

The Signs of the Times.

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

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The Signs of the Times.

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HEIRSHIP.

LITTLE store of wealth have I,
Not a rood of land I own;
Nor a mansion fair and high,
Built with towers of fretted stone;
Stocks, nor bonds, nor title-deeds,
Flocks nor herds have I to show;
When I ride, no Arab steeds
Toss for me their manes of snow.

I have neither pearls nor gold,
Massive plate, nor jewels rare;
Brodered silks of worth untold,
Nor rich robes a queen might wear.
In my garden's narrow bound
Flaunts no costly tropic blooms,
Lading all the air around
With a weight of rare perfumes.

Yet to an immense estate
Am I heir, by grace of God—
Richer, grander than doth wait
Any earthly monarch's nod.
Heir of all the ages, I,
Heir of all that they have wrought,
All their store of empire high,
All their wealth of precious thought.

Every golden deed of theirs
Sheds its luster on my way;
All their labors, all their prayers,
Sanctify this present day!
Heir to all that they have earned
By their passion and their tears,
Heir of all that they have learned
Through the weary, toiling years;

Heir of all the faith sublime
On whose wings we soar to Heaven;
Heir of every hope that time
To earth's fainting sons hath given!
Aspirations pure and high—
Strength to dare and to endure—
Heir of all the ages, I,
Lo! I am no longer poor!

—Selected.

General Articles.

King Saul's Rash Oath.

BY MRS. E. G. WHITE.

WHEN Saul beheld the Philistines fleeing in terror from Michmash, he determined to make the most of his advantage. To avoid unnecessary delay, he forbade the pursuers to partake of food for the entire day, enforcing his command by the solemn imprecation, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies."

The king might properly have warned his soldiers not to waste time in feasting upon the spoil of their enemies; but to deprive them of food for a whole day was unwise in the extreme. The long abstinence rendered them weak and exhausted at the very time when they should have been strong and courageous to push the battle against the foe. And then to confirm this inconsiderate prohibition by a solemn oath showed Saul to be both rash and profane. Such a course could not be prompted by zeal for the glory of God. The king declares his object to be, not "that the Lord may be avenged on his enemies," but only "that I may be avenged on mine enemies." Yet the fact was, that Saul had no real share in the battle; the victory had been virtually gained without his knowledge or co-operation.

Fearing the king's displeasure, the soldiers refrained from partaking of the spoil of their enemies, and even from eating the wild honey

which was found in great abundance as they passed through a forest. But Jonathan was ignorant of his father's prohibition, and unwittingly transgressed by eating a little of the honey.

In the evening, being hungry, and faint with labor, many of the people hastily slew the cattle which they had taken, and ate the flesh with the blood, contrary to the law. Thus did Saul's injudicious severity lead to disregard of the divine command. When, however, the monarch learned what was going on, he interposed his authority, and directed that a sacrifice be first offered unto the Lord, and then the animals be properly slaughtered and the blood separated, as the Mosaic law required.

When the people had satisfied their hunger, Saul proposed to continue the pursuit that night; but the priest suggested that it would be wiser first to ask counsel of God. This was done in the usual manner; but no answer came. Regarding this silence as a token of the Lord's displeasure, Saul determined to discover the cause. Had he properly realized the sinfulness of his own course, he would have concluded that he himself was the guilty one. But failing to discern this, he gave command that the matter be decided by lot: "Draw ye near hither, all ye chief of the people, and know and see wherein this sin hath been this day. For as the Lord liveth, which saveth Israel, though it were Jonathan my son, he shall surely die." The people listened in silence, their hearts thrilled with fear, as they saw the rash, impetuous spirit of their king.

Again the monarch commanded, "Be ye on one side, and I and my son Jonathan on the other." The lot was cast; it fell upon Saul and Jonathan. Again it was cast, and Jonathan was taken. The Lord was pleased that the course of Jonathan should be brought to light, to manifest more fully the spirit of Saul. Thus the people would be led to see their great error in rejecting the government which God had given them. They had exchanged the pious prophet whose prayers had brought down blessings, for a king who in his blind zeal had prayed for a curse upon them.

When the lot fell upon Jonathan, the king demanded with great sternness, "What hast thou done?" Jonathan replied frankly, acknowledging the act, and deprecating the direful penalty. Now at last we might expect Saul to see and deplore his folly in making so rash a vow. Now, surely, paternal affection will rise superior to royal authority. But no; Saul wished his people to see that the justice of the king was superior to the affection of the father. He had not shared the honor of the victory; but he hoped now to secure honor by his zeal in maintaining the sacredness of his oath. Even at the sacrifice of his son, he would impress upon his subjects the fact that the royal authority must be maintained. How terribly significant the words which fell from that father's lips,—"God do so, and more also; thou shalt surely die, Jonathan."

At Gilgal, but a short time previous, Saul had presumed to officiate as priest, in direct violation of the command of God. When reproved by Samuel, he had stubbornly justified his own course. Now, upon the bare suspicion of sin in another—before the lots were cast—he had sworn that the offender should surely die; not considering whether the offense might not be a sin of ignorance, to be expiated by a sin-offering, instead of a willful transgression punishable with death.

When the offender is pointed out, and it is known that his only crime is the ignorant violation of an unreasonable requirement, the king and father coldly sentences his son to death. What a contrast between the boldness with which Saul himself violates the law of God and defies reproof, and the cruel severity manifested by him toward one whom God had honored!

The people refused to allow this unjust sentence to be carried into effect. They could see where

the guilt belonged; that Saul himself was the one whom God was rebuking. Unheeding the anger of the king, they boldly declared, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." Noble decision! wise and courageous people! The proud monarch dared not disregard this unanimous verdict, and the life of Jonathan was preserved.

Saul could but feel that his son was preferred before him, both by the people and by the Lord. Jonathan's deliverance was a severe reproof to the king's rashness. He felt a presentiment that his curses would fall upon his own head. He did not longer continue the war with the Philistines, but returned to his home, moody and dissatisfied.

Those who are most ready to excuse or justify themselves in sin are often most severe in judging and condemning others. There are many to-day, like Saul, bringing upon themselves the displeasure of God. They reject counsel and despise reproof. Even when convinced that the Lord is not with them, they refuse to see in themselves the cause of their trouble. How many cherish a proud, boastful spirit, while they indulge in cruel judgment or severe rebuke of others really better in heart and life than they. Well would it be for such self-constituted judges to ponder those words of Christ: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

To exalt self, to glory in what we have done or what we can do, is proof of extreme ignorance or folly. Those who have an undue estimate of themselves are often brought into positions where their true character will be developed. It was thus in the case of Saul. His own course convinced the people that kingly honor and authority were dearer to him than justice, mercy, or benevolence.

The Lord bears long with the waywardness of the children of men, and grants to all ample opportunity to see and forsake their sins. Yet he will maintain his own glory, and care for his own people, whatever the course of the rebellious and backsliding. He may appear to prosper those who disregard his will and despise his warnings; but in his own time he will surely make manifest their folly.

By one wrong decision, men may subject themselves to untold perils. One misstep may cost a lifetime of care, anxiety, and sorrow. Had not the men of Israel interposed to save the life of Jonathan, that intrepid warrior would have perished by the decree of their chosen leader. With what misgivings must that people afterward have followed Saul's guidance! How bitter the thought that he had been placed upon the throne by their own act!

God's people of to-day are in danger of committing errors no less disastrous. We cannot, we must not, place blind confidence in any man, however high his profession of faith or his position in the church. We must not follow his guidance, unless the word of God sustains him. The Lord would have his people individually distinguish between sin and righteousness, between the precious and the vile.

Those who labor faithfully and unselfishly in the cause of God should be highly esteemed for their works' sake. We may, like the children of Israel, be tempted to exchange the devoted, self-sacrificing laborer for one who appears more pleasing, but whose faith and steadfastness are yet untried. Let us beware how we manifest ingratitude or contempt for those whom God has made burden-bearers in his cause. Those who smite the soldiers of the cross are smiting the hand of God that covers them as a shield.

ALL men that are ruined are ruined on the side of their natural propensities.

Description of the Kingdom.

BY ELD. J. N. LOUGHBOROUGH.

(Concluded.)

THOSE who deny the application of Isaiah's testimony to the new-earth state, claim that it is fulfilled in this world. They say the text has a hidden meaning; that these beasts, the wolf, lion, kid, and lamb, are used to represent men with different dispositions, whose hearts are softened and subdued by the ameliorating influence of the gospel. The text, they say, is fulfilled when a man with a wolfish or lion-like disposition is converted, and brought into the fold of Christ, and with the lambs (Christians) feeds on the heavenly manna. We object to this application: First, when a man with a wolfish or lion-like disposition is converted, he is no longer a wolf or lion, but a lamb; and so in the sequel those who make the above application of the text will simply have two lambs feeding together, instead of a lion and a lamb. To carry out their application, it would be necessary to claim that men with unchanged hearts and lives are brought into the church, and fed on heavenly manna. Second, It is positively stated in Isaiah 65:7-25, that such a state of things will exist in the new earth. Allowing these testimonies a literal application, a glorious scene is portrayed to our mind when the curse is removed, and the "fear of man" (Gen. 9:2) is so far taken away that the beasts are again in perfect subjection to him, as in the beginning (Gen. 1:26), even to that extent that the little child shall lead the fierce lion, "the king of the forest."

Isaiah bears further testimony concerning the saints' inheritance, in chap. 35:1-7, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." On the great deserts, the weary traveler now plods his way, scorched with the burning rays of the sun, finding no cooling shade, beneath which to rest his aching limbs, but, faint with thirst, he lays himself down to die. No merry songsters beguile his sufferings, as his voice grows husky and still; nothing meets his vision but one vast plain of burning sand; not one beautiful flower to change the sad monotony of the desert; and in the distance is the driving simoon threatening to bury him in its column of sand. How changed will be the scene when the restitution work is accomplished. The desert shall blossom as the rose. Yes, and it shall rejoice even with joy and singing. When it is clothed with green foliage, and decked with blossoms abundant, the merry songsters will chirp from bough to bough, and warble forth their songs of praise to the Most High.

The prophet continues his description (verse 2), "It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon [the forest of Lebanon is described as the most beautiful in appearance of any in the eastern world,] shall be given unto it, the excellency of Carmel and Sharon." The valley of Sharon was anciently adorned with the most beautiful flowers of every description. In view of this glorious state of things to come, the prophet says (verses 3, 4), "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you."

Who would not feel strengthened with a hope of such a glorious inheritance as this, constantly before him? These promises have been given, not only that we might know what is coming, but to impart strength to the heirs of promise. Reader, are you a believer in these glorious promises? We would say to you, when fearful amid the trials of the way, look at the hope-inspiring records respecting the future, and be strong; for in Jesus' name we are able to go up and possess the goodly land. It was thus St. Paul could say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."¹

The prophet's description continues (verses 5, 6), "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." It

will give us some conception of the rejoicing of those who in that glorious state shall find themselves made free from all infirmities, to look for a moment at a case of healing performed in the days of the apostles. It is recorded in Acts 3. A man who had been lame from his birth, and was daily laid at the beautiful gate of the temple, to ask alms, saw Peter and John about to go into the temple, and asked an alms. He expected no relief from his infirmity, but asked a little pittance to enable him to protract his miserable existence here. When Peter said to him, "Look on us," his expectation was raised that they would give him a portion of money; but when St. Peter said, "Silver and gold have I none," his hopes in that direction were blasted, and how unexpectedly must the next sentence have fallen upon his ears, "Such as I have, give I thee. In the name of Jesus of Nazareth, rise up and walk! and he took him by the right hand and lifted him up; and immediately his feet and ankle-bones received strength." What a thrill of joy must have filled his heart at this unexpected healing of his infirmities! He "entered with them into the temple, walking, and leaping, and praising God." If this temporary relief would cause the poor cripple to leap for joy, what must be the feelings of those in the resurrection morn, who, all their lives have been bowed down with lameness and infirmities of the flesh, when they find not only their feet and ankle-bones made straight, but their whole being glowing with vigor and energy of eternal youth! "Then shall the lame man leap as an hart." Agile as the deer bounding through the forest, they shout forth their praises to the Most High.

Again Isaiah¹ speaks of this glorious state, "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." In the garden of the Lord, planted eastward in Eden, there was every tree that was pleasant to the sight, and good for food. In the restitution, this will be the condition of the whole earth. As stated in Isa. 55:13, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Thorns are a part of the curse that was put on the earth. Gen. 3:18. But these are to be removed. In that glorious state God's people can "dwell safely in the wilderness, and sleep in the woods."

We will now call attention to St. John's testimony in Revelation, concerning the new-earth state, in chapters 21 and 22. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I John saw the holy city, the New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Not only will pain, sorrow, and death cease to exist; but the opposite will exist,—life, joy, rejoicing, and eternal pleasures. What a contrast with the present state of affliction, weeping, and death. No raging epidemic there, sweeping its thousands into an untimely grave, and in a moment filling joyous hearts with the keenest anguish; no miasma or destructive thunderbolts; no funeral knell; no pall; no bier; no death dirge will there be sung; no grave-yards ever meet our sight, and sadden our hearts; the grave-digger's spade will find no labor there; no aching limbs and weary head; but immortality and the tree of life will forever accomplish the work of freeing the saints from all liabilities to pain or suffering. Yes, "The inhabitants will not say, I am sick."²

"Death will be banished, his scepter be gone."

Said John Wesley, "We may more easily conceive the changes which will be wrought in the lower heavens, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say—

"There like a trumpet, loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of the host!"

"No! all will then be light, fair, and serene—a lovely picture of eternal day. And what will the

general produce of the earth be?—No thorns, briars, and thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure."¹

1. Sermon 69, "Behold I make all things new."

The European Sunday.

SUNDAY, July 31, 1881, I went into the old cathedral at Antwerp, said to be the largest and most beautiful gothic structure in Belgium. A priest and attendants were officiating before the altar, and a score or so of women were kneeling in their seats, counting their beads and saying their prayers. In the afternoon, nearly every one seemed to be in the streets and other public places, to observe how he could best enjoy the day. The military paraded with brass band and martial music. For several blocks the sidewalks were so covered with tables at which men and women of all ages sat partaking of the common German beverage, that the pedestrians had to turn into the carriage-way in order to pass. It seemed to be a grand holiday, but probably no more so than other Sundays. In the evening went to the *Harmonie*—a large and most beautiful garden filled with trees, plants, flowers, statuary, gas jets and colored lights, tables, chairs, and people. In the center of this enchanting place was a large and elegant orchestral stand from which between seventy and eighty musicians, playing on stringed, brass, and other instruments, discoursed such sweet, harmonious and soul-stirring strains as I never heard before. On one side of the garden was a long marble colonnaded building, brilliantly lighted, and devoted to the uses of a restaurant. The tables in the garden were small and thickly set in rows, with from two to four persons at each. Numerous and busy were the waiters in attendance. From the halls of the restaurant the people at the tables were supplied with ices, ice-cream, and some of the many kinds of drinks which Europe affords. Beer, however, seemed to be the great staple; there was also much wine, as well as stronger drinks served. The young men, maidens, and the fathers and mothers, were here gathered by the hundreds, enjoying themselves in social pastime. They did not drink as Americans drink. Our countrymen drink with not a breath between the tipping and the draining of the glass, but often an hour or more will pass here before the glass is emptied; sometimes several glasses are emptied within that time. But usually the German is deliberate, and takes his time. The people were not boisterous. They were social and chatty. At about eleven o'clock they returned to their homes, happy and full. I went to my hotel satisfied that the observations of this day had taught me something of Sunday life in Europe.

MUNICH, Sunday, Aug. 7.

The king, who has been staying here for a few days, left the city to-day on the morning train. A large party, consisting mostly of laborers, left the city in the morning for one of the suburban towns, and towards the close of day returned, many of them jolly and boisterous, but a large number were too drunk to make much noise. The women appeared to be in about the same condition as the men.

FLORENCE, Sunday, Aug. 14.

In the morning visited the *Duomo*, where was a large congregation of worshipers, perhaps nearly one hundred, but on visiting *Santa Croce* soon after, found an audience of six priests, who were devoutly saying their prayers, perhaps asking absolution for those who had previously confessed to them, or those who might come next. The stores and places of business are open all the morning, but most of them closed in the afternoon, when the people seem to gather largely in the parks, gardens, and galleries of art, nearly all of which are open to the public free on Sundays. In the evening, visited the *Casino*—which is to Florence what Central Park is to New York—and found the people gathered to hear the music, and drink beer and wine after the manner of those at Antwerp.

NAPLES, Sunday, Aug. 21.

Here, as in Florence, Munich, and Antwerp, trade seems to be very brisk in the morning. Hundreds of peasant women and boys come into the city with their donkeys loaded down with kegs of wine and water, and fruits and vegetables of all kinds, just the same as on other days of the

1. 2 Cor. 4:17, 18.

1. Chap. 51:3. 2. Isa. 33:24.

week; but the afternoon and evening, as in the other cities named, are given up to those things from which the people imagine they can derive the greatest sensual enjoyment.

SUNDAY, Aug. 28.

Passed through one of the mountain villages between Arona and Simplon, which was filled with soldiers, or military men, with a band of music. The streets were lined on either side with stalls or booths for the sale of all kinds of liquors to gratify the thirsty, and fruits and other eatables to gratify the hungry, and hundreds of different toys and other things to please the women and children who had gathered from long distances to enjoy the day.

GENEVA, Sunday, Sept. 4.

Some of the stores open in the forenoon, but many of them closed through the day. This appears more like an American Sunday, and the city more like an American city, than any I have yet seen on the continent.

PARIS Sunday, Sept. 18.

In the morning went to the *Madeleine*, where the great organ pealed forth rich music.

"Notes inspiring holy love,
Notes that wing their heavenly ways
To mend the choirs above."

The worshipers were few. After a short tarry here went to the *Notre Dame*. Here the worshipers numbered even less than at the *Madeleine*.

Went to St. Cloud in the afternoon. Found that the city had prepared to entertain the thousands who might come. Concluded that the French can outdo all other nations in the variety of Sunday entertainments. Here were revolving swings, swings perpendicular, and swings horizontal; circuses, with a hundred hobby-horses and children riders; trains of cars going with electric speed over manufactured mountains and through tunnels; steamers rocking and pitching over the roughest of imitation seas. Occasionally these boats, and cars, and swings, and horses, would stop to unload their human freight, and fill up anew with boys and girls, and old men and women, to be driven around by steam as had been the others before them, until they too should get their half franc's worth of pleasure.

Here were theatricals *in personne*, and theatricals in *automaton*; Punch and Judy, and punches without Judies, punches for the throat, and punches with the elbows, string bands, and brass bands, and bands of gypsies, songs and choruses, and choruses without songs. I think the whole was called a "Grand Bazaar." And so it was indeed. A long line of tents and temporary structures contained an endless variety of things to eat, drink, and amuse. Where the multitude gathered here came from, I know not; but this is certain, they all seemed to enjoy the pleasures of the occasion very much.

Returning to Paris by way of the *Boise de Boulogne* and *Champs Elysees*, the great number of fine horses and carriages I saw fully demonstrated that all of Paris had not gone to St. Cloud.

In the evening, I went to the garden of the *Tuilleries*, which was lighted up with a score of electric lights, which so dimmed the thousands of gas-jets, colored and curiously wrought, as to make them like the stars of the heavens in the light of the full moon. Preparation had here been made for the entertainment of the people, on a scale similar to, but far larger, than that of St. Cloud. The vast area of the garden was so crowded and packed with humanity that it was almost impossible to see or hear anything to advantage. This was called the "Fete of the Republican Press." Surely it was a great press. At the entrance gate the pressure was so great that one could not long survive it; and being composed of men, women and children, it was truly republican. But the "Fete of the Republican Press" on a Sunday evening was too much of a press for me; so, at an early hour, I made my exit from the garden and found my way to the hotel, glad to know from my own observation how the "Lord's day" is observed in Paris.—*P., in the Outlook.*

COALS of fire cannot be concealed beneath the most sumptuous apparel. They will betray themselves with smoke and flame; nor can darling sins be long hidden beneath the most ostentatious profession. They will sooner or later discover themselves, and burn sad holes in the man's reputation. Sin needs quenching in the Saviour's blood, not concealing under the garb of religion.—*Spurgeon.*

DANIEL'S SECOND VISION,—DANIEL VIII.

BY JOHN B. DYMOT.

IN the palace at Shushan, in Elam's fair land,
Near Ulai's waters, now Daniel doth stand;
And sees, in a vision, a ram standing by,
Whose horns, though unequal, are both very high.
Now westward, and northward, and southward he goes,
And, mightily pushing, reduces all foes.
From his hand none could save, but his violence knew;
For his will he performed, and to greatness he grew.

But, as Daniel considered, behold, from the west,
A shaggy he-goat over all the earth pressed;
With valor and swiftness he bounded along,
Between his eyes bearing a horn great and strong.
With furious power, and maddened with rage,
He dashed on the ram, that grew feeble with age,
And breaking his horns, stamped him down to the ground;
And none to deliver the ram could be found.
Hence very great waxed the he-goat; but that horn
From its owner, while fresh in his greatness, was torn;
And for it, four notable horns did arise,
Which spread to the winds of the uttermost skies.

At length there came forth of one of the four,
A horn, at first little, which waxed more and more,
Till exceedingly great, to the south and the east,
That horn to the land of the prophet increased.

This vision was given to Daniel, for he
Was troubled in mind as to what was to be;
And his countenance changed at what he had heard
And seen where the waters by tempests were stirred;
For though the good angel had tried to explain,
"Twas a man who had listened with wonder and pain.

Ere long the primeval dominion would fade
From Babylon's diadem, scepter, and blade;
And so in the vision it does not appear;
But the other three kingdoms are symbolized here.

"The ram," said the angel, "is meant to denote
Medo-Persia; and Grecia is shown by the goat.
The notable horn between the goat's eyes
His first king shall be; but as broken it lies,
That king shall be broken; and as in its stead
Four horns for it stood, so when he is dead,
Four kingdoms shall out of the nation stand up,
Grow aged and sinful. Then with them shall cope
A king of fierce countenance, crafty and strong;
But not to himself shall his power belong.
He shall practice and thrive, on the record of fame,
With the blood of the nations inscribing his name.
But his days shall be numbered; his revels shall cease:
And the earth shall rejoice in perpetual peace.

San Rafael, Cal.

"Polygamy in New England."

THIS is the somewhat startling title under which Dr. Leonard Woolsey Bacon discusses the lax divorce laws of the New England States, and their effect on the morals of society. By this term, he sarcastically warns us we are not to be led to suppose that the customs of Utah and New England are alike in all particulars, in spite of numerous points of resemblance. Polygamy in Utah is unlawful, in New England it is sanctioned by law; the Mormon polygamy is simultaneous, the Puritan is consecutive; the Utah practice is polygamy strictly, the New England is more impartial, and admits of polyandry also. The New England plan has other advantages. For example, the Mormon harem produces much domestic unhappiness and jealousy; while the Puritan home with its peaceful succession of wives, each for the time being the exclusive possessor of her husband's affections, is a tribute to the superior wisdom of the Yankee legislator. But the two institutions are at bottom one. Polygamy is polygamy, whether a man have six wives simultaneously or consecutively, so that he marries a second during the lifetime of the first.

Nothing helps one in the understanding of an abstract principle like a concrete example, and Dr. Bacon supplies one. It is not at all peculiar, and nothing in it is fictitious except the names. Here it is:—

Emily Brown, now about forty years old, comes of good stock, being the daughter of a rich New England farmer; she was married to Albert Knight. The Superior Court for the county where they lived gave them the necessary license, and each of them married again. Emily Brown Knight's second choice was Carolus Williams, a minor, whose time she bought from his father for that purpose. Double polygamy papers were again issued by the Superior Court, and Williams married another woman with whom (having a less versatile temperament than the bride of his extreme youth) he is still living. Emily Brown Knight Williams was married to Judson Phipps, and presently once more to Mr. and Mrs. Phipps the same Superior Court issued the double license, which, as usual, was acted on by both parties.

Mr. Phipps, who seems to have a mission as a consoler of disappointed hearts, married a woman who had deserted her second husband, he having been deserted by her first. Mrs. Emily Brown Knight Williams Phipps was then married to Tobias Thomas, on occasion of which solemnity the divine blessing was invoked upon the auspicious union in a touching and appropriate prayer by one of the resident pastors of her own town. Up to the present moment no further change of name has been reported from Mrs. Emily Brown Knight Williams Phipps Thomas, who lacks only one step more to make her the peer of the woman at Jacob's well. But there is no reason whatever to doubt that if her seemingly capricious affections should alight upon a new object, and be reciprocated, the Superior Court would show the same alacrity as before in smoothing the proverbially rough path of love; nor that five dollars, or at the outside ten dollars, would suffice to dignify the occasion with the services of a minister of the Lord Jesus Christ, and "sanctify it with the word of God and with prayer."

On one other point information is lacking—we are not told whether any children were ever born to this much-married woman and any of her husbands, and if so, what became of them in the vicissitudes of her matrimonial career. After this, one can easily believe Dr. Bacon's assertion that the people of New England, clergy and laity alike, are unanimously and conscientiously opposed to polygamy—in Utah.

Dr. Bacon's article is not to be suspected of levity because he treats this subject with grim humor. The spectacle of a minister of the gospel "solemnizing" unions of this sort, and gravely pronouncing a true marriage what his Lord expressly calls adultery, is a humorous, if also a horrifying sight. It is one to move the "inextinguishable laughter" of the demons of the pit, and to provoke the godly sorrow of every true believer in Jesus and his teachings.—*N. Y. Examiner.*

THERE is no question that small-pox is a dreadful disease. Yet there can be no good cause for the senseless alarm and panic that is manifested by some at the prevalence of the plague. Not only does it do no good whatever, but it really is unworthy especially of Christian men and woman. Discretion, caution, prudence,—these it is our duty to exercise at all times; but these never have anything in common with selfish cowardice. No, if there was a little more fear and dread of sin; that worse plague than small-pox, it would be a good deal better. No one seems to mind associating intimately with souls that are all black and blotched with vice. Even tender children are unhesitatingly allowed to go in and out of houses that are hopelessly infected, whose very atmosphere is thick with impurity, profanity, and blasphemy. And people do not think that there is any danger in this. They do not fear "catching" sin. Yet if the truth were known, most forms of sin are more infectious than cholera and small-pox, and also far more fatal. Sin kills vastly more bodies and souls every year than all other diseases together.—*The Moravian.*

THEODORE PARKER, in speaking of home and home life, said: I never saw a garment too fine for a man or maid; there never was a chair too good for a cobbler or a cooper to set in; never a house too fine to shelter a human head. These elements about us, the gorgeous sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of house-keeping a little more than they are worth, and sometimes mortgage home for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or set on a block all my life, than consume all myself before I get home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house, and furniture is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of hearty love than for a whole ship load of furniture, and all that the upholsterers of the world could gather together.

I FEEL a profounder reverence for a boy than for a man. I never meet a ragged boy in the street without feeling that I may owe him a salute; for I know not what possibilities may be buttoned up under his coat.—*James A. Garfield.*

The Personal Coming of Christ.

THE personal coming is denied by "Liberalists," who deny the future judgment. These turn the glowing descriptions of Christ's second coming into rhetorical embellishments of things occurring among the nations, and reject the idea of any visible appearance of Christ, either before or after the period known as the "thousand years" of Satan's bondage. It is therefore necessary that we look directly at the question of a personal coming of the Lord.

This is purely a question of revelation. The Scriptures are our only authority. The language in which the fact in question is set forth must be interpreted according to its proper import, the same as when any other subject is presented. We must not assume in advance that some "figurative" or strange meaning must be sought for the terms employed. If any of the words are technical, their signification must be found in use by comparing scripture with scripture, not in the usage adopted by specialists in theology, who have forced upon the terms meanings in harmony with their favorite theories.

The first passage we cite, as distinctly conveying the idea of a personal coming, is Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is as explicit an assertion of a personal coming as words could well make. Jesus ascended in the presence of the disciples. He is unmistakably known to them. He went up in person, while they were looking at him, and the cloud inclosed him, and took him out of sight. The two men in white apparel were not mortals—they were angels of God, unless, perchance, they were the two men, Moses and Elias, who appeared with him in the transfiguration, and were overwhelmed with him in the cloud. They were of the escort that went with him to heaven. Their words were intended for the comfort of those addressed, and could not have been more definite. "This same Jesus." The name identifies the person. "Which is taken up from you into heaven." There is nothing doubtful here. "Shall so come in like manner as ye have seen him go into heaven." This determines both the fact and the mode. He shall come as he went. He went up personally, bodily, literally, visibly; he went up in a cloud with the angels. And he shall so come, in like manner. He must, therefore, come personally, bodily, literally, visibly; he must come in a cloud, with the angels.

And thus he declared himself that he would. Unto the high priest, who "adjured" him, he said: "Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In many places both the angels and the clouds are associated with him, when he comes in his glory.

Inasmuch as most of the passages which speak of the personal coming of Christ will receive attention in other chapters, and in connections requiring specific applications, it is needless to enlarge on many of them here. We must, however, glance at the terms employed to give expression to the personal advent.

Look at the word *parousia*. Its definition is, "a coming, an approach, presence." It denotes particularly the coming or presence of a person. Thus Paul says: "I am glad of the *parousia* [coming] of Stephanas and Fortunatus and Achaicus." (1 Cor. 16:17.) Again, "That your rejoicing may be more abundant in Jesus Christ for me by my *parousia* [coming] to you again." (Phil. 1:26.) Also, "For his letters, say they, are weighty and powerful; but his bodily *parousia* [presence] is weak, and his speech contemptible." (2 Cor. 10:10.) Once more, "Nevertheless God, that comforteth those that are cast down, comforteth us by the *parousia* [coming] of Titus." (2 Cor. 7:6.) This word, which so plainly expresses a literal, personal coming or presence, is used in a multitude of instances with reference to the coming of Christ; and in such relations that no "figurative," or even spiritual manifestation can possibly be meant. Thus, when the angels, the saints, the clouds, and the trumpets accompany

him, and when he raises the dead, sits upon the throne, and renders unto men according to their works.

The word *epiphaneia* is likewise used to denote the personal appearing of our Lord in his second coming. The lexicographers define it, "an appearance, show, display, grandeur, splendor." In its classical use, it applies to the invisible divinities that become visible. It also applies to the appearance of the sun after the passing away of clouds. In the New Testament it expresses the visibility of the Son of God, when he comes forth from the Father, so as to be seen of men. In 2 Tim. 1:10, it expresses the "appearing" of Jesus Christ on earth, when he accomplished the work of redemption. It occurs in Titus 2:13: "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." This epiphany is necessarily personal and visible. Also in the following: "And not to me only, but unto all them also that love his *appearing*." (2 Tim. 4:8.) And in this: "Who shall judge the quick and the dead at his *appearing* and kingdom." These are cited as examples. The conclusion to which a thorough tracing of the word would lead is apparent.

Another word may be studied. In 2 Thess. 1:7, the word *apokalupsis* expresses the "revelation" of the Lord Jesus, when he comes with "his mighty angels." It is defined "an uncovering, exposure; a revelation, disclosure, exposition; a display, appearance, manifestation." It may apply to persons or things, and especially to spiritual truths. It is the title of the last book of the New Testament. The first verse of that book, however, shows that Jesus Christ is the subject of the revelation. Paul says, Gal. 1:16: "But when it pleased God to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood." The allusion is to the revelation of Christ to him, when, on the way to Damascus, he was arrested by the overwhelming light, and heard a voice, saying, "Why persecutest thou me?" And in answer to the inquiry, "Who art thou Lord?" he heard the words, "I am Jesus whom thou persecutest." This same "revelation" is again alluded to in the following: "Last of all he was seen of me also, as of one born out of due time." (1 Cor. 15:8.) This word also relates to a personal appearing, in 1 Peter 1:7: "Might be found unto praise and honor and glory at the *appearing* of Jesus Christ." It is also rendered "coming," where a personal revelation is meant, in 1 Cor. 1:7: "Waiting for the *coming* of our Lord Jesus Christ."

These are not the only words that convey the idea of a personal coming. The ordinary verbs that express the act of coming are found in almost every form, and in such relations as to express a movement from heaven. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) "And to wait for his Son from heaven." (1 Thess. 1:10.) "The Lord himself shall descend from heaven." (1 Thess. 4:16.) "When the Lord Jesus shall be revealed from heaven with his mighty angels." (2 Thess. 1:7.) "For the Son of man shall come in the glory of his Father, with the angels." (Matt. 16:27.) Thus Christ "comes;" he "descends from heaven;" he comes "with the angels;" he comes "in the clouds." And when he comes, he "sits upon the throne of his glory;" he raises the dead; he judges the world; he "confesses" men; he "denies" men; he is "ashamed" of men. In every variety of form, personal coming is expressed, and personal actions are attributed to him when he comes. If there be no personal advent in the future, the language of the New Testament is not only incomprehensible, but misleading.—From Bishop Merrill's Book, *The Coming of Christ*.

Scandal.

THERE is perhaps no sin more prevalent among professors of religion, and less recognized as sinful, than speaking evil of others. There are many persons who would not for the world steal a dollar, or tell a downright lie, or carry on Sunday trade, or give up church-going, who yet make a habit of talking scandal. This, sometimes, is even dignified with a religious semblance. Some evidently consider that Sunday talk is discussing religious people. If Parson This or Deacon That is put under the microscope, and his defects, real or supposed, pointed out; if the misdoings of an-

other sect or a rival congregation are descanted on, this is *religious conversation*. It may be the worst abuse of the tongue. How much less opposed to the association of Sunday, how much less irreligious, it would be to discuss the markets and the harvest, or even the theater and the ball-room, than thus to offend against the charity which is the very essence of true Christianity. St. Paul tells us that we may read the Bible in its original tongues, and preach it in all the languages of the world, and possess the most profound knowledge of theology, and expound it with angelic eloquence, and be the instrument of doing more good in converting sinners than if we healed the sick, and raised the dead, and in ostentatious benevolence give all our property to the poor, and in the enthusiasm of zeal give our body to the stake; and yet that, if destitute of charity, all this would profit us nothing. And of charity he says that it "thinketh no evil, rejoiceth not in iniquity," and "beareth all things" or covereth over all things. It takes no pleasure in hearing or talking of the fancied or real faults of others. Elsewhere he says: "Let all bitterness and evil-speaking be put away from you, with all malice." St. James says: "Speak not evil one of another." And the Old Testament also describes the righteous man as one who "lifteth not up a reproach against his neighbor."

The most malignant kind of evil-speaking is inventing the slander; but, as Isaac Barrow says, there is not much difference between the great devil who makes it, and the little imps who circulate it. Says one: "I don't bear false witness; I only tell what I've heard." But how do you know it is not false? How seldom they who spread an evil report take any pains to investigate its truth. It may be false; and, if so, you are bearing false witness. Be sure before you repeat a charge that it is true. Once uttered, you cannot recall it. He to whom you tell it, tells others. If you find out you were mistaken, you are unable to correct the mistaken views you have given to others. And, even if we know the accusation is true, we ought not to publish it, unless to do more good than by concealing it. Before repeating an evil report, we should ask: "Does charity prompt me? Am I seeking the good of others?" If it is not a painful duty, is it not a pleasureable sin?

Yes, there are people who evidently take pleasure in spreading evil reports. Is it from a wanton exercise of power? They love to be the cause of excitement and wonder in others. They pretend to prevent mischief by enjoining their auditors not to tell anybody. Is not this because they wish to secure the monopoly of being the first to tell it themselves? Often this practice arises from envy. The rich, the wise, the good are rendered less superior to ourselves, when some evil is said of them. So by slander they are brought down more to our level. Sometimes it arises from hatred and revenge. This is a cowardly method of retaliation. Sometimes it arises from pride. There is a secret self-laudation in finding fault with another. The scandal-monger seems to say: "How much better I am!" Some seem to think that there is a fixed amount of merit and of praise in the world; and so the more they deprive others of it, the more they reserve to themselves.

How hypocritical is the sorrow of the evil speaker! He prefaces his scandal with: "I've been dreadfully shocked to hear such and such things. I'm very, very grieved to have to tell you so and so." But how often beneath this mask there is a "rejoicing in iniquity." There is positive satisfaction, there is an exultation, ill-concealed, at the inconsistencies and disgrace of an enemy, of a rival, of any one who has stood high in the estimation of others. The evil-speaker should bear in mind that, whether the person maligned be guilty or innocent, the speaker condemns himself as lacking that charity without which he is *nothing*.

A friend of the writer, just dead, would never tolerate evil-speaking in his presence, always saying: "Don't take the judge's chair." Another, when evil is spoken against another, says: "Go on. I'm ready to hear. Only remember, I shall go at once to the person, and tell him all you say of him." Another used to exclaim: "Stop the trial till we send for the accused, and hear what he has to say for himself." Utterly opposed to this love of scandal is the charity which thinketh no evil. It delights in goodness, looks for it, is prompt to recognize every sign of it, and heart-

ily commends it to others. As a mother, because she loves her child, is loth to accept as true any accusation brought against it, but is prompt to believe whatever is said in the child's praise; so charity to our neighbor will lead us to believe all things in his favor, so far as it is possible, and even, in the absence of evidence, to "hope all things." As greedy vultures pouncing down on a putrid carcass, as filthy flies buzzing round a stinking dirt-heap, are the gossipers who, with evident relish, utter detraction or listen to it. As the lark, which soars and sings only in the light, as bees, which are attracted only by the flowers that exhale sweetness, so are the possessors of that charity which thinketh no evil, but rejoiceth in the truth.—*Newman Hall, D. D.*

The Sabbath-School.

How to Arouse and Keep an Interest in the Sabbath-school.*

"CAN you sell goods to a customer?" asked a merchant of a young man who was seeking a position in his store.

"I think I could, if he wanted to buy," was the reply.

"That is nothing; anybody could do that; what I want is some one who can sell goods to a man who does not want to buy."

Some such person as this is wanted for the Sabbath-school teacher. One who can teach those who do not wish to learn. From the very nature of the Sabbath-school work it must happen that many children will attend who will feel no special interest in it. Ours is a missionary work. We are striving to bring new ones under the influence of the Sabbath-school. "Urge them to come," is one of our mottoes. The question is, How shall we keep them when they do come?

There are at least two ways of doing this. 1. Excite their ambition by rewards and prizes, and coax them with the prospect of picnics and Christmas trees. 2. Arouse a healthy interest in the legitimate work of the Sabbath-school—in the study of the lesson. The first way I do not recommend, for the interest awakened is not likely to be lasting. Besides, they will think more of the means than they do of the end, and will be in danger of attending a picnic when you would prefer to have them in Sabbath-school.

In order to be successful in the second way, the teacher must possess two things: knowledge of the lesson, and tact.

And first, knowledge. There really are some persons who imagine that they are teaching a class when they are simply hearing a recitation without having any knowledge of the subject. A teacher is one who imparts knowledge; but how can one impart that which he has not? Reading a set of printed questions is not teaching. If this were all, any child who can read would do for a teacher. Let the teacher thoroughly understand his subject, and he will have gone a long way toward solving the problem of how to interest his class. Old people, from a sense of duty, or out of courtesy, may sit and listen to one who does not know what he is talking about; but this cannot be expected of children. They will not listen to anything prosy, out of respect for the teacher. They know that it is the teacher's duty to understand his lesson thoroughly; and even children do not respect one who does not do his duty.

Everybody likes to see a skilled workman handle his tools. It is a pleasure to see a man work at something at which he is particularly at home. We involuntarily stop to look at such a one. On the same principle, one who is thoroughly conversant with his subject will find listeners. There is implanted in every person, to a greater or less degree, a desire to acquire knowledge; and we all, unless uncommonly egotistical, will listen to one who convinces us by his manner that he knows more than we do. But children have less egotism than older people, and the spirit of inquiry is especially strong in them. This spirit, however, can no more be satisfied by reading to them a set of questions, than a hungry man at a restaurant can be satisfied by having the waiter read to him the bill of fare.

But the information must be given in such a way that it can be appropriated. No one is a teacher, however much he knows, or however

ready he is to tell it, unless he imparts information—unless some person actually receives it and makes it his own. It would be small satisfaction to a hungry man to have a dish full of uncooked potatoes set before him. The vegetables may be sound and good, and there may be plenty of them, but they are not in such shape that they can be taken and assimilated. Likewise mental food, especially if designed for children, must be made palatable and easy of digestion.

Then, too, the teacher must remember that as tastes differ, so do minds, only in a greater degree. What will interest one, may make no impression upon another. So the teacher must not only study his lesson, but he must also study his pupils. And here he will have use for all the tact he possesses or can acquire. He must be able to present the same subject in various ways, so as to adapt it to different minds. One pupil may be impressed by one method, another by another, and even should all catch the meaning of the subject as presented the first time, its repetition in another form will serve to fix it more firmly in their minds. The variety of forms in which the same truth appears will keep them from wearying of it.

This plan becomes absolutely necessary when, as is usually the case, the lesson is very short, and only one or two points are introduced. The simpler the lesson the better for the children, if the teacher does his part well. These simple lessons are the ones that tax the teacher's skill. If the lesson is long he may cull a few facts from here and there, and so fill up the time very easily, but the pupil will not be benefited so much as he would be if he were taught all about one or two things. Don't be afraid to study the simplest lesson. It is the one that usually requires the most study. Find out all that different writers have said on the subject. Be sure that you know the location of every place mentioned in the lesson, and can describe it, and tell some incidents connected with its history. Also be sure that you know the exact meaning of every word in the lesson, and be sure that the children do. Don't presume that they understand a word because you do. Don't be contented with any vague knowledge, but be exact. Study the dictionary, but don't give dictionary definitions to the children. If you do, they will be looking out of the window. Explain terms to them in language that they can understand. Illustrate by something that is familiar to them. Compare or contrast that which they do not know, with that which they do know. And do not be afraid to be simple, always remembering that "simple" does not mean "silly."

But this is by no means all the teacher's work. It is only a small part. Tact must be shown in his manner toward the pupils, both in school and out. You must manifest an interest in them, and you cannot do this successfully unless you really have an interest in them. Children are quick to detect shams. In order to have an interest in them, you must find out all about them. Visit them at their homes, and find out just what their surroundings are. By this means you will often be able to give the lesson a practical turn, and apply it directly to the individual pupil; for you will know just what each one requires. You will also be able to make illustrations that they can understand, for you will know what things are familiar to them. Then, always meet them as friends, and treat them as equals. Do not be stiff and formal. Speak to them kindly, shake hands with them, inquire about their folks, or about any little affair in which you know they are interested. It will bind them to you more than you can imagine. Children incline to think that whatever their teacher does is right; do not give them any reason to doubt this. That eminent educator, Horace Mann, said that every word uttered in the hearing of a child, tends to the formation of its character. Remember this; and remember that it is true of actions as well.

I have only touched a few points, but the teacher may safely follow this general advice: Study your lesson thoroughly, and form a love for it. Study your pupils also, and learn to love them. Enter into their feelings, and understand just what instruction and sympathy each one requires. Study yourself; and if you find yourself deficient in any particular, improve. Tact may be acquired, as well as knowledge. Most of all, study the life and character of Jesus—the master teacher. It is well to be original, but you

cannot pattern after him too closely. If you do all this perseveringly, you will not only interest your pupils and bind them to you, but eventually you will succeed in leading them to Christ—the Fountain of life and knowledge. E. J. W.

Skipping.

Boys, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone. Don't you think the enemy would buzz wild there, like bees in a hive; and when he was well into the heart of the country, don't you fancy they would swarm out, and harass him terribly?

Just so, I want you to remember, will it be with you if you skip over the hard places in your lessons, and leave them unlearned; you have left an enemy in the rear that will not fail to harass you and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was there the Professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough, is never well at his ease; he cannot forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be returned. It takes time to be thorough, but it more than pays. Resolve, when you take up a study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does, he will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

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*An essay, read at the Oakland Sabbath-school teachers' meeting, Aug. 9. Published by request.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 17, 1882.

Morality of the Ten Commandments.

THE high indorsement which the then-existing law received from the Saviour, in his "Sermon on the Mount," ought forever to shield it from the assaults of those who strive to exalt the gospel of the Son above the law of the Father. The two must be in harmony. It should be borne in mind that the gospel is of the Father as well as of the Son. As Peter says, it is "the gospel of God." Christ himself was the gift of God to save a fallen race. When the love and mercy of God would devise a way to save man, it must be a plan which his justice could approve, otherwise these attributes in the divine character would stand in conflict with each other. That could not be. When God set forth Jesus to be a propitiation for the remission of sin, it was that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. No greater reproach can be cast upon the divine character and the divine government, than to assert that God's justice has been lowered, and that his law has been displaced, by the gospel. That assertion places the Son against the Father, and actually on the side of the rebellion which has been waged against the law and government of God ever since "the fall."

Before examining the words of the Saviour it may be well to meet an objection which is often urged, that no one can be justified by the law. We admit it. But what is the reason? It is solely because all have broken the law. It is not, and cannot be, the province of law to justify transgressors. And while that is a truth recognized in all legal matters, we ask, Is it any disparagement to the claims of a law that it will not justify sin? To the contrary, Is it not a refutation of the charge against its morality, that it condemns all wrong-doing, and will not justify any departure from morality? They who oppose the law are not just in their reasonings against it, nor are they always consistent with themselves. On this point we copy the following remarks from our work on the Atonement:—

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 apostles' 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, as I have stated, 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.

We shall have more to say on this subject when we come to the letter to the Romans.

It is a fact worthy of note that the Saviour, at the commencement of the Sermon on the Mount, after pronouncing the blessings, began to guard his hearers against the idea that his mission would place him in conflict with the law. It was important that they who were to go forth to preach his gospel should be well instructed on this point; that they should thoroughly understand what effect his work was to have on the government of God. "Think not," said he, "that I am come to destroy the law." In the face of this prohibition, why will men declare that he did destroy the law? If he did, then he did that which he never came to do. And he proceeded to command those who shall keep the law and teach it to others, and to denounce those who do not keep nor teach it.

But the objector says he set it aside by contrasting his teaching with that of the law. This objection, though raised by men who are looked up to as teachers, is founded on a sad want of consideration of what our Saviour really taught. It is true that he contrasted his teaching with some things which they had heard and been taught, but those things were not in the ten commandments. Two commandments, the sixth and seventh, are quoted, and instead of being negated, are strongly confirmed. Thus, instead of saying—"but I say unto you, ye may kill," or, "I say unto you, ye may commit adultery," he shows that, not only killing, but hatred is a violation of the sixth commandment; and that, not only the open commission of the crime, but the indulgence of impure desire is a violation of the seventh commandment. In this the Lord not only confirms the law, but proves its spirituality and the depth of its morality, in asserting that the wicked thought of the heart is condemned by, or counted as a violation of, the law. *This shows how God regards the claims of this law.* Men say it is a law destitute of the purest morality, taking cognizance only of the outward actions. But God says that by it are condemned those who indulge wrong feelings and desires. All this is in strict keeping with his declaration that he came not to destroy the law, but to fulfill it. He came not to make it void, "but to establish." (*Diaglott.*) Compare Gal. 5:2, and others.

But especially has the "golden rule" been held up as an exposition of the morality of the New Testament in contrast with that of the law. And in this we say, again, there is a great lack of consideration of the full scope of the Saviour's words. He says: "All things whatsoever ye would that men should do to you, do ye even so to them: [why?] *for this is the law and the prophets.*" "The law and the prophets" are often thus connected in the Scriptures, for the prophets were instructors in the law. He did not come to destroy the law or to reverse the teachings of the prophets. And the golden rule was presented, not to reverse the law and the prophets; not as something superior to the law and the prophets, but as a synopsis of the law and the prophets, and enforced by their authority.

The truth is that the golden rule of the Saviour lives and breathes in the atmosphere of the law. The law lies embosomed in the golden rule. "All things whatsoever ye would that men should do to you," is in the law; and to do the same to them is the injunction of the law to you. This is a very desirable law, indeed; one in which we have reason to delight, as David and Paul said they did. If we even very briefly analyze the law, we shall find a confirmation of the words of Christ, and a vindication of the words of Solomon in Eccl. 12:13, 14. We will examine the last table first, giving the several precepts their proper numbering.

5. The fifth commandment takes us up in our childhood; and as parents stand in God's stead to the young, who cannot yet be led by arguments and reasoning, it regulates the conduct of the child toward the parent. Our whole life should be a life of trust toward God. So must the lives of children be those of trust in their parents. They should yield the same cheerful and unquestioning obedience to their parents that we should all yield to God. This, of course, lays a great responsibility upon the parents. They are God's ministers of the household, to train their young in the way of right and truth; to fit them for that service here, and for that glory hereafter, for which they were created. And if the

parents do their duty, there is little fear of failure on the part of the young. Let the parents command respect—let them win it by deserving it—and the children will learn to yield it in love. Wherever we find a failure in the children, if we had the power and wisdom to trace back, we should find a foundation for their failure in a failure of one or both of the parents. It is truth, however much it may be disregarded, that if a child be trained up in the way he should go, "when he is old he will not depart from it." Prov. 22:6.

But the extent and perfection of the commandment is shown in this fact, that though it takes us up in childhood it does not leave us there. It recognizes no time when we are "of age" to disregard the pleasure and the honor of our parents. It does not command us for a period of twenty-one years only. Its authority is over us through life. To this degenerate age it sounds strange that a prophecy of the last days should say that "men shall be . . . disobedient to parents;" 2 Tim. 3:1-5. But to them who were raised under the influence of the law, who realize that the golden rule was but the out-breathing of the law, it no doubt seemed strange that such a state of things should ever exist, especially where the truth and law of the Most High were known. This is a great subject, but we must leave it here. Who realizes the full extent, the length and breadth of this commandment? Who realizes the happiness which God laid up in store for us in the family relation, which is to a very great extent forfeited, lost, by our losing sight of the importance of the precept which was given in love as its safeguard? The more we look at this law, the more we appreciate and love it, the more will we feel like praying with the devout psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119:18.

6. In classifying those commandments which relate to our duties to our neighbor, that which serves as a safeguard to life must come first. Life is the greatest blessing which man can possess. It is true, no matter who said it, that "all that a man hath will he give for his life," for all possibilities are in life. Man may lose many things in life, but when he loses his life he has no more to lose. It is the supreme, final loss. Therefore the taking of life is the highest of all crimes. And the penalty of death is well called "capital punishment," because it is the chief or greatest of all penalties. It is of no use to talk of preserving other rights where the right to live is disregarded. The more we examine the decalogue, the more reason we shall find to admire the wisdom of, and to adore, the framer of this wonderful instrument which is so well calculated to preserve our rights, and thereby to secure our happiness.

7. Next to life itself in importance is the institution of marriage. While all possible blessings are embraced in life, the marriage relation is calculated to bring more happiness to the human family than any other relation in life. We need not multiply words to prove this. They who do not realize it have not well considered the subject; perhaps have not sensibility to appreciate it. It is a truth of universal application that the greatest blessings, when abused, become the greatest curses. As marriage was calculated to bring to man more happiness than any other relation in life, so does its abuse bring the greatest suffering, the keenest anguish, which it is possible for the heart of man to endure. The presence of the murderer would often be preferred in a household, to that of the seducer, the adulterer. God only knows—man never could measure—the suffering which the human race has had to endure because of the abuse of this relation. How benevolent of God to establish the relation! how kind, how thoughtful of our well-being, to give a commandment to guard its sanctity! Compared to what it has been, what a Heaven of bliss this world would have been, if man had lived in perfect harmony with the revealed will of God concerning the relation of the sexes, and the institution of marriage!

8. Even life itself often becomes a burden because of the abuse of its privileges; often for want of the means of sustaining life. Next after the marriage relation, the right of property is recognized and guarded by a precept. Were the spirit of this precept duly regarded; were all men as mindful of the rights and interests of their fellows as they are careful for their own, there would be on the earth no suffering from poverty. There is property enough in the world to meet the wants of all, if it were properly distributed. But equality can never exist while some are improvident and wasteful. The distiller and the brewer, who turn the nutritious grain into a useless or poisonous liquid, rob the starving poor of their

daily bread. He who plants tobacco, where the Maker of the earth intended that corn and wheat should grow, defrauds the inhabitants of the earth who are appointed to subsist on its productions. He who spends his money for whisky and tobacco, steals from his wife and children that to which they have an undisputed right. It is impossible to enumerate all the ways in which this commandment is violated; impossible to describe the sufferings which result from its violation.

9. Necessary as is property or its representative, money, to the enjoyment of life, we often find people willing to spend all they possess to defend their reputation. So dear is reputation to man. And it is right that it should be so. There could be no happiness in society in the entire absence of confidence; and confidence would be unknown if no value were attached to reputation. And not only man highly regards reputation, but God himself has shown his estimation of it by making it the subject of one of the precepts of "the royal law." And thus are all the interests of man kept in view by his Creator, and provision made for their security and preservation.

If any are so short-sighted, or so unmindful of the rights of others, as to feel that this law is burdensome—to feel that it restrains him where he would prefer to be left free to indulge his own inclinations,—let him remember that while it restrains him from injuring his neighbor, it also restrains his neighbor from injuring him. That which is your restraint, is also your security, your safeguard. Instead of having occasion to find fault with this law, you have every reason to be thankful that God has given it. Even though you may feel like deriding it, as some have done in their blindness, you have reason to bless Heaven that it yet exerts a restraining influence over the race. Without this, the earth would be literally "a habitation of demons."

Before we close this article let us look for a moment at the extent and beneficence of this law. Remember, we have noticed only five of its ten precepts. We find that in these are guarded the welfare of children, and the honor and happiness of parents; our rights of life, the chastity of our families, of property, and of reputation. And where these are guarded and respected, what more can we ask from our fellow-man? Consider what kind of society that would be wherein every one's life, chastity, property, and reputation, were conscientiously cared for. No murder, no licentiousness, no stealing, no falsehood. Police officers, courts of justice, jails—all would be useless. Everywhere peace and harmony between men. No need of bolts and locks; no means of defence required. Reader, do you not wish that all would keep this law toward you? that all would perfectly regard these precepts in their dealings with you? And can you think of anything that you could justly ask beyond this? Are not all your social rights therein provided for? Well, as this law binds your neighbor, so it binds you. As you would wish that all should regard your rights in respect to these precepts, so you must obey these precepts in regard to their rights. This is what the law requires, and this is the golden rule. We shall consider this subject further.

BUT the Methodist Church is tainted through and through with that which would have been considered rank heresy by Wesley and Fletcher and their associates. Great and important changes have taken place in that church in the last half century.—*Signs of the Times.*

That is possible; but the Methodist preachers who are doing the chief work of the church still hold to the theology taught by Fletcher and Wesley. The defection is greatly overstated.—*California Christian Advocate.*

Oh, yes; the preachers subscribe to the theology of Fletcher and Wesley—to a large extent. But do they preach it? Does not the editor of the *Advocate* know that the preaching of the Methodists is as different from what it was fifty or forty years ago as the defection is great among the laity? It is not alone the modern church fair, where the minister tries to say funny things to keep pace with the fun-loving crowd, that would make Wesley groan. A minister, as we have actually seen, in good standing in the Conference, with a Masonic badge of gold on his breast, would not have been accepted in one of Wesley's classes. And Fletcher would have strengthened his "Checks" had he heard a Methodist minister preach that the Ten Commandments were a law for the Mosaic dispensation, from which we are freed in Christ, as we have known Methodist ministers to do when trying to meet the arguments of Seventh-day Adventists. And the editor of the *Advocate* himself has recommended Methodist literature tinctured with the same heresy.

How It Is Made to Appear That God Has Sanctified the First Day.

[From *Les Signes des Temps.*]

WE have carefully sought to find the sanctification of the first day of the week in the New Testament. First we inquired in our number for February, whether God sanctified the first day at the resurrection of Christ as he sanctified the seventh day at the creation of the world. We were unable to find any declaration, like that in Gen. 2:3, that God had sanctified the first day. Nor could we find the fact recorded in any manner either direct or indirect.

Then we inquired in our number for March, whether Christ sanctified the first day in a gradual manner and by successive acts during the forty days between his resurrection and his ascension. We sought to find evidence that Christ met with his disciples on each of the six first days of the week during that forty days, but we could not find it. We sought to find that he met with the disciples generally on that day, but we found that he oftener chose some other day. We could not be certain that he met with them on any first day of the week except the one in which he arose, and even in this case it was only with some individuals. We sought to find that Christ even mentioned the day, but we found no place in which it is recorded that he ever so much as once made mention of the day. We concluded therefore that the day was not sanctified by God the Father at the resurrection of Christ, and that it was not sanctified by the acts of Christ during the forty days preceding his ascension.

Then in our numbers for April, May, and June, we sought to find whether the apostles sanctified the day during the period recorded in the book of Acts. We sought for some grand act of sanctification in which all united, or if this could not be found we sought for a succession of minor acts by which they gradually accomplished the work of sanctifying the day. We examined minutely each chapter of the book of Acts, and found that the apostles knew nothing of the sanctification of the day. We even found that Acts 20 contains direct proof that Paul did not regard the day as one that had been sanctified to God. We therefore concluded that though the Bible begins with the sanctification of the seventh day, it ends without speaking of the sanctification of the first day to take the place of the seventh.

In our number for January we showed that the Lord's day is not the first day of the week, for God has not claimed that day, nor has Christ claimed it. The Lord's day therefore which is mentioned in Rev. 1:10, without being there defined, must be that day which the Lord has claimed as his, which is the seventh day and no other. Gen. 2:3; Isa. 58:13; Mark 2:28. If any of these statements are disputed, we respectfully request those who deny them to turn to the numbers of our journal which we have named, and to examine anew the facts there presented.

Now we come to a question of the highest importance. How can the sanctification of the first day be maintained when the Bible speaks only of the sanctification of the seventh day? This is a hard question, but we will answer it by stating the facts. The most usual means of establishing the sanctification of the first day of the week is to quote what the Bible says of the sanctification of the seventh day and apply it to the first day of the week. Thus Gen. 2:3 is quoted: "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." This is applied to the first day of the week with such assurance on the part of those who make this application, that the world receives this passage as a decisive testimony that the first day is the day which God has made holy to himself. It does not seem to be very honest, however, to apply what God said concerning the day of his rest, not to that day, but to the day on which he began his work.

But there is a way, however, that this difficulty is obviated. It is the following: The seventh day, which God sanctified, was not the last day of the seven, but the seventh part of time, or one day in seven. The first day of the week is the seventh part of time, or one day in seven, therefore the seventh day, which God sanctified, is the first day of the week. But this explanation is not as truthful as it ought to be, for the day which God sanctified is the day on which he rested, and God rested only on the last day of the week. To say that the first day of the week has been sanctified by the act of God in sanctifying the day of his rest, is to say that the day

on which God commenced his labor and the day on which he rested from all his work are one and the same day.

So also when the advocates of the observance of the first day wish to teach men that they ought to observe that day, they say to them very solemnly and with great assurance: "Remember the Sabbath day to keep it holy." Ex. 20:8 The multitude suppose that these words were spoken by God for the purpose of enforcing the observance of the first day of the week. Yet the commandment tells us that this day of rest is the seventh day, and that it is the day on which God rested after creating the heavens and the earth in six days. This proves that the commandment relates to the last day of the week and not to the first day. And it is confirmed by the fact that the women who rested the Sabbath day according to the commandment rested on the day which preceded the first day of the week, that is to say the seventh day. Luke 23:56; 24:1.

Now how are these facts set aside by those who use the fourth commandment for the enforcement of the observance of the first day? Generally there is no effort to set them aside. The commandment is brought forward as though it were given by God with reference to the first day, and the facts which show that it relates to the day on which the Creator rested are passed over in silence, and, if possible, kept out of sight.

But what do they say when the commandment is shown to relate to the seventh day and not to the first day? Do they attempt to set aside these facts which are so decisive? Every man who has studied the subject knows that they cannot be set aside without doing violence to the Bible. So it is very frequently the case that instead of attempting to set aside these facts we are told: "You observe the old Jewish Sabbath, but we observe the Christian Sabbath." This reply satisfies many persons who do not seem to be aware that God has said that the seventh day is the rest-day of the Lord, and that God sanctified that day more than 2,000 years before the first Jew existed. Nor do they seem to know that the first day is never called the Christian Sabbath, nor is it ever called Sabbath of any kind.

The first day of the week was never sanctified, that is, set apart from ordinary labor, to be devoted only to the worship of God. This remark is true not only with respect to the sanctification of the first day by God, which cannot be found in the Bible, but it is equally true with respect to Christ and to his apostles. We have carefully traced the subject through the New Testament, and can say in the strictest truth that neither Christ nor his apostles sanctified the first day, or set aside the sanctification of the seventh.

The first day of the week has no commandment requiring men to remember it and to rest upon it from ordinary labor. The fourth commandment relates explicitly to the day of the Creator's rest, and makes no reference to the first day of the week. The tradition of the elders has changed the fourth commandment as effectually as it changed the fifth commandment in the former dispensation. Matt. 15:1-9. This tradition has taken out of the commandment the seventh day and inserted the first day in the place of the seventh. God has never given to man the right to change his law, and has never sanctioned what the elders have done to his commandment.

But it will be said that the custom of observing the first day in place of the seventh is of such long standing that even if it was not according to the commandment of God when it commenced, it is now become very acceptable to God. Hear the word of the Lord on this point, and you will see that the longer men persist in making void the commandments of God by the traditions of men the more aggravating is that sin in the sight of God. Thus Malachi says: "Even from the days of your fathers ye have gone astray from mine ordinances, and have not kept them. Return unto me, and I will return unto you. But ye said, Wherein shall we return?" Mal. 3:7.

But how should such persons return unto God? Hear the words of Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

Those who make this response when invited to return from the traditions of men to the commandments of God should read what Christ has said on the subject of worship: "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

But it will be asked: Should not the resurrection of Christ be commemorated? We answer: "Certainly it should be commemorated." In our next number, if God permit, we will show what the New Testament teaches with respect to that commemoration. J. N. A.

The Missionary.

Gonzales, California.

OUR meetings in this place closed August 6. Gonzales is a small town of nearly one hundred inhabitants, and about one-half of these are Spanish. The attendance at our meetings has not been very large, but those that were interested came regularly. On account of the busy time of harvest, those living near Gonzales could attend only on Sundays.

There are eight that have taken their stand with us, and have made arrangements to meet on the Sabbath for worship. Others are deeply interested, whom we think will sometime take their stand for the truth, but who are hindered at present by opposition in their families.

We have had considerable opposition, but most of it has been in private. One morning about three o'clock some one set fire to the straw around our tent, but we noticed it before it burned the tent. At another time near midnight some men, who were probably drunk, attempted to let the tent down by cutting the ropes. Tent ropes were cut at several different times, but no great harm was done.

We gave Elder J. W. Webb, of the Grand Lodge, the use of the tent one evening to hold a temperance meeting as there was no other convenient place.

We have been encouraged by the blessing of God, and feel our need of a closer walk with him.

ISAAC MORRISON,
F. T. LAMB.

Stayton, Oregon.

THE attendance and interest in the tent-meetings continue good.

We have now come to the Sabbath question, which has become the topic of general conversation.

Our bundles of SIGNS OF THE TIMES are hailed each week, and then distributed, attended with missionary labor, throughout the town and surrounding country.

We trust some honest souls will accept of this present truth.

CHAS. L. BOYD,
E. W. BARNES.

The Influence of the Bible on Woman.

THE following well illustrates what is occurring in all parts of the land in these days. Recently a very aged woman, who has long been sad and depressed over the loss of most of her children, was urged to learn to read, that she might be cheered in her loneliness by the words of the divine Comforter. Consolation she had not, and her sorrows grew upon her. At last a primer was obtained and placed in her hands, and she began her long toil. The way was weary and difficult, for her vision, even with the aid of her spectacles, was very dim. The effort was a benefit to the sad old woman, and so she persevered. After much hard work she reached that part of the primer where short texts of Scripture and prayer are found. These she read and re-read, and finally learned them by heart, and the comfort she needed came. Afterward a Testament in large print for the aged was purchased for her, and now her delight is in the law of the Lord, and in that law doth she meditate day and night.

A missionary lady in Northern Mesopotamia, in recounting some of her experiences on a recent tour in that region, gives most delightful testimony to the changes effected, and still going on among the women of that field as the result of the wide dissemination of the Bible. She speaks of finding many poor, hard-worked village mothers who had surmounted the greatest obstacles in learning to read, that they might with their own eyes read the words of Christ, their Saviour. Not only was she surprised to find so large a number of this class, but greatly encouraged by it. In one town, where a few years ago the people were ready to stone the first man who dared to declare himself a reader of the gospel, she visited a large number of houses. Although it was the busiest season of the year, the women left their work most gladly to hear the words of Christ, never allowing her to leave them without offering a prayer in their behalf. In the same town a mother, unwilling herself to be called a Protest-

ant, speaking of her son, who recently died in the prime of manhood, gave as the highest tribute she could pay to his memory, that he so loved to read the Bible. A few years ago that mother, and many others in that town, would have preferred that their sons should be thieves, liars, and even murderers rather than be known as readers of the gospel. In one village, so great was the desire to hear the word of God, that young brides (contrary to all propriety in the customs of that region), recently brought from other villages, and who could read, were drafted into the service of teaching others, and even holding prayer-meetings with others. In another town, this missionary found a woman who had never attended school, teaching a large Bible-class on the Sabbath. She had learned to read by herself, and, taught of the Spirit, she sat in that circle of women expounding unto them most acceptably the word of God. In another place she found twenty women learning to read. In another, a Bible-class, meeting every Sabbath with sixty women in attendance. One poor woman, whose work pressed her so constantly that she could get no time during the day to look at this best of books, every night put her Testament under her pillow, so that with the first beams of the morning light she could rise in her bed, and read enough to fill her meditations the whole day. Well does this missionary sister ask: "Would the desire to read any common book lead ignorant women to make such efforts?"

This same loving and beloved Christian laborer gives expression to the great cheer which filled her heart at seeing such large numbers of women, once ignorant, debased, and most superstitious, now living sweet Christian lives, and eager to have their daughters educated in all that develops and crowns true womanhood. One large village is referred to, where the Protestant pastor, realizing that in order to elevate the people as a whole, special efforts must be made for the women, had succeeded in persuading nearly all to learn to read, and make the Scriptures their chief source of instruction. This town seems to be the banner town in this respect in all that region. A visit to it always stirs the feeling of joy and thanksgiving in the heart of the missionary. She speaks of one woman so filled with the words and spirit of the gospel that she herself counts it a privilege and a joy to sit at her feet, and learn of divine things. This woman is the mother of a large family, and one whose life has been one prolonged series of trials, whose burning severity has only made her graces shine with increased brightness. Never from her lips have words of complaint or murmuring been heard. Indeed, such has been her experience that the darker the night and the keener the sorrow the more cheerfully can she say, "The will of the Lord be done," for that will is always best. Often in their visits from house to house the missionary laborers are accompanied by this sister, and it is a noble tribute they pay to her that whenever they hear her explanations of scriptures they are filled with admiration and delight, and ask: "Whence hath this woman this wisdom?"

In the same field, another missionary lady responds to the question, "What has the Bible done for the women in your part of the great vineyard?" in these words, "Come with me to a little prayer-meeting, and listen for yourself. The room is well filled. A blind woman has crowded close to the missionary lady who is speaking, and, sitting at her feet with upturned face, is drinking in every word. Now and then a silent tear rolls from under the lids where the sightless eyes are hid, and falls as quietly on the bosom below. The missionary is sure that one heart at least is touched. She finishes the 'Old, old story,' and blind Marion says, 'Lady, these are sweet words. I think it is because they are Bible words. I love these words. I have a nephew who comes to the mission school, and he has learned to read the Bible, and daily he reads it to me. I have learned four chapters. May I come and recite them to you some day?' She needed no prompting. This blind Marion is now bending every energy to learn to read the portions of the Bible in raised letters. She is spoken of as one of the brightest of Christians, and an excellent Sabbath-school teacher. She belongs to an Armenian family hostile to our work, the only Protestant in the large household. She is praying, and we are waiting to see the whole family turn to Christ.

"Come to a village where only a few years since the women were the most degraded in our field. What mean the songs that meet our ears?"

Yonder the women and girls are going out to gather in the harvest. Listen, and you will hear them singing:—

'What is it shows our feet the way
To realms of everlasting day?
It is the precious Bible.'

"These bronzed peasant women have learned to read God's precious word, and it lightens their incessant toil. Go to the home of the richest man in one of the villages (on the great Harpoot Plain), and there you will see his strong wife, the giantess of the region, tossing from side to side on her couch. Fever has crimsoned her cheek, and almost maddened her brain. She gazes strangely on the missionary lady, glad to see her, but feeling that she is holy, and cannot pity a sinner like her. She asks her to pray, and at once is quiet. The missionary has taken with her from the city a sister, one of God's purified ones. Listen while she calmly leads this awakened sinner to the Lamb on Calvary, and you will say she has not only read and learned God's word, but has hidden it in her heart."

Such are some of the incidents gathered from the different quarters of this great Bible field. The testimony from all the departments is one. Improvement, elevation, intelligent piety, consecration to, and hard work for, Jesus, are what the Bible is giving to the women of Turkey. It has blessed thousands. Out of the depths others still cry for deliverance. How earnest our faith, how burning our zeal should be to give to the tens of thousands that are still in darkness this glorious light which has come down from heaven!—
Dr. Isaac G. Bliss, Constantinople, in Christian Statesman.

IT MAY NOT BE.

It may not be our lot to wield
The sickle in the ripened field.
Not ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed is done.

And ours the grateful service whence
Comes, day by day, the recompense:
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

But life, though falling like our grain,
Like that, revives and springs again:
And early called, how blest are they
Who wait in heaven their harvest day!

—John G. Whittier.

Dying of Respectability.

A MAN who in the midst of his family receives a bill larger than he expected, may walk up and down the room and tear his hair, and rave in his excitement, and no one blames the extravagance of his conduct. Men in the stock room may be wild with excitement as the prices are going up or down, and they are making or losing money, and this is only a reasonable diligence in the pursuit of business. But the moment a man wakes up to the necessity of seeking the kingdom of God, or the church begins to be earnest about the salvation of souls perishing in sin at her gates, we are told that this is enthusiasm, fanaticism, madness. The fact is, brethren, we are dying of respectability! Afraid to be in the great work of the world's salvation, lest we be reproached for our zeal and earnestness, as if it were possible for us to be too much in earnest when the immortal interests of ourselves and our fellow-men are at stake. Our churches are DYING OF RESPECTABILITY!

Oh! the voice of one crying in the wilderness to awaken such people from their repose, and warn the careless multitude to flee from the wrath to come!—*Ex.*

ALMOST sweet is unsavory; almost hot is lukewarm. Almost a Christian is like Micah, who thought himself religious because he had gotten a priest into his house. Almost a Christian is like Ananias, who brought a part, but left a part behind. Almost a Christian is like Eli's sons, who polled the sacrifices; like the fig-tree which deceived Christ with leaves; like the virgins who carried lamps without oil; like the willing-unwilling son who said he would come, and would not.—*Henry Smith.*

Temperance.

What Is a Glass of Beer?

A BRIGHT boy was lately apprenticed to the trade of a machine-maker. He had not been long at the trade before he was asked to fetch some beer for two men, who promised to let him have a share. James had no wish to avail himself of this offer, and told the men he was a Band of Hope boy, and could not go to fetch them drink.

"Band of Hope! Humph!" said one of the men; "we want nothing to do with Bands of Hope here; you must drink your glass of beer or you'll never be a man."

"Then," said James, "I'll always be a boy."

"Nonsense! You'll have a man's work to do, and will have to take some drink."

"Nay, nay, I shall never need any drunkard's drink to help me to do my work."

"You know nothing about it, for with you it's all to try."

"But I know that the strongest man in history, who was brought up under God's orders, was not allowed to have strong drink, and yet he became very powerful, and did many wonderful things."

"Who was that?"

"His name was Sampson."

"Ah! I remember. That was the man who, when he was locked up in a walled city, and the people thought he could not get away, got up in the night, and went off with the gates of the city on his back, which he had lifted off the hinges—locks, bolts, and bars included—and left the big gates on the top of the next hill for the people to look at in the morning, when he had gone far enough away."

"Yes, that was the man; and he managed the exploit and other feats of strength without any strong drink."

"Ah! but there was no beer in his time, and people are obliged to take some beer nowadays if they mean to do any hard work."

"Not so; for there is nothing in beer to make any one strong."

"Oh don't talk like that to me! I have worked in a malt-house, and I know something about it. Why, a boy like you ought to know that beer must be a nourishing drink when it is made from barley. Isn't barley a good thing?"

"Oh yes, if you only get it; but do malsters put the substance of the barley into the beer? How do they prepare the barley for the beer?"

"They first steep the barley, or wet it with water, and then spread it on the malt floor till it sprouts."

"Have you ever seen it sprouted?"

"Yes, often."

"Is it not beginning to grow when the sprouts appear?"

"Yes; the sprouts are the new barley coming out."

"Then the sprouts must be the life of the barley—the real substance of it?"

"No doubt."

"Then if the best part of the barley comes away in the sprouts, it cannot both come out and stop in, can it?"

"Of course not."

"But are the sprouts put into the beer?"

"Dear me, no! the sprouts are the 'culms,' which they give to the cattle."

"Then it seems the cattle get the best part of the barley. But is the malt boiled into beer when the 'culms' have been given to the cattle?"

"Oh dear, no! that would make sweetwort instead of beer; it is not proper beer until it is brewed."

"What becomes of the sweetness when it is brewed?"

"I cannot tell; but proper beer is not sweet."

"I have learned in our Band of Hope that malt is only the sugary part of the barley, and that the sugar, which would help to make fat, is destroyed in brewing, and turned into an evil spirit, which, when men drink the beer, gets into their heads, and makes them talk silly talk, and do all sorts of foolish and bad things."

"Well, I reckon it does."

"And what becomes of the grains when the malt is brewed?"

"They are given to the cattle."

"Cattle again! it seems, then, the cattle get all the solids, and the beer drinkers only the slops."

"I think, my lad, you've learned your lesson pretty well in your Band of Hope."

"I wish you would come too, for I am sure it would do you good; and perhaps you would not want to spend any money on beer. We were told at one meeting that the great chemist Liebig says there is more nourishment in as much flour as will lie on the end of a table-knife than in nine quarts of the best beer."

"Why, does he really say that?"

"He does, and says there is more nutriment in a five-pound loaf than in three hundred and sixty-five gallons of beer."

"Three hundred and sixty-five gallons!"

"Yes; and that agrees with what Dr. Lyon Playfair has said, that there is more food in as much oatmeal as can be bought for 3½d. than in 7s. 6d. worth of Bass' best ale. And besides, when we buy the oatmeal, we buy no mischief; it is all good, and no harm; but when people buy Bass' best ale, they buy mischief in the bargain."

—*Youth's Temperance Banner.*

"I Had Never Looked at It in That Light."

THERE are some people who have great sympathy for hotel-keepers when a town goes no-license, and the bars are closed.

We met a man a few days ago who said, "You temperance people are depreciating the value of property; our hotel-keeper will lose \$2,000 on his property if this town remains no-license. You will admit this, won't you?"

"Yes, of course we will admit this, but my dear sir, let us see if this hotel has not been a means of depreciating the value of real estate. Do you know how much Carton paid for his farm ten years ago?"

"Yes, he paid \$10,000 for it, and at that time it was a bargain."

"I was by there to-day, and I saw the barn doors were off the hinges, the fence down, the house needed painting; all along the tumbled-down fences I saw elders, briars, etc. How much would you give for it now; you are a good judge of property?"

"I would not give over \$6,000 for it; in fact, I would not want it at that price."

"How did this farm come to run down as it has? Why, you know, Carton spent all his time at the hotel in the village; neglected his farm; has a heavy mortgage on it now, and it came from the hotel. Am I over-stating it?"

"No; his farm has run down in the way you have mentioned."

"How is it with John McLuney, Bill Allen, McCormick, and others I might mention? Has not this hotel you have helped to keep running been the means of depreciating the real estate of this town? Look at the farms mortgaged because the owners spent their time and money at this bar."

"I guess you are right. I had never looked at it in that light before."

We then commenced to figure, and at the figures this man set himself, we found on seventeen farms a loss of \$27,000, coming direct from the hotel he had desired to keep open. He came to the conclusion it was better for the hotel to lose in value \$2,000, than taxable property to the amount of \$27,000.

How much longer will it be before the people will see the wholesale ruin coming from the bar-rooms?—*SeL.*

Cases of Debility.

NOTHING is more common when a man gets out of health, from mere overwork, from some improper use of his health, from some misuse of his faculties, or some other thing that ought to be remedied by the rules of hygiene—that ought to be prevented and cured by the removal of its cause—nothing is more common than to tell a man to take a little wine, instead of telling him to look into his surroundings, and get rid of the cause. I find that what is wanted with these cases of debility is regular work, proper hygiene, mental discipline of the individual, and a proper system of diet and regimen; and then I find that they get well infinitely better without drink than they do with it. Whenever a man tells me that he cannot eat his dinner without a glass or two of wine, I know the wine has got hold of him to that extent. I know it is all the more reason why he should leave it off, and if he will leave off, in a week he will eat more than he did before, will digest it infinitely better, and get stronger in every way.—*Dr. Townsend.*

I Made That Man What He Was.

SOME time ago a saloon-keeper in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down, but being very drunk, he pitched in head foremost. He had become so much of a bloat, by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved family. As he was dragged from the well, and stretched out dead on the saloon floor, a wholesale liquor dealer from Philadelphia stepped in. After the first shock of finding one of his good customers dead, he turned to a prominent lady, and said, pointing to the wretched victim:—

"I made that man what he was. I lent him the first dollar, and set him up with his first stock of liquors, and now he is worth \$10,000 or \$15,000."

Looking him square in the face, she replied:—

"Yes you did make that man what he was—a drunkard, a bloat, a stench in the nostrils of society; and sent him headlong into eternity and a drunkard's hell! What is \$15,000 weighed against a lost soul, a wasted life, a wife a widow, and children orphans?"

He turned deadly pale, and without a word left the house.

What is all the revenue to the millions whose homes are destroyed, whose children are beggared, and whose loved ones are sent headlong to a drunkard's grave?—*The Christian Woman.*

How Teas are Doctored.

A NEW YORK reporter has been making investigations and spinning a tale which will not have the effect of adding to the appetizing qualities of cheap teas for some time to come. The other day he visited the ruins of some burned bonded warehouses, where over 1,000,000 pounds of tea had been stored. Workmen were shoveling out the refuse, much of the tea being smoked and saturated with salt water pumped from the East River. It was taken out "in the shape of a coarse black mud, plentifully mixed with cinders and other rubbish. This is piled up in great heaps on the South Street sidewalks, and the roadway for a considerable distance is strewn with a layer of it half a foot thick, which the feet of workmen and pedestrians are tramping constantly into filth. Every day or two these heaps are sold to the highest bidder, on condition of immediate removal." The reporter interviewed purchasers of the filth as to what they did with the stuff, and learned that it was partly cleaned and sold again as tea. One buyer said he had some of the rubbish dried, sifted, and recolored, and sold it at a profit of 800 per cent. "to one of the great tea concerns of the country." A fellow does not object to toe-nails, locks of negro wool, bits of bark, rusty nails and pieces of coal in his plug tobacco, but the muck of the streets in tea is too much for good nature.

A PHILADELPHIA smoker removed the cigar from his mouth on entering the horse-car, but insisted on retaining it in his hand. The conductor warned him to throw it away, as the smoke from it was offensive to the women passengers, and finally ejected him by force. He sued the company for damages, but the verdict was against him, the court charging the jury that he was a nuisance which the conductor had a right to abate. The conductors of our city and suburban passenger railways should also be instructed to eject any man who brings into the car a cigar that had been partially smoked, because a cold cigar emits and fills the air with an odor not only disagreeable and offensive, but decidedly sickening, and we have more than once seen ladies leave a car, which we believe was because they had been made sick by the sickening odor arising from a cigar in a man's hand. Another very disgusting thing is the breath of a man who has been smoking. Frequently we have to sit opposite a man and endure this. If a man must smoke, when he gets in front of another let him breathe through his nose, and keep his mouth shut.—*The Truth.*

The Home Circle.

THE ANGEL OF PATIENCE.

To WEARY hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance;
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our fev'rish brows with cooling palm;
To lay the storm of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make us own our Father's will.

O thou who mournest on thy way
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers: "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord orders all things well!"

—Selected.

The Big Boots.

THE ruins of that old country school-house yet remain, a deformity by the roadside.

It had brick walls, and these are not entirely gone. A portion of the chimney, too, is still to be seen, while old foundation-stones, and bits of lath, and broken layers of mortar, make the place desolate and forbidding. The wet, spongy farm-lot in the rear is no handsomer, nor the rude highway more attractive, than was the case forty years ago.

It would seem as if country school-houses, like country grave-yards, were once begrudged the room required for them, and hence, pushed into the most uninviting places.

Even now, in sleep, I sometimes dream of my school-days there, and of the little boy with the big boots—the sorrowful little boy, whom none of us knew enough to make happy. Boys are not really more cruel than men, but their well of kindness lies deep, and they leap over it and run around it, without knowing how clear and sparkling its waters would be if drawn up.

I was a lad of eleven, the first and only winter of my attendance there. I am now more than fifty, and in the review, that single winter seems as long to me as a dozen years. The incidents of youth have a consistency like that of pure gold, and the mind afterwards beats them out, so that they cover a very broad surface.

Mr. Tanner, the master, I would know in a moment were he to rise up before me now, and the fresh-looking girl at the desk in the corner, and the blue-eyed country beauty, whose seat was by the window, and the freckled boys, and boys with tow hair, the big boys on the back seat, and the little boys on the front seat by the stove—I would recognize them every one, could some psychological wonder bring them back to me again, with the looks that they have long since shed, atom by atom, on the road of life.

There was one little fellow about my own age, whom, on the first day of school, I remarked as having a thoughtful and somewhat troubled face, and to be poorly dressed.

It was a cold day in November, and at recess some of the boys put on their overcoats. One of them, who had a very handsome garment of the kind, on taking it down from its nail in the entry, observed beside it an old, faded coat belonging to some one else. This he rudely grasped, and with a jeering, cruel air and derisive whoop, exclaimed:—

"What rag is this?"

At the same time he threw it across the small entry and out upon the stone step.

Another kicked it as it fell, while a third caught it up and ran with it, as if it were a kite or a banner. Presently, however, it was dropped, and as the boys became somewhat scattered, I saw the little fellow of the reflective face hastily pick up the despised article and return it to the place where it hung. As he turned away his countenance was flushed, and he drew the back of his hand across his somewhat handsome eyes.

It was his coat; this was plain, and all my enjoyment of the recess was spoiled, for I thought how he must feel to be jeered at and insulted for

what he could not help, and what had no doubt caused him much anxiety and mortification, even before any one had made it a subject of ridicule.

He did not put on the coat at that time, though he had worn it in the morning, but when the day was over, and all the children were making ready for home, as the bitter wind whistled past the door, he once more buttoned it around him, and I was glad to find that nothing was said, although some of the boys looked curiously at his threadbare attire, as if wondering how he could wear such clothes on the very first day of school. But I now observed that he had ill-fitting boots, much too large for his feet; and although the coat escaped attack for the time, the boots did not.

"Boots! boots! what is the price of old leather?" "Who wants to take a sail in a mud scow?" were some of the unfeeling ejaculations that he was compelled to hear as he started out upon the road with the others, who, after the manner of rude school-boys, sauntered or ran along pushing each other into ditches, or throwing pebbles at gate-posts and trees.

The following day was still colder, and the boy came wrapped in his poor overcoat; but this had now ceased to attract particular attention; the big boots, which really made a remarkable appearance upon feet so small, becoming the butt instead.

They made a louder sound on the school-house floor than the boots of any other boy; and the sensitive heart of young Master Robert Brown (for this was the lad's name) told him so. There were enough others to tell him so, too. Oh, the cruelty of those sarcastic smiles and impudent glances!

One evening I told my parents of the boy with the big boots, who came from the other end of the district; and my mother replied that Robert Brown must be the son of that Mr. Brown who lived at the turn of the road, two miles off; and who by intemperance kept his whole family in misery.

Mrs. Brown, my mother said, was an excellent woman, and was always mending and fixing up her children's clothing, trying in her careful, anxious way, to make something of nothing, and often, too, succeeding surprisingly well.

Robert, she added, had an elder brother, who had gone to sea, and perhaps the big boots might be a pair which he had left at home. The family had lately lost a little girl, Robert's sister, and were in affliction every way, and she hoped that I would never show by word or look that I noticed the clumsy boots or the threadbare coat.

And now I remember hearing Robert say to himself, sobbingly, one day when the big boys had treated him ill:—

"O, little Mamie! little Mamie! I am glad you cannot know of it!"

One day not long after the commencement of the school, two of the committee called upon some business with the teacher, and at recess some of the boys maliciously remarked that they had observed these officials smiling at Robert's big boots, as he stood in his class or shuffled along the floor.

This was not true, but it had its effect. The idea that grown-up men could regard him with derision for his patched jacket and his poor, clumsy boots, seemed to impress him with a feeling more forlorn than aught else had done.

How many leaden thoughts fell on his young heart! He recalled his father, a drunkard; his mother, so careful, so sorrowful, so worn with work, so tender of himself; his little sister, asleep under the new mound, where his own and his mother's hands placed, every week, ivy, mosses, and circlets of the pretty creeping jenny—for it was all they could do; and then in the midst of all how inexpressibly dreadful to his mind seemed the taunts which poverty brought upon him. The coat upon which his mother had sewed at night, hoping it might answer; the boots she had dreaded to ask him to wear; the course dinner that the boys had made fun of at noon, as he took it from his pail,—the thought of these things made him feel more bitter than ever, and suddenly at that recess he was missed from among his school-fellows.

I found him stretched at full length on the damp ground, out of sight of his tormentors, and when I knelt by his side, and put my arm tenderly about him, his sobs were violent. He cried long and bitterly—all the more for this sympathy, so precious, so unexpected.

Presently a number of school-boy faces peered over the fence that had hidden us from the common view, but after a moment's watching, they slunk away in shame.

I soon perceived that my school-mates were talking earnestly among themselves, and saw also that some of the faces I had thought so cruel wore a look of repentance and sorrow.

The teacher's bell sounded, and we all thronged into school—Robert Brown the last. How sad he looked. The master asked no questions; but he must previously have observed something of the condition of things, for when school was over at night, he put his arm around Robert's neck, and asked him to remain for a few moments. Robert held me by the hand, and asked that I might remain also.

Then, when we were alone, he told, at the master's request, the story of his troubles. How simply and how frankly he spoke, and what unstudied pathos there was in his words! The school-master's eyes were full of tears, and in answering the poor little boy, his voice became choked, and more than once he left a sentence unfinished. As to myself, I could not help weeping outright.

The next day Robert was absent. He had taken cold during the few minutes in which he lay on the wet ground, and as the weather was now stormy, his mother had not ventured to send him.

His absence afforded the master an opportunity of talking to the other pupils in a way which he could hardly have done had the little boy with the big boots been present.

My school-fellows had, however, already begun to think—began to put themselves in Robert's place, and imagine how they would feel if their mothers, who so loved them, were poor and careworn, and sat up at night, trying to make old things answer for their dear boys, hoping that the other boys would not notice the difference, or at least would not speak of it—to consider how it would be if, when they came to school, all this anxiety, and toil, and love were mocked by unfeeling voices, and all the dear things of home were insulted through a senseless derision, by those who had the good fortune to possess parents who could buy them new coats, new mittens, and new boots. There is almost everything in thinking, and at last the boys thought.

Master Tanner spoke kindly to them on the subject. Though he could be stern at times, there was now not one atom of severity in his tones.

His heart had no room for anger, but as he spoke, he became eloquent. It was a soft, willing kind of eloquence, and the most thoughtless boy in the school was affected to tears.

Whether or not Robert's mother knew what had transpired I cannot tell; but the succeeding day he came again, wearing the same coat and boots as before. But the boys saw them not, or saw them only to feel a heartache, and a new-born sympathy for the poor little fellow who would not have worn them if he could have helped it. The tide of impulse had turned.

Nothing was overdone, but there was kindness of act and tone, and the big boys showed that they were doing what they could, in a gentle, unobtrusive way, to make Robert forget that they had ever treated him ill.—*Evangelist.*

Promising.

"How obliging Ed. Dayton is," said Martin Wells to Will Buchanan one day when they left the school-house together. "He says he will lend me any book he has, and he has so many nice ones. He promised to bring me 'Carlina' tomorrow. I never could finish it, because I didn't get the magazine."

"Oh yes, he's very good about making promises!" said Will, dryly.

"And he said he'd get me a ticket to the Mercantile, or speak to his father—he's one of the managers. There's some arrangement by which they give tickets to a certain number of boys. Wasn't it kind of him?"

Martin was a stranger in a strange place, with little money to spend; and Ed. Dayton's pleasant words and obliging offers had made a strong impression upon a mind naturally sensitive and grateful.

"Oh, certainly, very kind of him," said Will, who knew pretty well the nature of Ed. Dayton's

promises, but would not prejudice a stranger against a school-mate.

"So different from John Fitz Adam," continued Martin. "I wanted so to see 'Atkinson's Siberia,' and I knew he had it, and I did venture to ask him to let me take it this week, and all he said was he 'couldn't promise.' It's the first time I ever asked a favor of any one in this school," said Martin, proudly, "I guess it will be the last."

"It's not like John to be stingy," said Will; and then the boys parted.

The next morning Ed. Dayton had forgotten to bring "Carlina," and then when Martin, two days after, ventured to remind him of his promise, he said that the book was his sister's, and that she didn't like to lend her books.

Seeing the state of the case, Martin said nothing about the library ticket, of which he heard nothing more, to his very great disappointment, for he dearly loved books.

He was going home Friday night, feeling rather tired, homesick, and lonesome, when John Fitz Adam came running after him, with a book in his hand. "Here's Atkinson," he said, out of breath, "I couldn't promise it the other day, because I didn't know whether father wanted to send it away to grandma or not, and it was lent to my cousins, but it came home last night, so it's at your service, and keep it as long as you like."

"Oh, thank you!" said Martin, brightening, and regretting his hasty judgment of John, "I'm sure you are very good;" and then the boys parted, and presently Martin was joined by Ed. Dayton.

"I think Fitz Adam is a regular mean fellow," said Ed. "I just asked him this morning to look out some references for me in some books I know he has at home, and he wouldn't promise to do it, because he said he thought his father wanted him this evening. I'd like to see the time when I couldn't promise to oblige a friend."

"And I'd like to see the time when you'd keep your promise," thought Martin. "If people always keep their promises, they are generally rather careful how they make engagements. It don't cost any one much to promise, who never performs."—*Child's World.*

News and Notes.

—The city of Paris is suffering from a scarcity of water.

—The city of Honolulu, Sandwich Islands, is to be lighted with electricity.

—A dispatch from Tangier states that a holy war is being preached throughout Morocco against the Christians.

—The destruction of vineyards in Europe by the phylloxera is estimated at 3,000,000,000 francs within ten years.

—The Milwaukee and St. Paul Railroad Company has sold to an English syndicate 1,000,000 acres of land, at \$4.50 per acre.

—Rear Admiral David S. McDougal, of the U. S. Navy, died in San Francisco, Aug. 6, aged nearly seventy-three years.

—The army worm is making heavy ravages in the vicinity of Pine Plains, New York. Farmers are compelled to harvest their oats before they are ripe.

—The yearly product of the pearl fisheries on the coast of Lower California is about \$500,000. There are no less than 1,000 divers engaged in this pursuit.

—The Hardy Powder Works, near Vallejo, Cal., exploded Aug. 11. Two men were instantly killed, and two others have since died. The loss was complete.

—The people of Geneva, Switzerland, expend more money for wine than they do for bread, the average amount spent by each person for this article being 300 francs yearly.

—A large portion of Gardiner, Me., was destroyed by fire, Aug. 7. About sixty dwellings and many manufacturing buildings were burned. Between 300 and 400 men are thrown out of employment.

—Governor Colquett, of Georgia, now a candidate for the United States Senate, in a recent speech, planted himself squarely upon the platform of temperance, and against the manufacture of whisky in Georgia.

—Judge Rives, in charging a jury in the United States Court at Danville, Va., said he attributed the distress in Patrick County in part to the large consumption of grain by the distillers in making whisky.

—The consumption of tobacco in Mexico, where everybody smokes, is immense. In the principal factory of Orizaba more than 11,000,000 packages, containing thirty cigarettes each, were manufactured last year.

—The Mississippi River steamer *Gold Dust* blew up and burned to the water's edge near Hickman, Ky., Aug. 7. One hundred passengers were on board, of whom seventeen were killed. A large part of the remainder were wounded.

—A very important decree has been published in France which allows commercial, educational, and financial associations authorized in the United States to have a legal status in France, and the full exercise of their rights in the French Courts.

—A council of the leading military authorities at Alexandria, has been sitting to investigate the effects of the bombardment of the forts. The evidence of naval and military officers is that masonry is useless against modern guns, but that earth-works turn up every shot.

—The checkers and callers of the Pennsylvania Railroad who struck with the freight handlers have unanimously decided to return to work. The officials of the company stated that it was very doubtful whether the strikers would be taken back, as the present employes are giving the utmost satisfaction.

—Rufus Hatch and a party of New York and English capitalists have purchased 750,000 acres of grazing lands from the North Pacific Railroad, in Montana. As the grant to the road takes only alternate sections, they will practically have 1,500,000 acres of pasturage, as they will use the intervening sections of Government land.

—The Sultan has very reluctantly complied with the demand to declare Arabi Bey a rebel. In addition to this, he has declared that unless he submits, he acts contrary to the precepts of the Koran. Importance is attached to this declaration, but it is just possible that Arabi will consider his rendering of the Koran as good as the Sultan's.

—The San Francisco *Alta*, in an article espousing the whisky cause, speaks for the Republicans as follows: "The liquor interests know that they will never suffer wrong in this State at the hands of the Republican party." If this means that the Republican party will pander to the liquor interest, then that party may suffer at the hands of an outraged people.

—The Republican State Convention of Kansas has nominated Gov. St. John for a third term. The following is the prohibition plank of the platform: "Resolved, That we declare ourselves unqualifiedly in favor of the prohibition of the manufacture and sale or interchange of liquor as a beverage, and we pledge ourselves to rigid enforcement of the constitutional amendment upon this subject in all parts."

—Coral builders work after this fashion: After a cruise of a few months in the South Pacific, a French man-of-war was recently found to have specimens of living corals growing upon her hull. The interesting discovery has thrown some light on the question of the rapidity of growth of corals. The evidence tends to show that the vessel, on passing a reef of the Gambier Islands against which she rubbed, had picked up a young fungia, which adhered to the sheathing, and grew to a diameter of nine inches and a weight of three and a half pounds in nine weeks.

—It has been learned by Government officials that a secret organization of 1,200 men has been formed in Arizona, who are bound by oath, in case any more raids are made and murders committed by Apaches, to enter the reservation and slaughter men, women, and children. Governor Tittle, appreciating the gravity of the situation, has had orders issued for troops to be removed from the fixed posts to the passes usually traveled by Indians after leaving the reservation, so as to head off any hostile bands. Heretofore it has been customary for Government officers to grant permits to leave the reservation on passes for the alleged purpose of hunting. It is said that most of the murders committed in Arizona, have been by Indians bearing these passes. Through the efforts of Governor Tittle, the issuing of such passes has been revoked for a period of six months.

Obituary.

GUTHRIE.—Died in Oakland, Cal., Aug. 8, 1882, Flavel Guthrie, aged 70 years, 6 months, and 27 days. Death caused by paralysis.

Bro. Guthrie was born in Manchester, England. He came to the United States in 1852; to California in 1854. He embraced the faith held by Seventh-day Adventists at a tent-meeting held in this city by Eld. Healey, in 1878, since which time until his death he was a member of the Oakland church. Remarks at the funeral from 2 Sam. 14 : 14. EDITOR.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 17, 1882.

We have no information yet of the time when Bros. Haskell and Gardner will return from Europe. The last letters received were from Christiana, Norway. Letters next after that time were to be sent to Bale, Switzerland. We have a deep interest in the result of their mission in the old world; but Eld. Haskell is very greatly needed in California. We hope it may be possible for him to return before our camp-meeting.

Healdsburg College.

NO SPECIAL effort was made to call in scholars from a distance, because there was no boarding-place to accommodate them. But the term opened favorably with about sixty scholars. Bro. White is in Healdsburg to expedite the work on the boarding-house. All connected with the College are highly encouraged.

Our Office Work.

SINCE our return from the North, the last of June, we have labored in the Office at great disadvantage. Our assistant, who was then worn down with over-work, has not fully recovered, and we cannot possibly attend to all the matters which demand our attention. Questions have been received which will be answered as soon as possible. Ours is *time work*, as the paper must be got out regularly. If letters are not duly answered, the writers will please accept this as the reason.

We are very happy to announce that a telegram informed us that Eld. Uriah Smith, editor of the *Review and Herald*, Battle Creek, Mich., intended to start for California on Tuesday, Aug. 15, to remain some time in this State. We shall receive assistance from him while he is here, which will be a great relief to us, and of great benefit to the work in California. We expect he will remain till after the camp-meeting at Healdsburg.

Matters Hasten Greatly.

A LETTER just received from Bro. W. H. Littlejohn, of Michigan, contains the following words:—

"The providence of God is mysterious. It is strange that the distant State of California should furnish the first battle-ground on an extensive scale. I suspect, however, that she is not much in advance of the other States. Matters hasten greatly. The conflict is upon us. We know what the result will be. Sooner or later we must feel the heavy hand of the civil law. Let it come, for it betokens the nearness of the end and of the loud cry of the message."

Bro. L. has given much study to this phase of the work, as all are aware who read his articles in the SIGNS some weeks ago on the Religious Amendment of the Constitution of the United States. We advertise a book in which the subject is treated by him at still greater length. Did not sickness of kindred prevent, he would come and labor with us this fall.

Very Good.

THE Sacramento County Republican Convention was held on the 9th inst., Hon. T. B. McFarland presiding. Its Sunday-Law "plank" contains the following words:—

"We are in favor of the retention of the present Sunday laws of the State, but with such amendment as will more fully equalize the rights and privileges of our citizens thereunder, and secure to all a day of rest from labor and of recreation to the body, whereby the moral, mental, and physical condition of all classes and conditions of our people shall be benefited."

That is exactly what we ask: equal rights and privileges with other religious bodies. If the State Convention will take the same position it will do itself credit and do justice to its neighbors. Whether the "church vote" will be satisfied with "equal rights," remains to be seen. In all history we learn that when the church assumed control in civil or political matters it proved self-asserting and arrogant. We fear, from the tone of religious papers and religious conventions, that human nature has not improved, and that even professed Christians must not be trusted too far when they try to grasp the reins of government.

Since the above was written, the following has appeared in the Oakland *Daily Times*. It is ominous of

Paradise.

F. E. BELDEN.

D. S. HAKES.

1. Par - adise! O, hope of a - ges! Land of sweet, e - ter - nal years; Joy of saints and ho - ly sages,
2. Starry crowns of dazzling brightness There are waiting, rich with gold; Shining robes of snowy whiteness,
3. Gold-en harps for-ev - er ringing Fill the soul with joy di - vine; An - gel voi-ces sweet-ly singing

Home of bliss, but not of tears! Through the blessed, sa - cred pa - ges, Beau - ti - ful thy rest ap - pears!
Songs that never shall grow old; Mansions roy - al, bathed in lightness, Peace and love, and joys untold.
Bid the heart no more repine, And the portals o - pen swinging Make these Heav'nly riches mine.

From PEARLY PORTALS, by permission of Geo. D. Russell, Publisher, 126 Tremont St., Boston.

This music is the introductory piece in Mr. Hakes' new book, "Pearly Portals," just published by Mr. Russell in Boston. This piece and the one which follows it, which bears the name of the book—Pearly Portals,—are our favorite style of music. The book is very favorably received on this Coast.

the exacting position which the churches will assume, as it reflects the spirit of the "talk in this vicinity." The conflict is coming; in this we are not disappointed. We are thankful that "the foundation of the Lord standeth sure,"—that "the Lord knoweth them who are his." While "equal rights and privileges" will not satisfy the churches, they plant themselves more squarely against the Sabbath of the Lord, as well as against the republicanism of our government. This proves what we have before said: the Protestant churches will never be satisfied until the form of our government is radically changed to suit them. And politicians are already showing themselves willing to sacrifice the first principles of our institutions to secure votes, where those become necessary to their success. But God has spoken in his prophetic word. In this word we trust. We are not dismayed at the threatenings of those who are proud of their power by reason of their numbers. "God and Heaven are the majority." And God has spoken good concerning those who keep his commandments.

Here are the words of the *Times*:—

"It was given out that the friends of the Sunday Law had control of the recent Republican Convention at Sacramento, but if they had, they have not shown it in the platform which they have adopted. This platform favors the present Sunday Law with 'modifications,' but how they want it modified they do not say. We hope that the State Convention will not insert any humbug platitudes in its platform, or any resolution which can be made to mean anything, everything, or nothing. It may be the part of wisdom to keep the subject out of the platform altogether, remanding it for the separate consideration of each county, in selecting members of the legislature. The friends of the Sunday Law would feel insulted if there should be an ambiguous resolution on the subject; as people talk in this vicinity, anything like the Sacramento resolution would be as offensive to the Sunday Law advocates as the Democratic platform is. Politicians are very shy of this matter, but if they grapple with it at all, they must do so without any equivocation."

Truth Clearly Stated.

WE have before noticed that the *Mendocino Beacon* is happy in the possession of a correspondent in "the metropolis" who has the rare faculty of saying good common-sense things. From a recent letter we extract the following:—

"A young Jewish gentleman of fine education, family, and fortune, has recently had nearly forty black balls at the Olympic Club on account of his religion. The youth is exemplary every way, a quiet, well-behaved fellow. I note this particularly because America is howling at the persecution of the Jews in Russia. Jewish refugees are arriving in thousands at New York, and having employment given them or free transportation West. Still, with rare inconsistency, we refuse them our society, black-ball them from clubs, refuse them our hotels, and shun resorts most frequented by them. The case is similar between the Northerners and the late slaves. They raised a terrible rumpus over slavery; yet, when they were free, they were not allowed intercourse at all. The back pew in church, the top seat in the theater, the poorest railway-car, and a grand bounce in all directions was their portion. San Francisco patronizes Chinese laundries and vegetable peddlers almost to a family—yet how they talk about the Chinese. The most bitter partisans have Chinese family servants they would not part with at any price, not even allowing them to go back to China for a visit, or if they go, hailing their return with satisfaction."

When Senator Ingalls asked the California Senators how it was that so many Chinese found profitable

employment in this State if the Californians were unanimously opposed to them, he gave them a conundrum which they had to give up. The cry that "The Chinese must go," was excellent for political effect, but it never took very strong hold of the average California house-keeper.

A Useful Book.

THE publisher, J. E. White, Battle Creek, Mich., has kindly sent to us a book recently issued by him, entitled "Parsons' Hand-Book of Forms;" being a Compendium of Business and Social Rules, and a Complete work of Reference and Self-Instruction."

This book is even more than will be gathered from the title. It is the combined work of eight authors, embracing instruction in almost everything of use in any business life. It is a book which will never grow old, or out of date, because it gives knowledge good for all time. We may, at another time, call attention to the subjects of which it treats.

Sold only by agents. Prices, \$3.50, \$4.25, and \$5 00, according to style of finish.

To W. H.—We do not know of any recent action of the General Conference in regard to electing church elders. A line to the Secretary at Battle Creek will bring you full information.

WE notice that the Fresno County Republican Convention has adopted a platform which "favors a proper observance of Sunday as a legal holiday on which all general business should be suspended."

Camp-Meetings.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	" 16-21.
NORTHWESTERN KANSAS, Bull City,	" 17-28.
MAINE, Waterville,	" 23-29.
VERMONT, Montpelier,	Aug. 31 to Sept 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 12-18.
MISSOURI, ————	" 14-19.
NEW YORK, Union Square, Oswego Co.,	" 20-26.
NEBRASKA, ————	" 20-26.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
CALIFORNIA, Healdsburg,	Sept. ————
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, ————	" 12-17.

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