have not procured the four volumes of "Sabbath Readings"? These cannot fail to interest, and they cannot fail to exert an excellent influence. See to it in time, before your children form a taste for vicious reading which will mar their whole lives.

The "Loyal League."

THIS is the name of a new organization, the principles of which are similar to those of the "Home Protection Association." Its members are very sanguine that they will succeed in enforcing the present Sunday law of this State. To let our readers know what they propose to do, and how they propose to do it, we give the following extract from a report of the first meeting, as given by the San Francisco *Chronicle*:—

"The President, W. L. Oge, made the address of the evening, attacking the League of Freedom in strong language, and reciting the evils which he claimed its rank and file were working upon the laboring population of this State. He then said: 'We come before the people without interest in any religious body, neither as a political organization, without pledge to any political party, nor asking favors of politicians. Our aim is to organize and take into our ranks chiefly voters, and we look to the women to aid us by using their moral influence in furthering that aim. Our pledge reads, that the members of this League shall not, directly or indirectly, patronize any dealer or tradesman who shall violate the Sunday law by transacting business on Sunday. Before the next election, this League of loyalty to the laws of this State expects to have upon its rolls no less than 40,000 voters throughout the State. With this number we can dictate to either political party in regard to this law, for votes are what they want. I hope that you will realize that the time for action has come, and that this city will be so organized that every ward will have a Loyal League Club, and so throughout the State.'"

The Right Way.

MR. EDWARD KIMBALL, who has done so much for various churches in the United States, by assisting them to pay their debts, does not believe in having grab-bags and fairs to raise money. At a meeting in Oakland a few weeks ago, he was asked the question, "Do you advise Christians to tithe their incomes in offering to the Lord?" and replied as follows:—

"Yes; and I believe the requirement to be of universal obligation, not only upon 'our substance,' but upon 'the first-fruits (not the last) of all our increase.' 'The tithe' is not Jewish. It was in force and in observance, ages before there was any Jewish nation. Nothing shows it to be of later origin than marriage or the Sabbath."

This is, in brief, a clear statement of the facts. We are told that "the tithe is the Lord's." The only question, then, that can be raised is the one raised by Malachi, "Will a man rob God?" He certainly will, if he does not return to him his own. We wonder how many who heard the answer of Mr. Kimball will heed it. It is a paying investment. See Prov. 3:9, 10.

A NEW method of tempering steel has been published by M. Clemandot. The metals are heated to a cherry red, and then compressed strongly until they are cool. The result is great hardness and an exceedingly fine grain. Steel thus treated makes excellent permanent magnets.

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. Dr. E. J. Waggoner, 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.

LIFE SKETCHES.

Ancestry, Early Life, Christian Experience, and Extensive Labors of

ELDER JAMES WHITE.

AND HIS WIFE, MRS. ELLEN G. WHITE.

Nearly the last literary labor of the late Elder James White was the production of the above-named work. It comprises a sketch of his life, and his public labors in connection with those of his wife, Mrs. E. G. White, and presents a comprehensive history of the Seventh-day Adventist denomination which he, more than any other man, was instrumental in founding. Almost the entire period of his active public labors having been occupied in the promulgation of the Advent doctrine and kindred subjects, and much of that labor having been devoted to spreading the knowledge of what is now known as the "Third Angel's Message," the work is necessarily to quite an extent a history of that message from its earliest inception to the present time.

The life of a public man is always of interest, even to the general reader, but when that life is closely interwoven with the details of a conspicuous religious movement, it becomes doubly interesting, and especially so to those who have an interest in the movement itself.

The book abounds in interesting incidents, personal sketches, and religious experiences, some of which are quite remarkable, and altogether it forms a volume at once instructive and entertaining.

Printed on tinted paper, 416 pp., with portrait of Mr. and Mrs. White. Muslin bound, price, \$1.25.

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TESTIMONIALS.

I have read "Life Sketches" with much interest, and do not hesitate to pronounce it a valuable book. It presents before the reader a review of the life work of two individuals whose untiring energy and faithful devotion to the cause of truth have, through the blessing of God, contributed more to the establishment of the Seventh-day Adventist denomination than any others ever connected with it. Engaged in the great Advent movement of 1843 and 1844, and after the disappointment, among the first to proclaim the Third Angel's Message, their experience is at once interesting and instructive.

This volume cannot fail to be of value as a promoter of spiritual growth, for certainly no one can read of the sacrifices, labors, and keen trials endured by these persons in the cause and not feel his own desires quickened for a larger sphere of usefulness. If one wishes to trace the guiding hand of God in the upbuilding of his cause, as connected with the fulfillment of the prophecy, I know no work better calculated to give the desired information than the book entitled "Life Sketches."

ELDER J. O. CORLISS.

When we see a people, in so short a space of time, coming into the position occupied by Seventh-day Adventists, we at once inquire "Under whose leadership, and by what means have such speedy results been accomplished?" To this question we obtain an answer in the "Life Sketches" of Elder James and Mrs. Ellen G. White. Their life history is interwoven with the rise of this cause, and is an interesting record of victories gained over obstacles met in establishing the institutions of this people upon a permanent basis.

These pages are replete with interest, and contain facts concerning the gradual development, present facilities, and standing of this people, that can be found in no other book.

Southampton, Eng.

ELDER J. N. LOUGHBOROUGH.

We have a copy of "Life Sketches," and have examined it with pleasure. It will interest all classes of readers, and will well repay perusal. It gives a good idea of the trials, sacrifices and those whose lives it relates. It also gives many facts in the history of the denomination of Seventh-day Adventists—a denomination which has arisen during the period of the active labors of Elder and Mrs. White, and largely through their instrumentality. This volume will have a wide circulation, and will do much good.

ELDER J. N. ANDREWS.

Basle, Switzerland.

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