

# The Signs of the Times.

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

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## The Signs of the Times

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### The Lame Restored.

WHAT means this joyous sound I hear,  
This shout of praise that greets my ear,  
This glad triumphant song?  
Who is it that, with rapturous voice  
And heart o'erflowing, doth rejoice  
Among the gathered throng?

What! Is this he who sat, of late,  
A wretched cripple at the gate?  
Who, of each passer by,  
For gifts of charity did plead,  
To aid him in his direful need,  
With sad and mournful cry?

What! are these buoyant limbs the same,  
Once so distorted, weak and lame?  
Pray, what mysterious art  
Hath wrought this change in one short hour—  
What hand, with wondrous healing power,  
Such virtue could impart?

Hast thou not heard—the people cry—  
The great apostle passeth by,  
Whom all the people greet?  
With hands uplifted to the skies,  
In Jesus' name he bids him rise,  
And stand upon his feet.

And lo! or'er the words were said,  
Disease and anguish quickly fled;  
No more of pain had he.  
'Twas Jesus' power that made him whole,  
And filled with joy the cripple's soul;  
To him the glory be!

Mrs. L. D. A. STUTTLE.

## General Articles.

### THE CRIPPLE HEALED.

BY MRS. E. G. WHITE.

A SHORT time after the descent of the Holy Spirit, and immediately after a season of fervent prayer, Peter and John, going up to the temple to worship, saw a distressed and poverty-stricken cripple, forty years of age, who had known no other life than one of pain and infirmity. This unfortunate man had long desired to go to Jesus and be healed; but he was almost helpless, and was removed far from the scene of the great Physician's labors. Finally his earnest pleadings induced some kind persons to bear him to the gate of the temple. But upon arriving there he discovered that the Healer, upon whom his hopes were centered, had been put to a cruel death.

His disappointment excited the pity of those who knew how long he had eagerly hoped and expected to be healed by Jesus, and they daily brought him to the temple, that the passers-by might be moved to give him a trifle to relieve his present wants. As Peter and John passed, he begged charity from them. The disciples regarded him with compassion. "And Peter, fastening his eyes upon him with John, said, Look on us." "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk."

The poor man's countenance had fallen when Peter declared his own poverty, but grew bright with hope and faith as the disciple continued. "And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him."

The Jews were astonished that the disciples could perform miracles similar to those of Jesus. He, they supposed, was dead, and they had expected all such wonderful manifestations to cease with him. Yet here was this man who had been a helpless cripple for forty years, now rejoicing in the full use of his limbs, free from pain, and happy in believing upon Jesus.

The apostles saw the amazement of the people, and questioned them why they should be astonished at the miracle which they had witnessed, and regard them with awe as though it were through their own power they had done this thing. Peter assured them it was done through the merits of Jesus of Nazareth, whom they had rejected and crucified, but whom God had raised from the dead the third day. "And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. "Be thou clean." "Peace, be still." Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves. They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom God had raised and elevated to his right hand. He was to receive all the honor and praise.

After the performance of this miracle, the people flocked together in the temple, and Peter addressed them in one part of the temple, while John spoke to them in another part. The apostles, having spoken plainly of the great crime of the Jews, in rejecting and putting to death the Prince of Life, were careful not to drive them to madness or despair. Peter was willing to lessen the atrocity of their guilt as much as possible, by presuming that they did the deed ignorantly. He declared to them that the Holy Ghost was calling for them to repent of their sins and to be converted; that there was no hope for them except through the mercy of that Christ whom they had crucified; through faith in him only could their sins be canceled by his blood.

This preaching the resurrection of Christ, and that through his death and resurrection he would finally bring up all the dead from their graves, deeply stirred the Sadducees. They felt that their favorite doctrine was in danger, and their reputation at stake. Some of the officials of the temple, and the captain of the temple, were Sadducees. The captain, with the help of a number of the Sadducees, arrested the two apostles, and put them in prison, as it was too late for their cases to be examined that night.

These opponents of Christ and of the doctrines of the apostles could but believe, although they refused to acknowledge, that Jesus had risen from the dead and remained on earth for forty days afterward; the evidence was too convincing for them to doubt it. Yet, nevertheless, their hearts did not soften, nor their consciences smite them for the terrible deed they had committed in putting him to death. When the power from heaven came upon the apostles in so remarkable a manner, fear held them from violence, but their bitterness and malice were unchanged. Five thousand had already embraced the new doctrine taught by the apostles, and both Pharisees and Sadducees decided among themselves that if those teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon earth. If one or two discourses from the disciples could accomplish such marvelous results, the world would soon believe on Christ if they were left free,

and the influence of priests and potentates would be lost.

The following day Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial of the prisoners, who were then brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. All this came distinctly before the mind of the disciple as now he appeared for his own trial. He had now an opportunity of redeeming his former wicked cowardice.

The company present remembered the part Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need, was the impulsive, self-confident disciple, differing widely from the Peter who was before the sanhedrim for examination that day. He had been converted; he was distrustful of self, and no longer a proud boaster. He was filled with the Holy Spirit, and through its power he had become firm as a rock, courageous, yet modest, in magnifying Christ. He was ready to remove the stain of his apostasy by honoring the name he had once disowned.

Hitherto the priests had avoided having the crucifixion or resurrection of Jesus mentioned; but now, in fulfillment of their purpose, they were forced to inquire of the accused by what power they had accomplished the remarkable cure of the impotent man. Then Peter, filled with the Holy Ghost, addressed the priests and elders respectfully, and declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we may be saved."

The seal of Christ was on the words of Peter, and his countenance was illuminated by the Holy Spirit. Close beside him, as a convincing witness, stood the man who had been so miraculously cured. The appearance of this man, who but a few hours before was a helpless cripple, now restored to soundness of body, and being enlightened concerning Jesus of Nazareth, added a weight of testimony to the words of Peter. Priests, rulers, and people were silent. The rulers had no power to refute his statement. They had been obliged to hear that which they most desired not to hear—the fact of the resurrection of Jesus Christ, and his power in heaven to perform miracles through the medium of his apostles on earth.

### The Bible Compared with Other Systems of Religion.

BY ELDER D. M. CANRIGHT.

ALL intelligent persons know that numerous books and systems have claimed to give a revelation from God, and among them all, the Holy Bible stands prominent. But infidels argue that the fact of there having been so many confessedly false revelations, and false systems of religion, and false gods, prove that all are deceptions; that there are no genuine ones. How foolish the conclusion! Shall we conclude there is no genuine coin because there is so much spurious? Shall we deny that there are any genuine bank-bills because the land is flooded with counterfeit bills? We would pronounce a man insane who would reason thus. The very existence of a counterfeit proves the existence of the genuine. Men never counterfeit that which does not exist. And so the existence, in all ages of the world, of so many counterfeit revelations, and systems of false religion, is in itself proof that the genuine exists somewhere. But how shall we determine which is the true, and which is the false? The Lord says, "Prove all things." And Jesus gives a good rule, "By their fruits ye shall know them."

All infidels admit that the Bible is much

the best of all books claiming to be sacred. They admit that much of its teaching is pure and sublime, far better than can be found anywhere else. Take all the atheists, deists, infidels, and skeptics of christendom, and not one of them has a particle of faith in any other sacred book than the Bible. So, they themselves being judges, if God has ever spoken to man this must be his word. If not, then we are without a revelation from heaven. This latter conclusion, however, is here inadmissible, since it contradicts the abundant proof we have already given on the other hand.

Since men forsook the worship of the true God, immediately after the flood, many false gods have come up, and many systems of worship have flourished in the earth at different times. Let us briefly notice them, and inquire what has become of them.

If we go back to the remotest antiquity, so far as the records reach, we find that Egypt stood far above all other nations in reputed learning, wisdom, and human science. Acts 7:22. The Egyptians had their gods, their temples, and their priests. Gen. 41:45. The Jews fell into the worship of the Egyptian gods. They made the golden calf in imitation of one of the gods of Egypt. Ex. 32:4. For hundreds of years the worship of these Egyptian gods was professed by millions, and was maintained with the greatest pomp, while the God of Israel, his worship and his people, were held in contempt. But where are the gods of Egypt now? Where are their worshippers? Where are their temples? Gone; all gone; not a vestige of them left upon the face of the earth; not a temple, not a priest, not a book, not a worshiper—blotted out of existence. But the God of Israel and his holy Book still live.

Coming a little farther down, we are all familiar with the god of the Philistines, viz., Dagon. For several hundred years there was a sharp contest between the worship of this famous god and the worship of Jehovah. Many times it looked as though Dagon and his followers would triumph. On one occasion a grand feast was made to this god in honor of the glorious victory over Israel. "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand." Judges 16:23. But his triumph was short. Where now is Dagon? Where are his temples? What has become of his worshippers? Not a vestige of any of them left beneath the sun. The deep waves of oblivion have rolled over their silent graves for three thousand years; but Jehovah and his holy Book still live and reign in the hearts of as many millions now as of hundreds then.

Baal was another famous god at one time. The king and queen were on his side, and the power of the law supported him. The great mass went after him, while the Lord's prophets were slain, his altars thrown down, and his worshippers driven into caves. Elijah makes this mournful appeal to the people: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." 1 Kings 18:21, 22.

What a mighty difference! Apparently what an unequal contest! But God alone is a majority against the world with all its false gods, and hell with all its demons. Twenty-eight centuries have rolled by since then, and where is Baal? What has become of his worship? It, too, has gone down, and the dust of more than twenty-five centuries lies piled upon its forgotten grave. But the Lord lives, and his worship has spread from pole to pole.

Moloch was another renowned god, who came up and flourished for a season. Many of Israel ran bowing to him, and courted his protection. The Phœnicians and Carthaginians also worshiped him. But who can find Moloch now? Where is there a nation, a city, a town, or a solitary individual among all the nations of the earth, who believes in Moloch? Nowhere. He, too, with his worshippers, is buried beneath the dust of ages;

while the Lord Jehovah is exalted on high.

How lordly and magnificent the gods of Assyria! What treasures of gold were poured out upon their shrines! What millions did them reverence! How they lorded it over the Hebrews, and despised the God of Israel! But where are they now? Echo answers, *Where?* They are dead, and forgotten, and their worshippers are scattered. But our God still sits upon his throne, and all over the earth millions daily bow to him.

Great Diana at Ephesus was one of the most renowned goddesses of the world. All Asia bowed at her shrine. Kings paid her homage, princes brought her offerings, and the fame of her magnificence was world-wide. Her temple is said to have been the richest that the sun ever shone upon. A learned author thus describes it: "It was reckoned one of the wonders of the world. It was built of pure white marble, about five hundred and fifty years before Christ; and though burned by a fanatic on the night of the birth of Alexander the Great, B. C. 356; it was rebuilt with more splendor than before. It was four hundred and twenty five feet long, by two hundred and twenty five; and the columns, one hundred and twenty in number, were sixty feet in height, each of them the gift of a king, and thirty-six of them enriched with ornament and color. It was what the bank of England is in the modern world, the larger portion of the wealth of Western Asia being stored up in it. It was constantly receiving new decorations, and additional buildings, statues, and pictures by the most celebrated artists. It created unparalleled admiration, enthusiasm, and superstition. Its very site is now a matter of uncertainty." Com. on the Old and New Testaments, by Jamieson, Fausset, and Brown, on Acts 19:27. A mighty commotion was raised by the worshippers of Diana when the religion of the humble Man of Nazareth was introduced at Ephesus by the apostle Paul. Hear what those worshippers said:—

"So that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." Acts 19:27. What a mighty goddess was this! The zeal of her worshippers was so great that for the space of two hours they cried out, "Great is Diana of the Ephesians!" The town clerk said that these things must not be spoken against. The plain worship of the humble Christians seemed contemptible in comparison with that of this goddess. How could a few fishermen make headway against such a mighty system as this? But eighteen centuries have rolled by since that period, during which time the religion of Jesus has spread all over the face of the earth. And what has become of Diana? Where now is her temple? Where her followers? They are among the antiquities of the past. They are known only in history. Not a vestige of this worship is left upon the face of the earth to-day. And this fact is another monument to the power of our God, and to the eternal stability of his religion.

Let us go with the apostle to Athens, at that time the most polished and educated city upon the earth. Very devout indeed were these Athenians. One historian declares that they had thirty thousand gods. So jealous were they of the honor of these gods that they put to death one of their most renowned men, Socrates, for supposed contempt of them. The whole power of the government was enlisted to support them. The greatest philosophers, the wisest statesmen, the most eloquent orators, with the treasures of Greece, were on their side. But where are they now? Like all the others named, a few centuries ended their glory, exposed their corruption, scattered their worshippers, and leveled their temples with the ground. Who now believes in any of the numerous gods of ancient Greece? They live only in history. We now read of them, and wonder that any people were so foolish as to believe in them. Why does not the religion of the Bible go down as have all these systems of worship? Is it not remarkable that, on the other hand, it has grown stronger with each succeeding generation?

What shall we say of the gods of Rome? This was the grand metropolis of all the gods. Here each god was protected by law, and had an honorable place assigned to it. Faithful devotees worshiped at each shrine, and were zealous in their service. But who can now find a heathen god in Rome? The glory of these gods is gone; their altars are thrown down; their worshippers are dead. They are known only from history. "False religion" has been written on all their tombs. Time would fail us to mention the scores and hundreds of like cases which are familiar to all the world.

Now, reader, on the other hand, look a moment at the wonderful history of our Bible, and of the worship of God, which it promulgates. Beginning in Eden, there has been an unbroken succession of faithful worshippers through all the generations of men. After the flood, Abraham stands forth as a prominent pillar of the faith. The knowledge and worship of the Lord was preserved in Egypt through four hundred years of the hardest bondage. Next, Moses appears, and commences to write the very record we have in the Bible to-day, by hundreds of years the oldest writing in the world. Herodotus and Homer are thought to be very ancient writers, but Moses was about a thousand years earlier than they. The world was then in its infancy; all nations were then barbarians, unlettered and uncivilized. Rome was a howling wilderness. Greece had not learned the first letter of the alphabet. Is it not wonderful that so far back in hoary antiquity, and in the deep darkness of barbarism, any man could have studied out such sublime precepts of morality and religion as Moses gave his people? Look at the ten commandments, for instance. They have been the admiration of the world every since their promulgation. Their equal has never been found, nor ever will be found. What other religion ever had such precepts as these?

Follow that chosen people through fifteen hundred years of their history, to the birth of Jesus. They were in bondage under the Philistines many times, carried into Babylon for seventy years, hunted, persecuted, and slain by their enemies on every side. The Holy Scriptures were proscribed and burned. It was death for any man to be found in possession of a copy of them; but still they survived. At the coming of Christ, they burst all national bonds; they put on new glory, and went forth conquering and to conquer.

The people rose to oppose them; priests cursed them by their gods; armies marched against them; kings from their thrones condemned their followers to death. But nothing hindered their progress. The Scriptures of the Old and New Testaments were rapidly translated into the languages of the different nations where their ministers went. If one missionary is murdered, a hundred spring up from his ashes, catch the falling banner and carry it forward with renewed zeal. Nation after nation yields to the mighty power, lays down its defense, and takes the gospel into the heart. Paganism vanishes before it like dew before the rising sun. On it rolls, gathering impetus and volume with each succeeding generation. Opposition only gives it strength. While other systems decay, it strengthens; while others lie down in the dust, it rises higher; while others are circumscribed to one nation, the religion of the Bible spreads among all people.

The Bible, the Book of God, the Book for all nations, where can it not be found within the circle of this mighty earth? It is enthroned in millions of hearts of every nation, kindred, tongue, and people. The sun never sets where it is not. How different from all other religions is the Bible religion! How different from all other professedly sacred books is the Bible! Ah, dear reader, this vitality is of Heaven—it is the power of God. Let us bow our heads in solemn awe.

Let us notice one more point: How are you to account for the fact that civilization, refinement, education, the sciences, everything that is good and great, has gone where the Bible has gone, and stopped where it has stopped? Who is it that have school-houses, colleges, and hospitals? It is those who live where the Bible holds sway. Who is it that ride in the chariots that go like the lightnings? What nations have the benefit of steamboats, of printing presses, of telegraphs, of sewing machines, of astronomical instruments? Who have good houses and carpeted floors, easy carriages, fine clothes, and good food? They are the nations who have the Bible.

"If you will take the map of the world and a pencil, then sit down and draw a black line around that portion of the earth where the Bible has been in the longest and most plentiful circulation, where every class, high and low, are able to read, and do read the volume most commonly and with most ease, such as England, Scotland and the United States of America, there you will find men most enlightened and most amiable in demeanor. There, wherever are most Bibles, men are less cruel, less polluted, and less unprincipled. There they are less inclined to kneel before images of wood and stone, and more ready to understand and to practice the law of forgiveness and of love. Then sit down and draw a line around those countries where there are fewest Bibles, where there were none for generations, and there you will find most cruelty, most pollution, most absurd notions of Deity, and most darkness.

Finally, mark off those sections of earth where that book has a partial circulation, as in Catholic countries, where it is read by a portion of the people, and with a medium frequency only, and there you will find a twilight in everything. The moralist is either afraid to look long at or to follow out such facts, or he says, 'It happened so.'" Nelson on Infidelity, p. 116.

#### Search The Scriptures.

THE word of God has not been appreciated, but sadly neglected. This book, revealing the will of God to man, deserves to be held in the highest esteem, not only by the rich but by the common people. Instruction of the highest value is given to the working class. The apostle enjoins upon slaves under masters to adorn the doctrine of God their Saviour. Those in the humblest employment can, through connection with God, so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of the Redeemer. They will not by inconsistencies furnish occasion to bring the truth into disrepute, when it should be a savor of life unto life.

In a special manner should those who are blessed with connection with God, by close application to his sacred word, imitate the great Pattern in doing good by exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine and show that the truth of heavenly origin is leaving its impress in beautifying the character and ennobling the life. Christ's followers are "living epistles, known and read of all men." Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have had a form of godliness but their lives have testified that they know nothing of its sanctifying power.

No man, woman or youth can attain to Christian perfection and neglect the study of the word of God. The careful and close searching of his word will be in obedience to the injunction of Christ, "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me." This search brings the student into close observance of the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his likeness to Christ is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with desire to be like his Example; he catches the looks, the spirit of his beloved Master; by beholding he becomes changed. "Looking unto Jesus, the author and finisher of our faith." It is not in looking away from him, and losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his lessons of instruction, and borrowing the virtues from the character which we have so closely studied, we become imbued with the spirit of the Master which has been so much admired.

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. But Jesus walking by their side longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as a fellow-traveler, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet, mighty in word and in deed, had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to have entered into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself. When they arrived at Emmaus, Jesus made as though he would have gone farther,

but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared; and while Jesus was offering devotional thanks the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow-traveler they would have lost the precious opportunity of recognizing their companion, who had reasoned so ably from the scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures their faith would have been sustained, their hopes unshaken, for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spake with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious promises, and when the words spoken by the prophets were brought to their remembrance faith revived, and after Christ revealed himself they exclaimed, "Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures?"

The word of God spoken to the heart has an animating power, and those who will frame any excuse for the neglect to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." One of the prophets of God exclaims, "While I was musing the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through. In contemplating the history of the patriarchs, the prophets, the men who loved and feared and walked with God, hearts will glow with the spirit which animated those worthies. As the mind dwells upon the virtue and piety of holy men of old the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character.

The student of the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either are neglected it should be the study of the six days. The injunction of our Saviour should be religiously regarded by every man, woman and child who professes his name. Teachers in the Sabbath-school have a missionary field given them, to teach the Scriptures, not poll-parrot like, repeat over that which they have taken no pains to understand. "They are they which testify of me"—the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with the spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, "Sanctify them through thy truth, thy word is truth." If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of his will therein revealed. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand its hidden depths, but dig for the jewel of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the arch-deceiver.

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and neglect of his word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. Some fathers will while away hours in their own amusement, in conversation upon worldly things, and put God out of their thoughts and hearts. How much more profitable to be a faithful disciple of Christ, engaged in searching the Scriptures that he may be thoroughly furnished to all good works, and be able to give an intelligent explanation of

the word given of God to guide our footsteps to the eternal shores.

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for the outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dress and upon their children's. The inward adorning of the mind and the culture of the soul are neglected as if inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion.

Fathers and mothers, we entreat you to take up your long neglected duties. Search the Scriptures yourselves, assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children with modest apparel, clean and neat but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to instruct your children so that they need not come to the Sabbath-school untaught.

Many of the youth say, I have no time to study my lesson. But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible, would in taking home its lessons save them more than the amount gained by overwork. It would save much that is expended in needless ornaments, and preserve vigor of mind to understand the "mystery of godliness." "The fear of the Lord is the beginning of wisdom." But these very youth, who profess to be Christians, gratify the desire of the carnal heart in following their own inclinations, and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit once formed is difficult to overcome, but it can be done, it must be done by all who are candidates for the heavenly world. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are to-day in the insane asylums, whose minds became unbalanced by novel-reading, which results in air-castle building, and love-sick sentimentalism. The Bible is the book of books. It will give you life and health. It is a soother of the nerves, and imparts solidity of mind and firm principle.

The student of the Sabbath-school should be in earnest, should dig deep and search with the greatest care for the precious gems of truth contained in the weekly lessons. The privileges and opportunities which they now have of becoming intelligent in regard to the Scriptures should not be neglected. God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently.

MRS. E. G. WHITE.

Facts about the Sabbath and First Day in the New Testament.

To investigate the Sabbath question in the New Testament does not require that amount of learning and talent one might suppose. The perplexity that hangs over the subject to many minds is not in the Bible testimony, but in the condition of the human heart. Doubt and darkness and unbelief are natural productions of the carnal mind. Error and unbelief are like weeds in the garden—they grow themselves, while truth and righteousness must be cultivated. A few facts concerning the Sabbath and first day, clearly illustrate this:—

1. The expression "first day" occurs but eight times in the New Testament, and six of these eight refer to the same identical first day. Compare, Matt. 28:1; Mark 16:1, 2; John 12:1, 12; Luke 24:1.

2. Three times repeated we are taught that the Sabbath comes the day before it: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1; Mark 16:1, 2; Luke 23:53-56 and 24:1. Thus showing, 1st. That

the Sabbath is not the first day; and 2d. That the Sabbath always comes the day before the first day.

3. The remaining two instances of its mention are merely incidental. The one in 1 Cor. 16:1, 2, refers to a business transaction performed at their own houses. Justin Edwards in his notes on the New Testament translates the original, "Lay by him in store," "Lay by him in store at home," thus contradicting his exposition in the Sabbath Manual. See page 116.

4. The other, and last instance of its occurrence, refers to an evening meeting. Acts 20:7. This is shown by there being lights in the upper chamber where they were gathered together. Verse 8. The Sabbath is not even mentioned in all this connection.

5. The Saviour acknowledges a law for the Sabbath in the expression, "Wherefore it is lawful to do well on the Sabbath-day." Matt. 12:12.

6. He instructs the disciples to remember the Sabbath-day in all their prayers, as late as the destruction of Jerusalem, A. D. 70. Matt. 24:24.

7. On the Sabbath-day in A. D. 53, the disciples went out by the river-side where prayer was wont to be made, showing it to be their custom.

8. But no custom is spoken of concerning the first day. No instance of its ever being observed as a Sabbath, but expressly it is said that "when the Sabbath was past," "very early in the morning the first day of the week."

Yet in view of all these facts, the majority of people believe that the first day is the Christian Sabbath, and that the Bible teaches it. It would seem that men love darkness rather than light. S. N. HASKELL.

Is the Promised Kingdom Real?

It is promised in prophecy that in the days of certain earthly kingdoms, the God of heaven shall set up a kingdom, that shall not be destroyed, but stand forever. Dan. 2:44. Jesus Christ, the Son of God, is to be the king, and the uttermost parts of the earth are to be his possession. Ps. 2:6-8. It is said that he shall have dominion from sea to sea, and from the river to the ends of the earth. Ps. 72:8. This kingdom is promised to those who love God, and believe on Jesus Christ. James 2:5. The time will come when it will be said to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34. And the kingdom and dominion under the whole heavens, i. e., over all the earth, is to be given to the saints of God. Dan. 7:25-27.

But we are told of a spiritual kingdom, set up in the hearts of believers, and we are cited to the text that says, The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Spirit; and it is confidently set forth that there is sufficient evidence that the kingdom of God is not a real kingdom, consisting of a king, subjects, territory, and laws, as taught in the texts already referred to, and many more; but is merely a something invisible and intangible in the hearts of Christians; that this kingdom is already come to the Christian, and hence he has no interest in those prophecies that point out some future time of its coming.

Now I have no objection to the idea of the Christian having the kingdom of God in his heart, in the sense that Paul had his brethren in his heart, i. e., in his affections; 2 Cor. 7:3; neither that he should have Christ within him, by the Holy Spirit, reigning supreme in his affections and guiding the acts of his life. I humbly trust that I have the kingdom of God in my heart in both these senses; and this leads me to pray, Thy kingdom come, thy will be done on earth as it is done in heaven. But where is the text of Scripture that says that the kingdom of God is within Christians? It is not. The text which is supposed to prove this was addressed to the enemies of Christ, the unbelieving, captious Pharisees. Luke 17:20, 21. When they demanded when the kingdom should come, Jesus replied in substance that when it did come it would be without ostentatious parade, with the people saying, Lo, here, or there, but it would be suddenly within or among them, i. e., the people then living, the King appearing from heaven like the lightning. Matt. 24:27.

But to evade the present truth, and to close the eyes to the signs of the times, Paul's language in Roman 14 is quoted with as much gravity as Romanists quote "This is my body" to prove the doctrine of transubstantiation. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Therefore it is inferred that no real kingdom is to be expected; because Christians are in possession of it already. But should it be affirmed that

the kingdom of Great Britain did not consist in beef and bread, coffee and ale, but in the righteousness of its laws and the consequent peace and happiness of its subjects, who would conclude from this that there was in reality no such kingdom as Great Britain? that the abstract principles, or emotions of righteousness, peace and happiness were the sum and substance, the beginning and end, and all that there is of any such kingdom? Who would assert in the face of history and geography that the British kingdom was a mere myth, having no real, tangible existence, but that whenever peace and joy are found in the heart of an Arab or a Hottentot, there is the kingdom of Great Britain?

How is it that men of mind can, with such flimsy perversions as these, close their eyes, and deceive themselves in regard to the signs of the times and the near approach of that kingdom that shall break in pieces and consume all earthly kingdoms, and stand forever? Why should they desire to remain in darkness, so that the day of the coming King shall come upon them as a thief in the night? Why not rather choose to be children of the light? 1 Thess. 1:1-5.

R. F. COTTRELL.

Sins of Omission.

THEOLOGICAL writers usually classify sin into those of commission and those of omission; meaning, by the former, overt acts of transgression, or the doing of what ought not to be done; and by the latter, the not doing what we ought to do, and the not being what we ought to be.

This distinction stands related to a corresponding distinction in the moral law; since this both enjoins and forbids—requires some things to be done, and forbids the doing of certain other things. Neglect to fulfill its requisitions is a sin of omission; doing what it prohibits is a sin of commission.

Each of these classes of sin includes an internal state of mind, even when it results in no corresponding conduct, as well as our external doings or failures to do. Indeed, the only real sin is in the mind; and it may be manifested externally in natural development, or it may not be. In the latter case, it is none the less sin.

Most, if not all men, commit more sins of omission than of commission; and in many cases the sins of omission are the more aggravated. There cannot be a more grievous sin than not loving God, and there cannot be one more certainly, terribly and justly damning than not to accept Christ as a Saviour.

In Matt. 25, Christ represents the wicked at the final judgment as doomed to hell because they had not ministered to him in the person of the hungry, the thirsty, the stranger, the naked, and the sick, and the imprisoned.

It was not what they had done that had made and evinced their character, but what they had not done. They had not shown love to him, nor to his loving, suffering friends. They evinced that they neither loved God nor man. Hence their righteous doom among the enemies of all good.

What a lesson the Saviour here presents by his heart-searching representation! Oh! let us examine, and see how our account stands of things not done—the hungry not fed, the naked not clothed, the sick not visited, and the poor and needy not ministered unto.

There is a vast amount of self-deception among sinners and many professed Christians, the result in a great measure of not considering this aspect of sin.

Multitudes all about us have no just sense of their moral turpitude. Why? Because they make no account of sins of omission. They do not look at the law of God requiring them to love God supremely, and their fellow-men as themselves; and hence they see not their chief guilt. As to sins of commission, they find themselves by no means among the most scandalous sinners of the race. Hence the ruinous estimate of themselves, which deludes their guilty souls.

Then, what a dense throng of merely nominal Christians, whose outward Christianity is at least so fair as to subject them to no church discipline or censure; but oh! the things not done—the fervent prayers not offered; the crosses not borne; the self-denial and sacrifice for Christ not made; the daily efforts to save souls not put forth; the thousand nameless testimonies of love to Christ, which bursts forth at countless points where that love really burns within, which are not seen.

How will these deeds and duties not done rise up at last and testify against these professors in that day when God shall judge the world in righteousness by Jesus Christ, and put an end to every hope that is not eternal! The precious doctrine of entire sanctifica-

tion by no means overlooks sins of omission. On the contrary, it seeks to set the heart right, and bring it into the permanent attitude of loving God supremely and our fellow-beings impartially.

Perfect love, as required in the Bible, is that very state in which the inner spirit worships God, and loves its neighbor as itself. Such are the principles and such its aims.—Rev. J. A. Wood.

Power to Forgive Sin. Matt. 9:1-8.

DOUBTING disciple, read these lines and take courage. Trust God, and take him with you into every-day life.

"For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" This question of Jesus was put to those who thought him guilty of blasphemy when he proffered forgiveness of sins, with its attendant blessings, to a man sick of the palsy. As they doubted his divine ability, Jesus gave a token of it by saying to the palsied one: "Arise, take up thy bed, and go into thine own house." Those who had questioned his power to forgive sins could no longer question his power to give strength to a helpless body, for the man "arose and departed to his house;" and many who saw it "glorified God which had given such power unto men."

At that time men seemed more ready to admit that Jesus Christ could heal the sick than that he could forgive sins. To-day the case seems reversed. Many who concede that he is a Saviour, are unwilling to concede that he can heal disease, or give temporal blessings according to the needs of his children. Some, even, who can trust their souls in his hands, and who expect heaven as a gift from him, would not think of asking him to straighten out their crooked tempers, to restore the vigor of their paralyzed wills, to loosen the hold of their grosser appetite and desires; far less to aid them in choosing a wife or husband, or in selecting a school for their children. The question of Jesus ought to come home pungently to such disciples as these. "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" If he is able and willing to be our Saviour, is there any lack of ours that Jesus is unable or unwilling to supply? If he is to take us into heaven by-and-by, can not he take care of us on earth in the meantime? If he can "forgive our debts," cannot he "give us this day our daily bread?"

There are unbelieving scribes—not disciples—who are deferential, if not patronizing, toward Jesus Christ as a recognized Saviour of men, who count it hardly less than "blasphemy" to suppose that God has given to him, or through him to his disciples, any of those powers which are supposed to be given over irrevocably to "Nature." There is said, by these scribes, to be no harm in trusting Jesus Christ as a Saviour; but he must not be asked to heal the sick, to send rain when it is needed, to give unusual efficacy to any human agency or mechanical appliances when God's children are in a strait and only he can help them. To these scribes, also, the question of Jesus has its old pertinency. "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" If the forces of "Nature" stand in the way of Christ's help of his trusting ones, why are not the powers of evil too much for him? If he cannot heal a sick body now, how can he be trusted to give eternal life to an otherwise lost soul? Deny his power as a Saviour or admit it as a helper. He may not cure every palsied one. As to that, his disciples can trust him. "Not my will, but thine, be done," is ever the prayer of faith; but it is just as easy for him to say to any stricken one, "Arise and walk," as to say to another, "Thy sins be forgiven thee." Jesus can be trusted for now as well as for hereafter. "No good thing will he withhold from them that walk uprightly." He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?—Sel.

RELIGION IN COMMON THINGS.—As the same sunlight tints the flower and colors the rock—as it alternately sparkles in the dew-drop and shines in the broad ocean—so the true religious spirit is present in the humblest bargain, the smallest act, and the lowliest word of kindness, as much as in the grand song; of Hebrew bards and the profound teachings of St. Paul, those ancient headlands of Christian thought.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, NOV. 14, 1878.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } EDITORS.

### Ambassadors for Christ.

A sermon delivered before the church at Battle Creek, Mich., Sabbath morning, October 26, 1878.

BY ELDER JAMES WHITE.

TEXT: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

THE apostle uses a figure in this text which has been understood by all nations, at least since his day. Ambassadors are sent from one king, emperor, or government to another, to treat with them on important matters of state. But the apostle here no doubt refers to the special ambassadors who are sent in times of war to treat on terms of peace. This well illustrates the rebellion of man, the ruin of the race, and the great plan of reconciliation and redemption through Jesus Christ.

Once man walked and talked with God, Christ and angels, in happy Eden! The happy pair were honored with a beautiful home, with everything "pleasant to the sight and good for food." But man transgressed the law of God, and the race has since been in rebellion against the government of heaven. An angel once honored in heaven rebelled and fell from his high estate, and has since led his fallen fellow-angels, and the fallen sons of Adam, to take up arms against the government of the God of high heaven. The question was brought before the court of heaven, What can be done to reconcile man to God and God to man? Feeble man had raised his puny arm in rebellion against the government of the Almighty, and must perish in his rebellion and folly unless means could be instituted for an atonement which would bring repentance, pardon, reconciliation and peace.

The character of God's moral government is such as to require an atoning sacrifice superior to law. Angels are amenable to the holy law of God and are inferior to it, and therefore the Lawgiver could not accept the death of even one of the sinless angels as an atoning sacrifice for man. But Christ, who thought it not robbery to be equal with God, and was therefore equal with him, laid aside the glory of the law-making and law-administering power and authority, and became a sacrifice and mediator for a race of rebels in arms. And thus our adorable Redeemer became God's ambassador to offer terms of reconciliation, redemption, and eternal life to those who are justly condemned to death.

"Ambassador is a title by which the highest order of diplomatic ministers is distinguished, and the person holding such a high commission may be defined to be an officer sent by one sovereign power to another to treat on affairs of state. The credentials, or letters of credence, of an ambassador are addressed directly by his own sovereign to the sovereign to whom he is sent, and with whom he has the privilege of personal communication. In the performance of all his diplomatic duties, an ambassador is understood to represent, not only the affairs, but the dignity and the power of his Master; and by the law of nations he has many important rights and privileges."—*Chambers' Encyclopedia*, Vol. 1, p. 189.

Christ, God's ambassador, came to those in rebellion to disarm and subdue them by his love. He proclaimed to a lost world the conditions of reconciliation, died an atoning sacrifice for his enemies, rose from the dead for their justification, and to enjoy that last interview with his first apostles, the Master led them up the mount of ascension. Mark well his words addressed to them, to be perpetuated, and alike applicable to the ministry to the end of the Christian age: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Matt. 28:18, 19.

It is God's ambassador, in whom was invested the authority of administering the law of the Ruler of the universe and treating in matters of peace with the party in rebellion, who thus speaks. He did not come to legislate, but as a teacher of the divine law and minister from the court of heaven. He kept his Father's commandments. He magnified the law and made it honorable. All his teachings and acts were in strict conformity to the moral code, the great constitution of the government of heaven. Am-

bassadors are not sent to Russia, Great Britain, or to France to make laws. The work of legislating is left to Congress. Christ came not to give a code of laws to his church, but to do the will of his Father in heaven.

When Ross Brown went from Oakland, California, as our minister to China, his mission was not to make laws for the government he represented, but to do the will of the law-making power of this great republic. And as the acts of the ministers of our government are conformable to its laws, so the teachings of Christ, God's ambassador, are in harmony with the moral code. So jealous was he of the government he came to represent that he warned his disciples against heretical views which would limit the perpetuity of the moral code. He speaks in these words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

When one inquired of Christ, "What good thing shall I do that I may inherit eternal life?" he answered, "If thou wilt enter into life, keep the commandments." And the great Teacher immediately quoted five of the precepts of the moral code, which shows what he meant by "the commandments." Again we hear from him by way of Patmos, in that last benediction upon the loyal subjects of the kingdom of grace, who are waiting for the coming and kingdom of their Lord: "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14.

The great commission continues: "And these signs shall follow them that believe: In my name shall they cast out devils. They shall speak with tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." Mark 16:17, 18. Christ's first apostles did not then comprehend these words in all their gracious fullness. They did not understand the nature of his kingdom, and inquired, "Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8.

Again he says, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. In obedience to this injunction they did tarry, and they continued their prayers for the period of ten days, for the seal of their ministry. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

This endowment from heaven was necessary to that inspiration which would bring his teaching during his ministry to their minds, and that there might be manifested in them all that was promised in the fulfillment of their mission. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John 14:26. With the divine anointing, they went out in the name of their Master, God's first ambassadors, and, in the words of the evangelist, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.

The apostle declares that "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

"What unparalleled condescension and divinely tender mercies are displayed in these

words. Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our Almighty Lord, our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity solicits us not to reject them."—*John Wesley, as quoted by Dr. Clarke.*

Says the gifted Charles Wesley:—

"God, the offended God, most high,  
Ambassadors to rebels sends;  
His messengers his place supply,  
And Jesus begs us to be friends.

"Us, in the stead of Christ, they pray,  
Us, in the stead of Christ, entreat  
To cast our arms, our sins, away,  
And find forgiveness at his feet.

"Our God in Christ, our embassy,  
And proffered mercy, we embrace,  
And gladly reconciled to thee,  
Thy condescending mercy praise.

"Poor debtors, by our Lord's request  
A full acquittance we receive;  
And criminals with pardon blest,  
We at our Judge's instance live."

"An ambassador is a person sent from one sovereign power to another, and is supposed to represent the person of the sovereign by whom he is deputed. Christ, while on earth, represented the person of the Sovereign of the world; his apostles and their successors represent the person of Christ. Christ declared the will of the Father to mankind; apostles declare the will of God to the world. We are ambassadors for Christ."—*Clark's Commentary*, Vol. 6, p. 338.

"Reconciliation is spoken of as our indispensable duty. As God is willing to be reconciled to us, we ought to be reconciled, and it is the great end and design of the gospel, that word of reconciliation, to prevail upon sinners to lay aside their enmity against God. Faithful ministers are Christ's ambassadors sent to treat with sinners on peace and reconciliation. They come in God's name with his entreaties and act in Christ's stead, doing the very thing he did when he was upon this earth, and what he wills to be done, now that he is in heaven. Wonderful condescension! Though God is no loser by the quarrel, nor gainer by the peace, yet by his ministers he beseeches sinners to lay aside their enmity and accept of the terms he offers, that they would be reconciled to him, to all his attributes, to all his laws."—*Henry's Exposition*, Vol. 6, p. 488.

God's ambassadors, Christ's true ministers, by the authority of their great commission, baptize "in the name of the Father, and of the Son, and of the Holy Ghost." This not only shows the importance of baptism, but that both the Father and the Son, and also the Holy Spirit, have a part in the conversion of sinners. The Father is our lawgiver, Christ our mediator, and the Holy Spirit our reprover, comforter and sanctifier. God pity those who are converted by a gospel that has only the Son in it, leaving the Father out altogether, and immersion supplying the place of the Holy Spirit. It is no marvel that ministers of this sort should depart from the language found in the original commission, and baptize their converts in "the name of the Lord Jesus."

Happy thought, indeed, to those who keep the commandments of God, the commandments of Christ, and the commandments of the apostles of our Lord Jesus Christ, and who enjoy the sanctifying peace of the Holy Spirit, that they have been buried with their divine Lord in baptism, "in the name of the Father, and of the Son, and of the Holy Ghost."

The indignity shown to the terms of peace which have been offered to ruined men is illustrated by the parable of the householder who "planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise." Matt. 21:33-36.

This part of the parable shows the manner in which the prophets of God have been treated. God has sent them with messages of warning to his people, and reproofs of threatened wrath upon the ungodly, for which they have suffered death in the most cruel manner men and demons could invent.

"But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance.

And they caught him and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

In this last portion of the parable the enmity against Christ, and his death and the rejection of the Jews, are illustrated. In this cruel manner was God's ambassador treated, and the sin of the Jewish people has not gone unpunished. The ambassadors of Christ who have, instead of their Master, offered to sinners the terms of reconciliation, beseeching them to be reconciled to God, have been treated in a similar manner. Even the great apostle uses these words, "Praying always with all prayer and supplication in the Spirit, and watching thereto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak." Eph. 6:18-20.

Here we find God's ambassador in bonds, while offering terms of peace to his persecutors. What an indignity! What an insult to the God of heaven! As if one of our ministers to a foreign court negotiating matters of state, while conducting himself in the most lawful manner, should be seized and put in irons. No greater insult could be offered to this great nation than such an act.

"This enmity to God began wholly on man's part; but the reconciliation was entirely devised, revealed, and effected by his offended Sovereign. In the person of Emmanuel, in his mediation and atonement, who 'was made sin for us, though he knew no sin, that we might be made the righteousness of God in him,' the foundation of this blessed reconciliation was laid; for 'God was in Christ, reconciling the world unto himself.' When the kings of the earth appoint ambassadors, they generally send them to those who are of their own rank in society; nor would they deign to send a solemn embassy to their own rebellious subjects, when vanquished, disarmed, and condemned. But 'the King of kings and Lord of lords' appoint ambassadors from himself to us poor apostate worms, and helpless, perishing sinners!

"Earthly princes select persons of dignity and eminence to represent their persons and act by their authority on these important occasions; but the Lord of glory deputed pardoned rebels and reconciled enemies to go to their former associates in rebellion on this embassy of peace! The gracious proposals which they are instructed to make, and the encouraging terms which they are commanded to use, are equally expressive of condescension, compassion, and good will to men; for the Lord himself, who might justly and could easily destroy them forever, is pleased to 'beseech them to be reconciled to him!'

"This language of our God and Saviour, by his ministers, to his feeble but haughty enemies, must appear wonderful beyond conception to the holy inhabitants of heaven; yet the reception with which it often meets, and the contempt and disdain which it excites, must exceedingly increase their astonishment; and it will assuredly satisfy them concerning the propriety and equity of punishing the irreconcilable haters of God, 'with everlasting destruction from his presence.'

"The 'ambassadors for Christ,' however, must adhere to their instructions, with whatever reception they may meet. They should 'magnify their office,' and endeavor to represent their Lord, by exhibiting his image in their own example, as well as 'declaring his whole counsel.' They must conform to the laws and customs of his kingdom, and not to those of this evil world; neither fearing the contempt or rage of men, while 'in Christ's stead they pray them to be reconciled to God,' nor yet seeking to please men, or expecting any recompense, save from their gracious Lord.

"On the other hand, let all who hear the gospel remember that the faithful minister is the ambassador of Christ to them, sent to treat with them concerning 'reconciliation to God;' and that his Lord will surely punish every insult and injury offered to him, as if done to himself in person. The refusal of this proffered peace will leave men 'the enemies of God' forever; the removal of faithful ministers from such as have slighted their message is the recall of an ambassador of peace, and the forerunner of a declaration of war. Let sinners then hear the voice of God, 'beseeching them to be recon-

ciled to him ; let the trembling penitent rejoice in the assurance that his application for 'peace with God will not be rejected.'

"Let professed Christians examine their supposed interest in Christ, the great Reconciler, by inquiring whether they are become the friends of God, his cause, and his people ; let ministers not only 'warn men by the terror of the Lord,' but beseech them by his abundant mercies, to repent and turn unto him ; and let believers consider whether God can now withhold any good thing from them, or whether they can venture, lose, labor, or suffer too much for Him who gave his beloved Son to be the sacrifice for their sins, that they might be 'made the righteousness of God in him.'"—*Scott's Bible, Vol. 6, p. 231.*

**Camp-Meeting at Richland, Kansas.**

THIS meeting, the third of the kind which has been held in this State the present season, was held October 24-29. At Topeka we left the cars and rode by private conveyance twelve miles across the broad prairie to the place of meeting. We found the settlement of tents in a grove. A wooden tent was prepared for us, and furnished with a stove, and everything to make us comfortable. It being late in the season for camp-meetings, every preparation was made for cold weather that could be made. There were seventeen tents on the ground, besides the large tent, which accommodated several families ; and every tent had a stove.

Sabbath morning it commenced snowing. But notwithstanding this, not one meeting was suspended. About an inch of snow fell, and the air was piercing cold. Women with little children clustered about the stoves. It was a touching scene to see one hundred and fifty people assembled for a convocation meeting under these circumstances. Some came two hundred miles by private conveyance. All seemed hungry for the bread of life, and thirsty for the water of salvation.

Elder Haskell spoke Friday afternoon and evening. In the meeting Sabbath morning I felt called upon to speak encouraging words to those who had made so great an effort to attend the meeting. I told them that the more inclement the weather, the greater the necessity of our obtaining the sunshine of God's presence. This life at best is but the Christian's winter ; and the bleak winds of winter—disappointments, losses, pain, and anguish—are our lot here ; but our hopes are reaching forward to the Christian's summer, when we shall change climate, leave all the wintry blasts and fierce tempests behind, and be taken to those mansions Jesus has gone to prepare for those that love him.

I presented before them the lives of the apostles. Paul was one whom God honored with visions of his glory, and although thus honored of Heaven, he was subject to the fiercest persecutions by his own people, the Jews. They did not allow him to labor in peace even among idolaters, but taking advantage of the superstition of the people, stirred up the Gentiles against him. Once the Gentile element was so wrought upon by the Jews that he was stoned and taken up for dead. But this hero of faith pens no words of discouragement. Near the close of his life he was, under the cruel Nero, immured in prison walls that never saw the light of day. His dangeon, chiseled out of the solid rock, was reeking with dampness, and he an invalid who had labored for years, pressed by physical sufferings. One consolation was left him. One and another of his brethren were allowed to be with him and share the discomforts of his home, and to stand by him when brought before Nero to answer for his life.

In looking over the incidents of his eventful life, he remembers all. He recalls the scenes of his trials and sufferings, and now if he has any words of murmuring we shall surely hear them. Mark his words : "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Again, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing."

When we contrast our circumstances with those of the apostle Paul, we should feel rebuked for ever harboring the least feeling of

murmuring or complaint. We know but little by experience of self-denial, and persecution, and pain for Christ's sake. We are here as probationers, and we must be tested and proved. Says Paul, "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."

Many testimonies were borne in this morning meeting, and many hearts were softened by the beams of light from the Sun of Righteousness. At half-past ten Elder Haskell spoke with great freedom upon the subject of the talents. In the afternoon I spoke from these words : "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I had much freedom in presenting before our brethren the great dignity conferred upon them in being the acknowledged sons of God. The meeting was prolonged till near sunset, giving all the privilege of witnessing for Christ and the truth. Many testimonies were borne, and humble confessions made. All seemed desirous to put away their lukewarmness, and let their example testify to their neighbors that there was a power in the truth they professed, to refine the life and elevate the character. We were made sensible of the fact that inaction in the cause of God will eventually destroy confidence in God.

Evening after the Sabbath, Elder Haskell spoke to the people upon the message to the Laodiceans. Sunday morning was clear and cold. In the morning meeting Elder Haskell explained the tract and missionary work, and at the usual hour for preaching he spoke upon the Sabbath. Sunday afternoon there was quite a large outside attendance, considering the meeting was located so far from the thoroughfare of travel. I spoke with freedom upon Christ weeping over Jerusalem, and the barren fig-tree. Elder Haskell spoke again in the evening.

Monday morning at nine o'clock I spoke to the brethren from the third chapter of Malachi. We then called for those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God. About thirty responded. Some were seeking the Lord for the first time, and some who were members of other churches were taking their position upon the Sabbath. We gave all an opportunity to speak. The free Spirit of the Lord was in our midst.

After prayer had been offered for those who had come forward, candidates for baptism were examined. Six were baptized. In the afternoon Elder Haskell brought before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family, so that all the family might be instructed. I then spoke of the necessity of parents properly educating and disciplining their children. The greatest evidence that the world can have of the power of Christianity is to present to them a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart.

The spirit of the Lord rested upon us in this our closing meeting. Tuesday morning the camp was early astir, striking their tents and preparing to return to their homes, it is to be hoped better Christians than when they came to the meeting. MRS. E. G. WHITE.

**Are There No Changes?**

NUMBER TWO.

THE predicted signs have been seen in the heavens above us, and among the nations of the earth there is distress and perplexity. The sun, moon and stars have borne their testimony to the truth of our Saviour's predictions, and the angry elements of earth portend approaching wrath, being the agents of death in various ways, by earthquakes, storms and plagues, inundations, conflagrations and pestilences.

And are there any ominous changes in the moral world? Speaking of the signs of the last days, Jesus said, "And because iniquity shall abound, the love of many shall wax cold." Matt 24 : 12. In agreement with this, an apostle left this prediction : "This know also, that in the last days perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that

are good, traitors, heady, highminded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof." 2 Tim. 3 : 1-5.

This testimony shows that iniquity will abound, not only in the world at large, but also with those who have a form of godliness. Are these predictions being verified in our own days? From the testimonies of the press, both religious and secular, they are. The records of crimes of all sorts are so terrible that one can hardly open a newspaper which gives the news of the day without a shudder. Iniquity of the most flagrant character abounds, in high as well as in low places, in the church as well as in the outside world. Men of observing minds testify to the rapid increase of crime. Indeed every person of twenty years' observation can see that murder and the most revolting and outrageous crimes have fearfully increased in that length of time. Since the war of the rebellion, human life has seemed much cheaper than before.

Closely allied to the increasing wickedness of the last days are the "false prophets" and "lying wonders" predicted by Christ and the apostles. Matt. 24 : 24. 2 Thess. 2 : 9. In fulfillment of these predictions, Spiritualism has arisen in our days to advocate the first great lie ever uttered to our race—"Ye shall not surely die," Gen. 3 : 4 ; and with it, infidelity and immorality, open or half concealed, to throw off all restraint from the wickedly disposed, break down the distinction between vice and virtue, and set at defiance law and order, human and divine.

The spirits communicating are not the spirits of the dead ; but they are, according to Rev. 16 : 14, "The spirits of devils working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Their last work will be immediately followed by the coming of Christ, for at this point he says, "Behold, I come as a thief."

It is the united testimony of the best minds that infidelity and crime are fearfully on the increase. All things do not continue as they were in this respect. And these were foretold as signs of the last days. The cup of iniquity is fast filling up. The great day of the Lord is at hand ; and as a destruction from the Almighty shall it come. As it was in the days of Noah and of Lot, when God poured out his wrath upon the unbelieving and wicked, "Even thus," said Jesus, "shall it be in the day when the Son of man shall be revealed." Who will be able to stand in that day? Those who "keep the commandments of God and the faith of Jesus." Rev. 14 : 12. R. F. COTTRELL.

**Which Is the Seventh Day?**

IF I could tell which the seventh day is, I would keep it. How do we know which is the seventh day? May not Sunday be the seventh day? These, and many like them, are expressions ever falling upon the ear of the advocate of the observance of the fourth commandment. Now there are many ways of answering these frivolous cavils and flimsy excuses, as they most certainly are, but one only will I give here. Right here it may be observed, however, that rarely is a person thus confused about the numbering of the days of the week, until his duty to observe the seventh day is clearly manifest from the Scriptures. It may be further noticed that many who admit the binding obligation of the ten commandments, will go along for months, and even years, excusing themselves for trampling under foot the fourth commandment, with, "We can't tell which the seventh day is." Consistency is a jewel indeed.

Are the ten commandments binding? This must be regarded as a primary question. If the ten commandments are binding, the fourth commandment is, most assuredly, for there are not ten without it. And if the fourth commandment is binding, the Lord requires the observance of the seventh-day Sabbath. And if it be *duty* to keep the seventh day, we can tell which it is. To say otherwise, would be to represent that God requires that of his creatures which it is impossible for them to perform, thus making our all-wise Creator unjust and tyrannical. The requisitions of Jehovah must harmonize with his attributes. God commands the observance of the seventh day as the holy Sabbath of the Lord. We may, therefore, know which it is.

The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Now it would be utterly impos-

sible to keep this commandment if we could not tell who father and mother were, but there is no trouble here. By the testimony of father and mother, and disinterested friends, we have no doubt of our parentage. So, likewise, by the fourth commandment itself, and the testimony of christendom, we need have no doubt as to the *true seventh day*. We know our parents no more certainly than we may know the holy Sabbath of the Lord.

H. A. ST. JOHN.

**Not without Witness.**

EIGHTEEN thousand heathen in Tinnevely, India, applying for baptism is one of the most extraordinary instances of missionary progress that has ever occurred. We do not wonder that the bishop of Madras, in whose diocese this is taking place, should appoint a day of thanksgiving to Almighty God, and also call upon his brethren elsewhere to unite with him and his clergy in offering praises to the God and Father of our Lord Jesus Christ. There always has been much to discourage earnest Christians since the organization of the Christian church. The apostles, in after years, must have looked back upon the defection of Judas and their own cowardice and denials with shame and sorrow. And since then there never has been a time when everything in the church looked well. At present there is much to discourage ; among prominent evils, not now to speak of scandals to Christianity, the lack of seriousness and earnestness is apparent. So we may turn to this great event in far-off India and bless Christ that he has not left himself without witness to his love and power in these dark days.—*Southern Churchman.*

**Reports from the Field.**

(Condensed from Review and Herald.)

**Vermont.**

JOHNSON.—Elder Hutchins reports a good quarterly meeting held here, October 19 and 20. Brother Peables, president of the Sabbath-school association, was present. He manifested a deep interest in the Sabbath-school cause, and contemplates steps to awaken life and activity in this important branch of the work.

**New York.**

FORKS OF CREEK.—Brother Ballou writes : "We are giving a brief course of lectures. The interest is deepening and extending in all this region. The Genoa church have taken a club of twenty-six SIGNS to use in the tract work. Three more have accepted the truth at Ludlowville, and two at this place, since our last report."

**Illinois.**

THE FIELD AT LARGE.—Elder G. W. Colcord reports having visited four places since General Conference, and at each place he was much encouraged in regard to the work in this State. At Gibson a church was organized. Good meetings are in progress at Princeville.

**Indiana.**

NOBLESVILLE.—Elder S. H. Lane writes : "The interest was good during our seven weeks' stay here and the turnout large. Many became deeply interested. Thirty-six signed the covenant, thirty-two of whom embraced the truth during the meetings. Some are keeping the Sabbath who have not signed the covenant. Forty, in all, commenced to live out the truth. Sold over \$40 worth of books, and obtained several subscribers for our papers. To the Lord be all the praise for success in his cause."

**Missouri.**

GREEN RIDGE.—Elders Wood and McReynolds report : "Our tent-meeting at this place closed with a good audience. Five weeks ago there were four in this vicinity keeping the Sabbath ; they acknowledge themselves much benefited. Seven took a decided stand on the truth, so we leave a company of eleven. If they are faithful, we believe God will lead others to unite with them soon. A more persistent effort, in an underhanded way, to keep people from obeying all the commandments of God, we never saw ; but God gives the victory."

**Minnesota.**

PLEASANT GROVE.—October 26 and 27, Elder W. B. Hillmet with the brethren here. Sabbath morning he spoke on the importance of teaching the young the truth. At this meeting four, all children of Sabbath-keepers, signified their determination to live Christian lives. Sunday, a Sabbath-school was organized, after which Elder Hill spoke to a large and attentive congregation of those not of our faith. Sunday afternoon the power of God seemed to rest down upon the people. Tears flowed freely, and when the call was made for those who were willing to renew their covenant to rise, nearly every one in the house responded.

## Praise.

PRAISE costs thee nothing; yet to say "well done" To him who hath well done indeed is meet; Such words of praise make life itself more sweet To every faithful worker who hath won The right to thine approval. Grudge not praise Lest thou defraud thy brother of his dues; Yet do not seek mere honeyed words to use To gain him for thy purposes or ways Not for his benefit. Keep on thy mind The Golden Rule of Christ, and thou wilt find Thou canst approve of e'en the humblest deed That seeks to satisfy some human need With generous intent. O, strive to be Ready with kind, appreciative word, To every one whose sympathies are stirred To sweet activities, and thou wilt see Good everywhere abounds, and grow more bold To speak that praise thy lips cannot withhold, With eloquence of love that doth not wait For prejudice of caste, profession, creed, But weighs the man by honest worth of deed, And to speak truth dares never hesitate. Perhaps some word of thine, like good seeds cast Into the soil of life, may at the last Bear glorious fruit in some achievement vast.

—C. E. P., in *Christian Register*.

## THE HOME CIRCLE.

## Temperance Story.

WE were orphans, Minnie and I, and we lived in the great brown house just over the hill. Our parents had both been dead many, very many years, and having no other relatives that we knew of, we were left alone as it were, she at the age of fourteen, I, at the age of ten.

Yet not alone, for two old and faithful servants of our father had remained with us, as they had ever stood by our family through good report and through ill, in prosperity and adversity. They asked no wages, else we should have been compelled to part with them, but from boyhood up I had resolved to repay them in some way, for the disinterested faithfulness which alone had enabled us to get along and maintain a semblance of respectability—which had enabled me to secure an education qualifying me for almost any part in life.

When I used to confide my day-dreams in boyhood to old Thomas and his wife, they used always to laugh, and declared that they should both find their last resting-place on earth long before I was old enough to enter into the stern realities of the great battle of life.

But as years passed, and I grew up to manhood's estate, they ceased to talk thus, only saying they were amply repaid for all their service by our gratitude, and the pleasure of serving us.

I had entered the profession of law, and was employed in pouring over old dusty volumes of eminent jurists, with an earnest determination to overcome every impediment to my progress, when the advance waves of the great temperance reform which swept over the country just after John Hawkins and his confreres had signed the pledge in the Baltimore bar-room, and when the gentleman who spoke in our village said that more laborers were needed, a sudden desire to benefit my fellow-men rushed over me, and forgetting Coke, and Blackstone, and Littleton, I dropped my law books and entered the temperance field as a lecturer.

I became successful at once, beyond my most sanguine expectations. Thousands thronged to hear me speak, and old men, degraded by long years of inebriation, as well as many of those who were comparatively but just entering the fatal path, came forward tearfully to sign the redeeming pledge.

At last I was called to go to the metropolis, and there the way I was to reward the kind friends, who under the name of servants had remained steadfast through our season of adversity, came upon me like a flash.

Old Thomas and Mary once had a son, a truly noble-hearted boy, yet wayward, who had for some petty misdemeanor fallen under the ban of the law, and had fled from his home to the vast Babylon whither I was going. They had heard from him but once after he went away, and then he had written them that he had been involved in the vortex

of intoxication and that they must forget one who was unworthy of their love.

I was old enough when this letter was written to comprehend its purport, its wild despairing pathos, and the agony which they endured.

Now, I resolved to seek him if he were yet living, though to search for him within the immense city seemed almost a task of utter hopelessness. I resolved to seek him and save him, were it possible.

Fortified with my resolution, I searched the city, and a wearisome task it was, but I found him at last, in one of the lowest purlieus, plunged deep into the great gulf of shame and misery which surrounds the drunkard and the sot.

I found him, and then commenced my herculean task of reclaiming one who seemed to have lost all sense of honor, all manhood, and even all shame. Many times the case seemed hopeless, but remembering the debt of gratitude to his aged father and mother, I did not yield one moment to despair.

At last my efforts were successful. We had held an unusually interesting meeting near the Five Points, and at its close many came forward to sign the pledge, and he came also, and I saw at once a look in his eye I had never seen before—a look which told me he would keep it.

I waited and saw the firmness of his resolution put to the test—waited until I was sure he was saved, and then I went South to continue the work. It was in 1860, and the war clouds were already gathering upon the horizon of our nationality.

Ere my work was completed they broke in a dread storm of fratricidal war, and then for terrible days, and months, and years, I found myself isolated from my home—shut in with the ambition-blinded men of the confederacy.

During all this time I received no word from home, nor was I able to communicate with any beyond "the lines." I knew not what had become of my sister, I could form no conjecture in relation to the state of affairs at the North, and I suffered the keenest agony to think that when the hour of my deliverance should come, she might be in her grave, and my former friends gone forever.

I rejoiced when I was pressed into the southern army, because I believed it would afford me an opportunity to escape by desertion. But I was closely watched, and it was a long time before the opportunity came, as it finally did.

I did not tarry long after finding myself once more under the glorious folds of the stars and stripes before I hurried to the village we called our home.

And fervently did I thank God that my sister was still spared. But I found many changes had taken place during the long, dark interval since 1860. Old Thomas and his wife were now sleeping side by side in the green churchyard, dying rejoicingly over their son "who was lost, and had been found"—who had returned in season to comfort them, as hand in hand they descended together into the shadows of the dark valley. And my name lingered gratefully upon their lips as when dying they held the hand of the reclaimed one within their own, and bade him ever stand by the cause and the men that carried the glad news of redemption to the poor victims of the hydra-evil.

And Minnie, my sister. She was indeed changed from the gay-hearted, blithesome girl I had left when I went away.

She had been married a year, she informed me, and declared that wifely cares had made her more sober, and that was all; but I, looking through the sharpened eyes of love, could plainly see that there was something deeper than that—something in her home that was not as it should be.

I did not discover the real trouble for a long while, but one day a certain unsteadiness in her husband's gait revealed the key to the whole matter, and it was that my brother-in-law was a drunkard.

I had seen him enough to know that he

was naturally an excellent and kind-hearted man, and I knew she almost idolized him. But he had ventured within the meshes of the tempter's snare, and had fallen.

Of course I went to work with all the power I possessed to effect his redemption, but for some reason which I did not understand, every effort seemed unavailing. My almost frantic appeals only seemed to deepen his craving for the intoxicating cup, and I was compelled at last to almost despair.

Then it was that the son of old Thomas and Mary, the man I had rescued from degradation in New York, came forward in a new and unexpected guise.

For, after the death of his parents, moved by their last request, he had resolved that ignorant and unlettered as he was, he would enter the temperance field as a lecturer, and he hoped by telling his own story in the simplest language, to be able to reach many whom a man never under the power of the demon could not.

He had soon proved himself really eloquent, and was now one of the most popular and effective speakers in the State. The organization under whose auspices he was acting, as I must believe through a special Providence, chanced to send him to our village.

I happened to be present at an assembly where he was to lecture, he saw me and came to speak with me. I related to him the peculiarities of my brother-in-law's case, and my inability to help him.

"Is he here?" he inquired.

"He is here," I replied.

"Then God helping me I will save him," he said, casting his eyes heavenward.

And giving me one more cordial clasp of the hand, he returned to the platform and began to speak.

Seldom have I listened to such words of burning eloquence as fell from his lips that night. I was wrapt—carried away as it were by the irresistible torrent of his soul-moving utterance, until I forgot everything, save that the speaker's lips seemed touched with a coal from the altar, like unto that Ezekiel saw in the vision.

First he pictured the downward career of the inebriate, from the time of his taking the first glass, in colors beside which all the words I had ever uttered on the subject seemed as but mockery. Then he portrayed the fearful power of appetite over its luckless victim with a lucidness and force which thrilled and melted every heart, and caused sympathetic tears to gush from eyes long unused to weep. Then he spoke of the awful struggles of the drunkard trying to reform, and his need of every earthly encouragement, as well as guidance from above.

Then after telling of his own redemption, he begged if there were any in all that audience who had fallen like him, who had suffered as he had, and who wished to begin over, that they would come forward and sign the pledge.

His language had been simple throughout, and his closing appeal was broken by sobs, but it came from the heart and went to the hearts of his hearers.

How I thanked God, by whose aid I had rescued this man from the living death of the drunkard—who had given me the perseverance to overcome all difficulties in saving him.

Ah! And I thanked him again, still more fervently, when I saw my poor inebriate brother-in-law rise erect from his seat in an obscure corner of the hall, and go up to the stand with such a look of resolution upon his countenance as I had never seen upon it, and in a firm bold hand, affix his signature.

My heart was full to overflowing, and I scarcely saw the many who followed his example, for the blinding tears of joy.

And when at the close of the meeting the speaker came to take my hand for adieu, I could not speak. But I pressed his hand in a clasp that meant more than words could express, and felt my eyes suffuse with tears.

He understood me, and merely saying,

while a radiant smile spread over his face like a halo, "Your brother-in-law is saved," passed on.

He was saved. I, who had never known the awful reality of the drunkard's passion for liquor, had been powerless to move him, but before the earnest words of one who had passed through the same ordeal, his heart had responded in a chord of sympathy.

The demon who had so long threatened the home of my sister had been driven forth forever, and in its place came peace and the joy of a newer, purer life. And to-day there is not a happier household in the land than her's, nor a brother-in-law of whom one has more reason to be proud than I of mine.

Truly in our efforts to benefit others we often are benefiting ourselves when we least surmise it—the bread we cast upon the waters will often return to gladden our hearts when in sorest need.—H. E. Ward.

## Industry, Economy, Success.

WITHOUT industry and economy there is no success. These are required on the farm, in the shop and the professions, if one would achieve success and produce capital. Without economy industry is profitless work, and without industry there is nothing to economize. The two, like prayers and alms, go well together, and should never be separated. It sometimes happens—as, for instance, in the present depressed condition of trade—that the most industrious are without employment; but this is the exception to the rule, for generally speaking, where there is a will there is a way, and where industry is impatient for work something turns up. The industrious man will work for half a loaf rather than be idle. There are men who, because they cannot get a secretaryship at three thousand five hundred dollars a year, or a consulship from the government, will remain idle year after year, ever waiting for something to turn up. There is plenty for them to do, but the work is beneath them; so they open borrowing accounts with acquaintances, which are closed temporarily by fresh loans from others. In this way considerable capital is procured, and if the account be managed with tact, it runs for a season. There are plenty of such proud loafers everywhere. They are not confined to New York, but are found in every state in the Union, and in every nation of the world. The corresponding class among the bees are instantly killed and hauled away from the hive.

What is the reason that often there is so much trouble in the family? It arises frequently from the shameful fact that so many members are drones, producing nothing. We have too many idle consumers in too many families. The divine declaration is that "if any would not work neither should he eat;" and it is one of those laws which sooner or later assert their force. It is right that the idle and wasteful man should get among the swine and feel the pinch of hunger. That very often brings him to his senses, when he returns to his father's house and again enjoys the good things which industry and correct living always guarantee.

Why is it that so many families, which were once in comfortable circumstances, are now without food or clothes? The answer is near; for ten and twenty years they did daily violence to the laws of economy. In their prosperous time they made no provision for the rainy day of adversity, nor were they ever troubled about their poorer neighbors who, through sickness or misfortune, were unable to get on; they never gave them a helping hand. In this wreck family industry was not at fault, for the parents worked early and late, but the fruits of that industry were used up as fast as produced. Pride levied heavy taxes, and the duty and pleasure of economy were unknown. In the course of twenty-five years the members of the family wasted tens of thousands of dollars on drinks, cigars and enfeebling luxuries. They are reminded now that their condition is the effect of an unalterable law, which takes from the fools and gives to the wise. That is an

ill-regulated family in which every member is not daily employed at something useful. The butterfly is, in the end, ashes.—*N. Y. Witness.*

GOOD HEALTH.

Dyspepsia.

HOW TO PREVENT.

All disease is the result of the violation of some physical law. The old notions of disease which supposed it to be the infliction of an enraged demon, or the manifestation of some malignant entity, were long since abandoned. Perfect obedience to all the laws of health will secure perfect freedom from disease. Unfortunately, it is quite impossible, under existing circumstances, that every law should be obeyed, and hence more or less suffering must of necessity exist; but he who can make the nearest approach to entire compliance with the requirements of nature will be blessed with the nearest approximation to absolute immunity from disease and its consequences.

Especially true is this principle with reference to the particular disease we are considering. An individual who avoids causes of disease cannot be a dyspeptic; while the person who habitually exposes himself to those morbid agents, must inevitably pay the penalty of his transgression of the laws of nature.

The best, and in fact the only preventive of indigestion is careful attention to all the requirements of the various hygienic agents. We will consider, briefly, each of the more important of the agents which tend to preserve the organs of alimentation in a healthy condition.

FOOD.

Many of the errors in diet which lead to indigestion have been alluded to under the head of causes. Of course, the employment of proper food instead of that which would be injurious is only preventive in a negative sense, except as it conduces to the maintenance of the general health. It is, however, of the highest importance that the aliment taken should be of a quality the very best suited to supply the wants of the system. To be such, it must at least possess each of the following qualities:—

1. It must be organic; that is, vegetable or animal. The vegetable kingdom alone possesses the power to assimilate inorganic matter. The human system cannot appropriate or convert into tissue any other than organized material; hence the absurdity of mingling with the food such materials as soda, saleratus, cream tartar, salt, or other minerals. Long use may have made some of these articles very necessary to please the palate; but the system does not require them, cannot make any use of them, and is obliged to expend its vitality in expelling them from its domain. The administration of iron as a "blood food," and the use of such articles as the various preparations of lime for the bones, are very reprehensible practices, and are productive of much injury to the digestive organs.

2. It should be such as has been proved by experience to be of undoubted value as an aliment; for it is not simply requisite that an article should be of organic nature to make it good food. Some of the worst poisons are organic.

3. It should be unconcentrated in its character. Many of the products of the vegetable kingdom are excellent foods until damaged by the refining processes to which they are subjected by man with a view to improvement. Thus, fine flour is the result of the bolting process. Its value as a food is small, not only because by this process it is deprived of some of its most essential nutrient properties, but by its concentration it is rendered a very productive source of constipation, and all its attendant evils. Sugar is another article which in any but very moderate quantities is also very objectionable on account of its concentration.

4. It must possess no irritating or acrid properties. All articles possessing such qualities are more properly medicines than foods. If a person has become accustomed to their use, he should not delay to commence the work of ridding himself of the habit, even though he may feel no ill effects; for they must ultimately produce irreparable injury. They may be abandoned at once, or by degrees; according to the condition of the particular individual making the change.

Fermented bread is a very poor article when compared with that which is properly made as directed in a following article.

Vegetable food is much preferable to animal for many reasons; chiefly, because it is more natural, unstimulating, untainted by disease, and hence conducive to health.

Modern cookery is the most powerful ally

of the doctor and the undertaker. It takes articles of food which nature has provided in a condition well suited to man's wants, and renders them the most powerful disease-producing agents. The object of cookery should be not merely to cater to perverted tastes and depraved appetites, but to assist digestion by rendering the food more readily soluble in the digestive fluids. Such culinary operations as pickling, seasoning, and shortening, are in no way promotive of digestion, but quite the contrary. "Fried" food is one of the most indigestible of all the productions of modern cookery.

Simplicity should be the constant aim in the preparation of food. The stomach is overtaxed when called upon to dispose of a great variety of articles with their differing properties.

To sum up the requirements of hygiene with reference to food, we may say, 1. Eat only the most healthful. 2. Eat that in sufficient quantity, but carefully avoid excess. 3. Observe the strictest regularity with regard to meals, never eating at unseasonable hours, nor more than three times a day; two meals are preferable, in most cases, to three. 4. Let the food be eaten in a proper manner, being careful to secure thorough mastication. 5. If possible, always secure a half hour's rest both before and after each meal. 6. Never eat when the mind is disturbed by great agitation of a depressing nature, as grief or anxiety. Maintain cheerfulness while partaking of food, as it is very conducive to good digestion. To this end, cheerful conversation should always be encouraged at the table.

DRINK.

Water is the only drink. Whatever may be the substances which are substituted for pure water, their whole value is measured by the amount of water which they contain. As a general thing, the purer the water the better fitted it is for quenching thirst and ministering to the wants of the body. The only exceptions to this rule are the few cases in which the addition of some pleasant and wholesome vegetable acid to the drink renders it a more grateful beverage.

Pure soft water is the only kind fit to use, notwithstanding the absurd asseverations of some physicians that hard water is more healthful. Experience proves the contrary. Water should not be drunk at meals. If the food is of the proper quality, and is properly masticated, there will be no desire for drink while eating. Those who have been accustomed to drinking very largely of hot or cold beverages at meals will be able to overcome the habit without much difficulty by drinking a little cool water fifteen minutes before the meal. By so doing, there will be sufficient time for the absorption of the fluid before the food reaches the stomach. Tea, coffee, chocolate, cocoa, and all substitutes, should be avoided, as they are in no respect beneficial, while they are productive of much positive injury, as already explained under the head of causes of dyspepsia.

In districts where soft water is not afforded by wells or springs, rain water should be collected in cisterns, and filtered as used.

RELIGIOUS NEWS AND NOTES.

—The American Board of Foreign Missions has expended about \$5,000,000 in its various missions in the Turkish empire.

—The Universalists of New Hampshire at their recent convention unanimously and strongly condemned the use of tobacco.

—The attendance of the Protestant churches of Chicago amounts to 50,000, and that of the Catholic churches to 40,000.

—William Charles Lawson, formerly a slave, has been ordained as a Baptist minister, and installed pastor of a Baltimore church.

—No less than thirty-one churches in Philadelphia were more or less damaged by the violent gale of October 23. Among the heaviest losses is Christ's Episcopal church, at Germantown, which is damaged about \$50,000, the Walnut street Presbyterian church \$35,000, and the First Baptist church \$35,000.

—The Primitive Methodists of England are considered the poorest Christian community in that country, and yet they raised last year \$150,000 for missionary purposes. This was an average of one dollar for every member of the denomination, and a higher average than that of most of the wealthier denominations.

—The history of Christianity in the island of Samoa is no less wonderful than in the Sandwich islands. Thirty-six years ago the Samoans were 34,000 barbarians; now the group contains 80,000 people, nearly all professing Christians. The theological seminary

has 60 students, and twenty missionaries sent out by the natives are preaching the gospel in the neighboring islands. There are few brighter pages in the history of missions.

SECULAR NEWS.

—Fresh troubles are brewing between the German government and the Vatican.

—There is already talk of a conference respecting a revision of the treaty of Berlin.

—A destructive fire occurred in Cape May, N. J., November 9. Total loss \$400,000.

—The Chinese residents of Oregon are said to be returning to their native land by the ship-load.

—The Medical Department of the University of California has just conferred the degree of Doctor of Medicine upon eleven graduates, two of whom are ladies.

—Alabama has an anti-equestrian society, based on the belief that horses were never made to carry burdens on their backs, and that it is exceedingly cruel to ride them.

—Ex-President Grant dined with the king of Portugal on the 1st instant. The palace was decorated with flags, and a general holiday was observed throughout the city.

—There is a rumor of a secret treaty between England and Austria, agreeing to unitedly insist upon Russia completely evacuating Turkish territory, in case she should endeavor to remain after May, 1879.

—A panorama of heaven was exhibited in a Lutheran church in Philadelphia, and it is charged that some of the pictures were old views of the International Exhibition buildings, altered by the addition of angels, halos and clouds.

—The Porte has addressed two very energetic notes to the Russian ambassador at Constantinople, one referring to his denial of Russian connivance at the Bulgarian insurrection, and the other demanding reparation of Mohammedan refugees and the evacuation of Turkish territory.

—The net revenue for the year from the sale of postage stamps was \$16,839,115, against \$15,881,935 last year. Amount of stamps, stamped envelopes, etc., sold, \$27,375,593, against \$25,757,515; expended during the year for mail transportation \$19,444,179, against \$19,356,023 the previous year.

—The Gentile ladies of Salt Lake City have memorialized Mrs. President Hayes on the subject of polygamy. One of their points is this: "The Mormons are rapidly extending their settlements into Arizona, Idaho, New Mexico and Wyoming. They have a balance of power in two territories, and are without doubt plotting for it in the others."

—The A. T. Stewart family vault, in St. Mark's Church burial ground, New York, was broken open on the night of the 6th instant, and the body of the deceased millionaire abstracted therefrom. It is supposed to have been done in hope of a reward for its return, but no reward will be given by the family, only for recovery of the body and conviction of the robbers.

—The female elephant in the Philadelphia zoological garden was greatly frightened by the recent gale, and when she cut one of her feet on the glass of a broken window her terror was complete. She sat on her haunches, held up her wounded foot, and bellowed long and loud. When the keeper entered, her male companion had his trunk wound round the foot, as though trying to comfort her.

—The present year is a memorable one in the development of the Russian navy. One hundred torpedo boats and numerous cruisers have been constructed. Three clipper steamers have been launched, four steamers have been bought in America, and two ironclads are on the point of completion. Several ironclads also have been lately launched, but have not received their armaments. To these, four cruisers have been added by private subscription.

—A lengthy account of an earthquake in Salvador on the evening of October 5, is published in the *Panama Star and Herald* of October 26. In Juicupa nearly every house was destroyed and many families buried in the ruins. At the latest advices ten bodies were recovered, and many persons are still missing. Nueva Guadalupe, Santiago de Maria and Chinameca are destroyed, and the loss of life is serious in each place. Other towns which suffered by the earthquake are Guadalupe, Unsu'atara, the Casariodel and Arenal. An eruption of the volcano of Santa Ana is apprehended, and serious consequences feared.

To the Sorrowing.

"Put thou my tears into thy bottle." Ps. 56: 8.

Oh, bottle of the Lord! how full of tears,  
Gathered from weeping eyes six thousand years.  
Each pearly drop its own account has given,  
Its record kept by Him who rules in Heaven.  
The tears of anguish for the loss of friends,  
Of blighted hopes and bitter grief that rends  
Our aching hearts—remorse's o'erwhelming tide,  
And all the trials that our souls have tried,  
And Jesus wept. Oh! blessed tears; that win  
Poor wayward mortals from the paths of sin.  
The pitying Saviour all our sorrows knew,  
How frail our natures, our temptations too;  
And he alone can give our souls relief,  
Ease all our pains and take away our grief,  
And God himself will wipe all tears away,  
And turn earth's gloomy night to heaven's bright  
day. L. A. C.

Peace.

"THESE things I have spoken unto you that ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." John 16: 33.

How precious are these words of our Saviour to the weary Christian. This world is full of unrest. We can hardly find a person who does not groan either with a burden of sorrow or the restlessness of unsatisfied desires. In the world ye shall have tribulation. Were it not for the preceding clause and kindred passages we might suppose that the disciples of Christ, as well as all the world around them, must be made miserable by the ever shifting winds and tides of fortune on the ocean of life. But not so. Listen again. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Priceless boon to the child of God. Christ makes no exceptions. Whatever tribulations, whatever the surrounding circumstances, let perplexities arise, "let cares like a wild deluge come," no matter; these words stand out in bold relief, "In me ye shall have peace."

Our feelings may be wounded and that by those we most love, annoyances will arise when we least expect them; our path is hedged up, we know not which way to turn, still this precious legacy of our risen and ascended Lord remains to us the same. "Not as the world giveth, give I unto you." How does the world give? It cheats every time. Its friendship is hollow; its pleasures unsatisfying; its happiness at the best leaves an aching void. The Redeemer of the world was not ignorant of our frailty or the trials which we must meet. He was in all points tempted like as we are, yet without sin. He was assailed by the fiercest temptations of Satan and was encompassed with human weakness, yet he says, "Be of good cheer, I have overcome the world." He came off a perfect conqueror, and we too may conquer in his name. S. E. PIERCE.

Hidden Woe.

EVERY heart has hidden chambers that all eyes cannot see. Thoughts never told often fill the mind, and feelings never expressed surge over the soul. This inner is a part of human life. If the veil could be lifted that hides the sorrow of the world, a dark picture would be revealed. Homes that are outwardly the abodes of love and peace, would be shown to be inwardly the dwellings of jealousy, strife and iniquity. Faces that wear a smiling exterior would be revealed as the coverings of unutterable anguish and suffering.

It is natural for man to seek to cover up sadness; and heart-aches are deemed too sacred for the world to know.

The close observer of human nature can trace on the countenance the lines of care, left by sorrow; but all the hidden woe of life is known to Him who noteth the sparrow's fall. In the great day all coverings will be dropped and all lives be revealed in their true light. The "oil of joy" will be poured into the weary heart of the saint and "sorrow and sighing forever flee away."

Discouraged brother or sister, your trial is not unnoticed. The blows are dealt in love, and if borne patiently will mold your life in the divine likeness. Other hearts are lonely and cast down. Seek to alleviate their pain. By so doing your own soul will be refreshed and your own sorrow forgotten.

ELIZA H. MORTON.

OBITUARY.

DIED, in this city, November 5th, Benjamin, son of Sister Ann Cruess, widow, aged eight years and six months. The little boy was run over by a street-car about ten days previous to his death, and one of his legs was frightfully mangled. On the date above mentioned he was seized with lockjaw, which ended his life. The funeral services were conducted at the home of the family by Rev. J. T. Wills, of the West Oakland Congregational church.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, NOV. 14, 1878.

On the Way.

A NOTE from Brother J. E. White, dated Council Bluffs, November 5, announces that the writer, accompanied by Elder J. H. Waggoner and four employees for the Pacific Press, was on the way for California, and expected to arrive in Oakland this week.

ELDER ANDREWS' daughter is still in a very critical state of health. After their arrival in Battle Creek, Mich., she failed quite rapidly until within a short time past.

Sabbath, November 2.

THE church in Battle Creek were favored this day with two discourses, one from Brother Loughborough and one from Brother Waggoner. As these brethren were to leave the present week, to be absent for a length of time, and perhaps never to return, the church wished to hear from them both.

From Elder Loughborough.

AFTER an absence of ten years and four months, it has been my privilege to again spend a little time in Battle Creek, Mich. Here I have met not only old and tried friends, pioneers and fellow-laborers of the past, but scores of new recruits who have more recently entered the gospel field.

Battle Creek holds an important place in connection with the cause of present truth. Being the place where important institutions are located, such as the great central publishing house of Seventh-day Adventists, the College and Sanitarium, it is the center of the work.

As I have noticed the hundreds brought under the direct influence of the College and Sanitarium, and have passed among the scores of busy hands engaged in publishing the truth in various languages, I have formed some idea of the great responsibilities of those in charge of the church and work in this place.

There are many interesting things connected with the rise and progress of the work in Battle Creek. Those who now for the first time look upon these institutions have but little idea of the small beginning of the cause.

The first meeting-place of the few Sabbath-keepers then in Battle Creek and vicinity was in the front room of the house of Brother Hewitt, deceased, now marked "No. 100" on Van Buren street. The first meeting I held in this place was in that room, May 19, 1853.

The first time that Seventh-day Adventists ever used a tent for meeting purposes was in Battle Creek, on Main street, where now lies a pile of lumber, just above the railroad, near Jeff's organ factory. This meeting was held by Elder Cornell and myself, June 9-11, 1854.

The first meeting-house ever erected by Seventh-day Adventists was in Battle Creek, on Cass street, in 1855. In less than two years it became necessary to erect another house, which was dedicated in November, 1857.

For myself, as I walk these streets, looking back at the condition of the cause here in 1853, and then realizing its standing in 1878, my involuntary exclamation is, "What hath God wrought!" Then as I think that all these great institutions are dedicated to God's cause, a prayer ascends to him that all the workers connected with these institutions may ever realize the sacredness of their trust;

Santa Rosa, Cal.

THE work here is moving steadily onward, and a goodly number of those who have signed the covenant are trying to be overcomers, giving up tobacco and other bad habits. Yesterday seven were baptized. Last night we reviewed a sermon preached in the morning by the pastor of the Presbyterian church of this place.

Could it be possible that the man thought he had given all of the fourth commandment in Exodus 20:8? Verses 9 and 10 read, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," &c. Could it be possible he never read Gen.

2:3, "And God blessed the seventh day and sanctified it?" He admitted he could not find any place in the New Testament that said the Sabbath had been changed, but claimed examples to prove it, and of course failed to find them.

Song Anchor.

THE excellence of this new candidate for public favor may be inferred from the following notices of the press:—

THERE has just been published in this city a Sunday-school music book, which will compare favorably with any that have been published anywhere in the United States. The "Song Anchor," published by J. E. White, at the Pacific Press Publishing House, does credit to the typographical art in this State, and to the talent of the persons who have contributed the words and music.

A COPY of the "Song Anchor," a choice collection of favorite songs for Sabbath-school and praise service, by J. E. White, has been laid on our table. It is an exceptionally excellent collection, evincing critical taste and conscientious care on the part of the compiler.

"THE SONG ANCHOR," for Sabbath-school and praise service, by J. E. White; in size and style like "Pure Gold" and books of that class. It is issued from the Pacific Press Publishing House, in Oakland, California.

For Sabbath-Schools.

WE have now on hand, and can supply at short notice, a choice collection of handsomely illustrated books, suitable for Sabbath-school libraries or rewards. These volumes are instructive and attractive, besides being free from doctrines obnoxious to our people or any one else, and are void of the fictitious features common to most books for children and youth.

New England Meeting.

THE general quarterly meeting for the New England tract society, also its annual meeting, will be held at South Lancaster, Mass., commencing November 21 and continuing over the Monday following.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

\$2.00 EACH. Richard S Rickett 5-43, F M Neil 5-41. 50 CTS EACH. John Dorth 5-11, Frank Grambell 5-11, Mrs Sallie Ragsdal 5-11, James Dorly 5-11, John L Low 5-11, Thomas Stalford 5-11, Peter Handy 5-11, Wm P Luke 5-11.

RECEIVED ON ACCOUNT. A C Bainbridge \$6.00, Illinois T and M Society 13.50, New York T and M Society 150.00.

California Conference Fund. Woodland church \$35.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid.
- Dictionary of the Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
- Song Anchor, for Sabbath-School and Praise service. 160 pp. 50c.
- Progressive Bible Lessons. 50 cts.
- The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
- The Game of Life (illustrated). Satan, playing with man for his soul. In Board, 50 cts.
- The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.
- Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.
- Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
- Thoughts on the Revelation. U. Smith. \$1.00.
- Life of William Miller, with likeness. \$1.00.
- The Biblical Institute. U. Smith. \$1.00.
- The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 80 cts.
- Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85 cts.
- The Nature and Destiny of Man. U. Smith. 882 pp. \$1.00.
- Bible From Heaven. D. M. Canright. 300 pp. 80c
- The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
- Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00.
- Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.
- Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.
- Life of Christ, in six pamphlets, by Mrs. Ellen G. White:—
- No. 1. His First Advent and Ministry. 10 cts
- No. 2. His Temptation in the Wilderness. 10 cts
- No. 3. His Teachings and Parables. 15 cts
- No. 4. His Mighty Miracles. 15 cts
- No. 5. His Sufferings and Crucifixion. 10 cts
- No. 6. His Resurrection and Ascension. 10 cts
- The Apostles of Christ, in two pamphlets. Mrs. E. G. White:—
- No. 1. The Ministry of Peter. 10 cts
- No. 2. The Teachings of Paul. 10 cts
- Sabbath Readings for the Home Circle. In two volumes. 60 cts. each.
- The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
- The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 20 cts.
- A Word for the Sabbath, or False Theories Exposed. (Poem.) U. Smith. 25 cts.; paper, 15 cts
- Advent Keepsake. Muslin, 30 cts.
- Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
- Facts for the Times. 25 cts.
- The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
- Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.
- The Atonement. J. H. Waggoner. 20 cts.
- The Spirit of God. J. H. W. 15 cts.
- Miraculous Powers. 15 cts.
- The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.
- The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
- The Morality of the Sabbath. D. M. C. 15 cts.
- The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.
- The Two Laws. D. M. Canright. 15 cts.
- The Seven Trumpets of Rev. 8 and 9. 10 cts.
- Redeemer and Redeemed. James White. 10 cts.
- Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.
- The Truth Found. J. H. W. 10 cts.
- The Two Covenants. J. N. Andrews. 10 cts.
- The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts.
- Review of Gillfillan on the Sabbath. 10 cts.
- Vindication of the Sabbath. Morton. 10 cts.
- The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts.
- Matthew Twenty-four. James White. 10 cts.
- Review of Baird's Two Sermons on the Sabbath and Law. J. H. W. 10 cts.
- The Ancient Sabbath. Forty-four Objections Considered. 10 cts.
- Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists—Milton on the State of the Dead—The Rejected Ordinance.
- Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbaton—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The Second Message of Rev. 14.
- Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Rev. 14—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day—First Message of Rev. 14.
- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—The Christian Sabbath—Why Not Found Out Before?—100 Bible Facts upon the Sabbath.

THE SIGNS OF THE TIMES, OAKLAND, CAL.