

# 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 NEGLECTED BIBLE.

BY MRS. M. F. GOULD.

I SAW the dear old Bible, on the shelf neglected lie,  
While heedless of its teaching, its possessor passed it by.  
Mold had gathered on its pages, and on its back the dust,  
And its clasp, bright, shining once, was eaten well with rust.

Its store of heavenly wisdom, hidden within its fold,  
Its wealth of precious promises, better than shining gold,  
Its words of faithful warning, and of unchanging truth,  
Are not the comfort of his age,—were not his guide in youth.

Where moth and rust corrupteth, and where thieves break  
through and steal,  
He had laid up all his treasures, and had sought his only weal;  
But in the bank of Heaven, he had stored no wealth away,  
That could give him aught of comfort, when these earthly  
things decay.

Now this picture, one of thousands, upon every hand we see;  
Men are building for the present, and not for eternity.  
And the words of life so precious, that shall judge us by  
and by,  
Upon shelf, stand, and table, day by day neglected lie.  
Rock, Yolo Co., Cal., Sept. 25, 1881.

## General Articles.

### GOD'S COMMANDS REQUIRE PERFECT OBEDIENCE.

BY MRS. E. G. WHITE.

WHEN the Lord of glory left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience, he did not consult his own convenience or pleasure. Jesus died, not to save man *in* his sins, but *from* his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow him, denying self, and obeying God at any cost.

Said Jesus, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

If we are true servants of God, there should be no question in our minds as to whether we should obey his commandments or follow our own temporal interests.

If the believers in the truth are not sustained by their faith, in these comparatively peaceful days, what will uphold them when the grand test comes, and the decree goes forth against all those who will not worship the image of the beast, and receive his mark in their foreheads or in their hands? This solemn period is not far off. Instead of becoming weak and irresolute, the people of God should be gathering strength and courage for the time of trouble.

Jesus our great example, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those, who, seeing the light of truth, set at naught the fourth commandment of the Lord?

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, he may excuse all. But, says one, why may not a man who is poor work upon the Sabbath to earn means for a livelihood when he might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor and

do all thy work; but the seventh day is the Sabbath of the Lord thy God."

Listen to these solemn words of promise addressed to all: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

God will visit with judgments those who profess to serve him, yet *really* serve mammon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future woe upon themselves. The people of God should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, "My Father's house shall be called a house of prayer, but ye have made it a den of thieves."

Are not many of our people falling into the sin of sacrificing their religion for the sake of worldly gain; preserving a form of piety, yet giving all the mind to temporal pursuits? God's law must be considered first of all, and obeyed in spirit and in letter. If God's word, spoken in awful solemnity from the holy mountain, is lightly regarded, how will the testimonies of his spirit be received? Minds that are so darkened as not to recognize the authority of the Lord's commandments given directly to man, can receive little good from a feeble instrument whom he has chosen to instruct his people.

Age does not excuse any from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have pleaded that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that had been given in regard to this son. But the obedience of Abraham was without a murmur or reproach. His trust in God was implicit.

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare. How few receive reproof with humility, and profit by it. God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. To be a commandment breaker it is not necessary that we trample upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be a true commandment-keeper, we should strictly observe every requirement that God has enjoined upon us.

God allowed his own Son to be put to death in order to answer the penalty of the transgression of the law; then how will he deal with those who, in the face of all this evidence, dare venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; he who fed Elijah by the brook, making a raven his messenger, will not suffer his faithful ones to want for food.

The Saviour asked his disciples, who were pressed with poverty, why they were anxious and troubled in regard to what they should eat or how they should be clothed. Said he: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better than they?" He pointed to the lovely flowers, formed

and tinted by a divine hand, saying: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

### THE KINGDOM.

BY J. N. LOUGHBOROUGH, SOUTHAMPTON, ENGLAND.

A THRONE is the emblem of the power in a kingdom, and so also the term kingdom is sometimes used by Bible writers, especially in the New Testament, when it has reference to the principles of the kingdom. Greenfield, in his Greek Lexicon, gives as one of the definitions of the word *Basileia*, rendered kingdom, the "laws, institutions, doctrines, and precepts" of a kingdom, as in Matt. 12:28.

#### THRONE OF GRACE.

We read, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. The kingdom, as represented by this throne of grace, we will call the *kingdom of grace*, while that represented by Christ's own throne, to be received by him when he comes again, we will denominate the *kingdom of glory*. Of this throne of Christ's kingdom, we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

The kingdom of grace is the plan of salvation through our Lord Jesus Christ, as manifested in the types and shadowy offerings of the patriarchal and Jewish dispensations, and in the gospel age when Christ is actually seated on the right hand of the Father, in the Heavens, where he is a priest upon his Father's throne. Zech. 6:13. The throne of grace is the Father's throne, for the counsel of peace is between the Father and the Son, upon the throne of the Father. The throne of glory is Christ's own throne, called also in some scriptures, the throne of David.

The whole plan of salvation is brought about by the grace, favor, of the Father. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him, should not perish, but have everlasting life." John 3:16. It is through Christ that Jews and gentiles "both have access by one Spirit unto the Father." Eph. 2:18; 3:12. Through the manifestation of this grace man becomes "reconciled to God." 2 Cor. 5:20.

It is against the Father that we have sinned, and so the apostle says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. It is to God we become reconciled through the death of Christ. An application of the virtue of that death is made in our individual cases when we come to God through Christ, repenting of our sins, accepting him as our Saviour, and pleading with the Father for Christ's sake to forgive our sins and accept us in Christ as his children. Thus we are *adopted* into the Father's family, and become subjects of the kingdom of grace here, and heirs of the future kingdom of glory.

Previous to our Saviour's advent into this world, and previous to his death, repenting sinners looked forward to that blood that was to be shed, and shewed their faith by shedding the blood of lambs, goats, bullocks, etc. Thus they obtained salvation by faith in the blood that was to be shed, while we find our salvation in that blood shed on Calvary's cross. As Christ died for the redemption of the transgressions that were under the first testament (Heb. 9:15), it was through faith in him that they were saved. It is in this sense that Christ was "the lamb slain from the foundation of



the world." Rev. 13:8. The way of salvation being thus taught to that people, although in a mystery, it may truthfully be said that the kingdom of grace was being proclaimed to them. It is distinctly said of the introduction of God's written law to them, "Moreover the law entered [was set down in writing] that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21. The law of types (shadowing forth the Son of God as our Saviour) "was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

The claim is urged by some that the kingdom of grace, as manifested through Christ's death and the consequent preaching of the gospel, is the only kingdom of Christ. Such claim that when the disciples, on the day of Pentecost, received the Holy Ghost, being thus not only commissioned but also empowered to go forth and preach the gospel, that then and there the kingdom of Christ was set up. They contend that the gospel is to go to all the world to that extent that all the world shall become converted to Christ, and that this is what is meant by those scriptures which speak of the "increase" of Christ's "government and peace," and also that it is the fulfillment of those texts which tell us of his kingdom being "under the whole heavens," and of his dominion "being from sea to sea, and from the river unto the ends of the earth." Ps. 72:8.

While it may be true that the wonderful outpouring of the Holy Spirit on the day of Pentecost marked the event of Christ taking his position upon his Father's throne, it was not true that the kingdom of grace was set up at that time; for this work of grace began with the pardon of the first repenting sinner. Peter, in that discourse, said of Christ, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts. 2:33-36.

#### ANOTHER KINGDOM PROMISED.

The gradual unfolding, before the children of men, of that plan of salvation through our Lord Jesus Christ, and finally its full development in the preaching of the gospel to all nations, is for the purpose of gathering out a people to whom it will be "the Father's good pleasure" to give the kingdom. Luke 12:32. For this reason those principles may be spoken of as the kingdom of Heaven. It is the elements or institutes that prepare subjects for the final kingdom of glory. At present it is a work which has as the central point of its power the throne of the Father. That the term kingdom of heaven is so used many times in the New Testament a few illustrations will show.

When John the Baptist, the herald of Christ at his first advent, came preaching in the desert country of Judea, and told the people he was "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait," this was the burden of his preaching, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:1, 2.

After the baptism of Jesus by John, and after his sore temptation in the wilderness, he came into Galilee when it was said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up," as Isaiah had prophesied. From that time Jesus began to preach and to say, "Repent ye; for the kingdom of Heaven is at hand." Matt. 4:16, 17.

When our Saviour chose his twelve apostles and sent them forth to preach, he told them to go "to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of Heaven is at hand.'" Mark 10:6, 7.

So also when he had selected the seventy and was sending them out on their mission, he told them into whatever city they should enter to "heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.'" Luke 10:9.

The word *at hand* used in these texts is *enggizo*, and is defined by Greenfield, "To approach, draw

near; by metonymy, to be at hand, to impend." Could it be true that the kingdom of Christ which is to be brought in at his second coming, was then impending? When Paul, in writing to the church at Thessalonica spoke of Christ's second coming he said, "Be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. 2:2. The word rendered *at hand* in this text, is *enistemi*. Greenfield defines it, "To place in, or upon; to stand near, to be at hand, impend." The kingdom of Christ could not be both *impending* and *not impending* at the same time. They were called upon to repent, because the kingdom of Heaven was at hand. It will not do to say that it simply meant that the kingdom of Christ was *approaching*, to be established near two thousand years from that time. The call to repent because the kingdom of Heaven was "impending" would imply that the call related to something immediately to be manifested. The time had fully come that he in whom dwelt "all the fullness of the Godhead bodily" was to manifest forth the power of the divine in confirmation of his teachings among men. The call of repentance was in order to be prepared to share the benefits of this visitation of the power of the great Jehovah, who sits upon the throne of the Heavens.

In the case of casting out devils, recorded by St. Matthew, our Saviour calls the work of Satan a kingdom. He says, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Matt. 12:26, 28. In this Scripture we not only have Satan's work called a kingdom, but the manifestation of the power of God in Christ is also called "the kingdom of God."

St. Paul, when writing to the church in Colosse, speaking of the great change wrought in those who had been fully converted to God, said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:3. St. Peter, speaking of the same work, represents it as being "called out of darkness into his marvelous light." 1 Pet. 2:9. And St. John, when banished to the isle of Patmos, says, "I, John, who am also your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9. Thus he calls the work of Christ, for which he suffered, a kingdom.

When St. Paul reproved those who were in danger of contending about meats and smaller matters of the law of ceremonies, while they passed over justice, temperance, mercy, and the love of God, says, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. We do not understand him to mean by this language, that there is no future kingdom of Christ, with its king, subjects, laws, and territory, but that the principles of that kingdom, being now set forth in order to the gathering out of subjects for the future kingdom, are higher than following the abolished ceremonies of the law of types. It consists in securing, by faith in Christ, righteousness, peace, and joy in the Holy Ghost.

#### COMPARISONS.

In the teaching of Christ, and especially in his parables, we often find the expression, "The kingdom of heaven is like." It is said to be like *leaven*, a *mustard seed*, a *net*, and like one sowing seed that grows he knows not how, "first the blade, then the ear, and after that the full corn in the ear." By the mustard seed an ever-increasing faith is illustrated. One who moves out by faith in God not only gains strength to stand, but, like the mustard branches that bear up the birds, he reaches out by faith, and brings others to the fold of Christ. In the case of the leaven, as the leaven leavens the whole of the meal, so the grace of God in our hearts, if permitted to do what God designs, will bring the powers of the whole being in subjection to God, "sanctified wholly," soul body, and spirit. In the case of the net, as it is drawn ashore, and there is a separation of the fish, so the gospel is doing its work, calling the attention of all to the truth. Some may assent to the gospel, but be proved at last to be those who have said Lord, Lord, but did not his will. In the judgment of the great day, when the gospel net is drawn ashore, all such will be cast away.

God chose the Jews as his peculiar people, and

committed to them promises of the kingdom, based on conditions of obedience. They failed to obey, failed to appreciate their high calling. When God finally sent his Son to seek and save the lost, he came first to that people, but they rejected him, with the truths he taught. To illustrate their course, he gave to them the parable of the householder who planted a vineyard, and let it out to husbandmen. After getting their decision that the householder would miserably destroy those men and let out the vineyard to those that would yield the fruits in their season, he said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. As they had rejected Christ they should no longer be considered the sole people of God; but all who would accept of Christ and obey the truth should be subjects of the kingdom of grace, and at last reign with Christ when the kingdom of glory shall come.

As we now see that Christ's reign on his Father's throne as a priest, is called a kingdom, we may understand why, when he comes to raise the righteous dead and take his own throne of glory, resigning his position on his Father's throne, it is called delivering up the kingdom to God, even the Father. 1 Cor. 15:22-24.

#### THE LAST UTOPIA.

UNDER this head the Oakland *Daily Times* had, not long since, a very interesting editorial on the schemes of political economists, with especial reference to the questions of labor and land-holding. The following is the conclusion of the article, well worth reading for its pointed suggestions:—

There are two opposed theories of the destiny of man; the Scripture theory which declares in unsparring terms that he is a desperate, and in this world, incurable sinner; but that the meek shall inherit the earth. The other theory is the outgrowth of Darwinianism which says that man is evolving to a higher state and plane of being, by a survival of the fittest, that is to say, that the man of the most dynamic force, the biggest, most self-pushing, unfeeling man is the one who is going to go up and live, and the helpless, and the meek, ask-permission man is going to find his inheritance by mixing his ashes with the dust.

The new plan of arranging the division of land so as all may have farms and gardens without paying rent, ignores both the Bible and Darwin, which two books are opposed anyhow, whatever they may say.

Things, just now, look quite Darwinistic. They are the men of corporal strength and plucky push that are inheriting the earth—or the land—as Mr. George would say; the future must be reserving a universal, and miraculous transformation, if the tables are to be turned, and the last become first. It is very certain that the present nature of man is not going to render anything but foolish the realization of common land holding. Who is going to bring about this Elysian condition of things? Say a revolution by the sword. Well, when the carnage is over and the smoke is cleared away what then? Have the ambitious, the avaricious, the fraudulent, the keen, the tyrannical, all been killed? Or, perhaps this new adjustment will come through legislation! Legislation! Legislators will change then. They will have no more personal interests, be no more venal, and pass and maintain laws to suit the most approved philosophy. Of course! This is all reasonable and nice. Then when every *pater familias* gets on a piece of ground he will work to make it bring forth, yielding himself submissively to the punishment of earning bread by the sweat of his face! The reason labor is a punishment is that man hates it. The large majority prefer to get the profits of others' labor, and are not going to work their own allotments of ground if they can find another way to live. The happy ideal state of this world is not a piece of ground to work on, but to own a piece of ground and have somebody else do the work. How are our political economists going to manage the innate aversion to honest manual toil in humanity?

If you were to leave every man to work out his own salvation on a piece of ground, there would be a thousand tramps where there is one now. Weeds instead of corn would thrive, and instead of the rose would come up the briar. If man is to be provided for by making him individually responsible for his own success, that has been tried



thousands of years and the plan has failed—simply because of the deficiencies of man himself. A political economy that overlooks the factor of evil in men, must come to a wrong conclusion. The question of the human heart hangs ahead of all philosophy. The world has always been divided into two classes, the oppressors and the oppressed; nor did land troubles lie at the source of human misery and poverty. All creation groaneth and travaileth together in pain until now, and age after age, revolution after revolution, from whatever cause and whatever purpose, have bequeathed to man the identical troubles he began with. Philosophy has not removed them, nor legislation, nor science. As desirable as a millennium for Ireland may be she has never yet reached it, though having struggled a thousand years. Men are the same in Ireland as in England, and it is only by the accident of history that their conditions are not reversed. There is many a would-be despot in a hovel, many an aristocrat at heart in beggar's shoes. The very man who killed the Czar, had circumstances been different, might have been killed by Alexander for his tyrannies. As much patent oppression as there is in the world is far exceeded by the reserved cruelties that only lack the means and opportunity to exhibit themselves.

The world may receive with avidity utopian schemes of prosperity and happiness, for it is natural to indulge in delusion, especially when we are in trouble; but be assured that fortune will always discriminate in favor of the few against the many, for the *internal spring of the moral realm is out of order.*

#### CANNOT LET HIM ALONE.

THERE is one thing that the enemies of Christ cannot do. They can reject, scoff, rail, and blaspheme, but they cannot let him alone. The press is burdened with attacks upon him. Unbelievers who cannot agree on anything else, do agree in this to continue their warfare on him. Why do they not let him alone? They can not. He is forcing himself into the thoughts and discussions of men everywhere, and it is impossible to silently ignore him and his claims. "What shall I do then with Jesus?" said Pilate. Do with him? Why not "let him go" and pay no more attention to him? Because they cannot. He stands before every soul in silent majesty, claiming the homage and obedience of the heart. He stirs the world to-day as never before, and around his person the battle rages continually. He is in the world's thoughts, in its literature and philosophy, in its science and art, the one living, vital power. To banish him is out of the question. He is in the midst of friends and foes, and there he will remain.—*Methodist Recorder.*

#### HIS GLORIOUS APPEARING.

THE first manifestation was very partial; it was Christ seen through a glass, Christ in the midst of grief and the cloud of humiliation. Christ is yet to appear in the strong sense of the word "appearing." He is to come out and shine forth. He is to leave the robes of scorn and shame behind, and to come in the glory of the Father, and all his holy angels with him. This is the constant teaching of the word of God, and the constant hope of the church, that Christ will appear. Many questions at once suggest themselves. *How will Christ appear? When will Christ appear? Where will Christ appear?* and so on. What God answers, we may inquire, but some of our questions are mere impertinence.

I believe Christ will appear in *person*. I never can tolerate the idea of his second coming being merely a *spiritual* coming. That always seems to me to be the most transparent folly that can possibly be put together, because Christ cannot come spiritually, he always is here: "Lo! I am with you always, even unto the end of the world."

Christ's spiritual coming can never be that which is spoken of in Scripture as the day of our release. I sometimes say to brethren, "Do you think that if Christ were to come spiritually now, we should observe the ordinances better?" "Yes, certainly." "Do you think, for instance, the ordinance of the Lord's Supper would be better attended to?" "Yes, no doubt it would."

Yes, but then this proves that this is not the coming which the Bible speaks of, because it is expressly said of the Lord's Supper, that we are to do it in remembrance of him till he come. A spiritual coming would make us do it more zealously; there must be another form of coming

which would justify our giving up the Supper altogether, and that must be of a personal character, for then, and then only, might the Supper properly cease. We shall not need to have a Supper to remind us of the person, when the person himself shall be present in our midst, reigning and triumphant in his church.

We believe in a *personal* reign and coming of our Lord Jesus Christ. But how will he come? He will doubtless come with great splendor; the angels of God shall be his attendants. We gather from Scripture that he will come to reign in the midst of his people, that the house of Israel will acknowledge him as king; yea, that all nations shall bow down before him, and kings shall pay him homage. None shall be able to stand against him. "Those that pierced him shall wail because of him."

We look for such a coming, and, without entering into minute details, we are content to believe that he is coming in his glory, to show himself to be what he ever was—King of kings, and Lord of lords, God over all, blessed forever; to be adored and worshiped, and no more to be despised and rejected of men.—*Spurgeon.*

#### MENTIAL SERVICE.

NO PERSON is really fit to control a business till he knows how to do anything that is to be done in connection with it. No man can command a fleet properly till he knows every rope in the ship, and understands how to do every duty from those of cabin boy up to those of the highest officer. So no woman is fit to preside in a mansion till she is competent to supervise a kitchen, and direct and teach and show every servant in the house how to do her work, and see that it is done properly.

If you want to fill a high place, learn first how to fill a low one. If you want to be a mistress, learn how to be a handmaid. If you desire to be greatest, learn to be servant of all. When you thoroughly learn lowly work, and prove yourself to be faithful in it, you will hear a voice saying, "Come up higher;" but it is hard to build a chimney from the top down; and this is what many persons seem to be trying to do when they spurn menial occupations and seek for higher things.

Many a person has got above his business when he had good work and a prospect of slow but steady advancement, has resigned his position, gone farther and fared worse, and finally been obliged to take a lower place than that he left, and be a menial when he might have been a master.

A true man is not *above* doing any work which he needs to have done. He may be too busy to do everything; and he may have higher work to do which others may be unable to perform; but a true worker knows nothing of this feeling which spurns honest and necessary work because it is *beneath his dignity*. He can do anything within the range of his strength and ability; and the man who *can* do everything, and is willing to do *anything*, has a better chance to do the choicer kinds of work, than he who knows how to do but a few things and is above doing some even of them.

As for Christians, they are followers of a Master who washed his own disciples' feet, and they know that "the servant is not above his Lord."—*The Christian.*

#### THE PRAYING LITTLE CRIPPLE.

I ONCE knew a little cripple who lay upon her death-bed. She had given herself to God, and was distressed only because she could not labor for him among the lost. Her clergyman visited her, and hearing her complaint, told her that there from her sick-bed she could offer prayers for those whom she wished to see turning to God. He advised her to write the names down, and then pray earnestly, and then went away and thought of the subject no more. Soon a feeling of great religious interest sprang up in the village, and the churches were crowded nightly. The little cripple heard of the progress of the revival, and inquired anxiously for the names of the converted. A few days later she died, and among a roll of papers that was found under her little pillow was one bearing the names of fifty-six persons; every one of whom had in the revival, been converted.—*Christian Companion.*

"THE eye sees everything but itself."

#### CLEARING ONE'S SELF.

A FEW days ago a very uncommon scene was witnessed in New Jersey at the opening of the Passaic county, N. J., Court. One of the most prominent and respected members of the bar, a man who, like the late Horace Binney of Philadelphia, had made it a rule not to undertake cases in which there was apparent even the shadow of fraud or injustice on the part of his client, made a motion to address the court upon a personal matter. Being told by the judge to proceed, he said:

"It has been my misfortune to commit a grievous offense against this court, and as the offense was committed in public, it is no more than right that I should ask forgiveness in public. Some time ago I was retained as counsel in a case in which the recovery of certain sums of money was sought. The plaintiff was a gentleman from New York, and the case was brought before your honor in Bergen county, when holding court at Hackensack. Among the items of money sought to be collected was one of \$1,000 for drawing a will. The will was a small one and the charge was certainly exorbitant. My better judgment told me it was wrong, but I was self-willed and began the suit. I will not so far accuse myself as to say that I intended to recover the whole \$1,000; no I only thought the jury might allow a fair compensation. But I should not have brought the suit. In this I did wrong and for this I humbly crave forgiveness. I thereby offended the court, the law, and God, the source of all law, and I want to confess my faults so that I may be forgiven. Again, I have at times not taken the rulings of this court with the grace and obedience they deserved, and for this I crave pardon."

Such a confession of error, *never before heard in that court-room*, was received with great astonishment and an impressive silence. Then the judge assured the Christian lawyer that he knew of no offense he had committed against the court, or, at least, if such had occurred, they had been long ago forgotten.

How little this vehement *clearing one's self*, in the light of Christ, is comprehended by the natural mind, may be perceived by the reporter's comment upon the incident—that the lawyer's zeal for religion and temperance, together with his ill health, was thought to have "slightly affected his mind"—a condition of being beside one's self, we may add, too infrequent.—*Exchange*

#### WEAK WOMEN.

"Most of the Christians are weak women." They are, are they? Well, most of the criminals are strong men. "Most that attend the prayer-meeting are women." Exactly; and most that hang around the bar-rooms are men. "Girls get their heads filled with hymns, and tracts, and such nonsense." Do they? Well, boys get their heads filled with whisky, and obscenity, and blackguardism, and wander as roughs and hoodlums around the streets, and slums of the city, or squander their money in gambling or sin. If piety proves woman's weakness, does drunkenness prove man's strength? If women are ruled over by priests, are they worse off than men who are ruled by pipes and tobacco? Is it any worse for women to talk piety in prayer-meeting, than it is for men to spout vulgarity and infidelity in rum shops? Is it any worse for a sorrowful woman to be praying in her closet, than for a drunken infidel to be swearing in the lockup? If piety is a mark of mental weakness, it might be well for some of the drunken lords of creation if they were a little weaker in mind themselves, instead of being so wise and worthless as they are.—*The Christian.*

FIFTY years ago, a written sermon in a Methodist church was almost unknown. Now the rule is to preach from notes or full manuscript. Whereas, on the other hand, the moderators of both Presbyterian Assemblies preached this year without a line of notes; and at a public gathering held lately in one of our cities, at which a number of Presbyterian ministers and others spoke, the only persons who read their speeches were a lawyer and a Methodist preacher.—*Standard and Home Journal.*

A POLITICIAN in Maine, during a speech which he was making, called a person who had incurred his displeasure, "a Shylock." "Who was Shylock?" demanded one of the audience. "If you don't know," scornfully replied the flowery orator, "you'd better go home and read your Bible."



## THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

## CHAPTER VIII.—THE RAM, HE-GOAT, AND LITTLE HORN.

"We now come once more," says Dr. Clarke, "to the Hebrew, the Chaldean part of the book being finished. As the Chaldeans had a particular interest both in the history and prophecies from chap. 2:4, to the end of Chap. 7, the whole is written in Chaldean; but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the church and people of God generally, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the Old Testament relative to the New."

VERSE 1. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar is set down as B. C. 555. His third year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon, in the first year of Nebuchadnezzar, B. C. 606, he was at this time about seventy-three years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

VERSE 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Prideaux, was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of State, and employed about the king's business, was accordingly in that place. About three years after this time, Abradates, viceroy or prince of Shushan, revolted to Cyrus, and the province was joined to the Medes and Persians; so that according to the prophecy of Isaiah, 21:2, Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties which it had been deprived of by the Babylonians, according to the prophecy of Jeremiah 49:39.

VERSE 3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In verse 20 an interpretation of this symbol is given us in plain language: "The ram which thou sawest, having two horns, are the kings of Media and Persia." We have only therefore to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had pointed them. And so successfully were their conquests prosecuted that in the days of Ahasuerus (Esth. 1:1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history, when it simply says that this power did according to its will, and became great.

VERSE 5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast

him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"As I was considering," says the prophet; and in this he sets an example for every lover of the truth, and all who have any regard for things higher than the objects of time and sense. When Moses saw the burning bush, he said, "I will now turn aside and see this great sight." But how few are willing at the present time to turn aside from their pursuits of business or pleasure, to consider those important themes to which both the mercy and the providence of God are striving to call their attention.

The symbol here introduced is also explained by the angel to Daniel. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to the Grecian or Macedonian people, Bishop Newton observes that, "two hundred years before the time of Daniel, they were called *Ægeadæ*, the goats' people; the origin of which name is said to be as follows: "Carnaus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guide; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns or standards, and called the place *Æge* or *Ægea*, the goats' town, and the people *Ægeadæ*, the goats' people; names which are derived from *aix*, *aigos*, a goat. The city of *Æge* or *Ægea*, was the usual burying-place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, *Alexander Ægeus*, Alexander the goat. All this shows the very great propriety of the symbol here used."

The goat came from the west. Grecia lay west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the speed and celerity of his movements, that he did not seem to touch the ground, but to fly from point to point, with the speed of the wind; the same feature is brought to view by the four wings of the leopard in the vision of chapter 7.

The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian Empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian Empire by Alexander. The contests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the words of the prophecy, a ram standing before the river, and the goat running unto him in the fury of his power. Alexander first vanquished the generals of Darius at the river Granicus in Phrygia; he next attacked and totally routed Darius, at the straits of Issus in Cilicia, and afterwards on the plains of Arbela in Syria. This battle occurred B. C. 331, and marks the conclusion of the Persian Empire; for by this event Alexander became complete master of the whole country. Bishop Newton quotes verse 6: "And he [the goat] came to the ram which I had seen standing before the river, and ran unto him in the fury of his power," and adds: "One can hardly read these words, without having some image of Darius' army standing and guarding the river Granicus, and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined."

Ptolemy begins the reign of Alexander B. C. 332, but it was not till the battle Arbela, the year following, that he became, according to Prideaux (i, p. 378), "absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings." On the eve of this engagement, Darius sent ten of his chief relations to sue for peace; and upon their presenting their conditions to Alexander, he replied, "Tell your sovereign . . . that the world will not permit two suns nor two sovereigns!"

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram cast to the ground and stamped upon. Persia was subdued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persepolis, the capital of the Persian Empire, and even in its ruins one of the

wonders of the world to the present day, was sacked and burned. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.

VERSE 8. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Persia, became great; the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said, When he becomes weak, his kingdom racked by rebellion, or paralyzed by luxury, then the horn will be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the height of its power, when every beholder would have exclaimed, Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked: The horn of their strength is broken when they think they stand firm; but the righteous, even when they think themselves ready to perish, often find that, through the sustaining power of God, the bruised reed is not broken, and the smoking flax is not quenched.

Alexander fell in the prime of life. See notes on verse 39 of chapter 2. After his death there arose much confusion among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Aridæus, should be declared king. By him, and Alexander's sons, Alexander Ægeus and Hercules, the name and show of the Macedonian Empire was for a time sustained; but all these persons were soon murdered; and the regal family being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other, to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five? No. Three? No. Two? No. But four; just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven, in place of the great horn that was broken. These were, 1. Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the Seleucids, so famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, from whom sprang the Lagids; and 4. Cassander, who had Greece and the neighboring countries. These held dominion toward the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern portions of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus), Syria, and Egypt.

## THE VALUE OF POSITIVE UTTERANCE.

THERE is great power of producing conviction in mere positiveness of utterance. Most people think very little for themselves, and are glad to have their thinking done for them. If the results of this second-hand thinking are presented to them with a positiveness of utterance, this very positiveness will ensure reception. They are not accustomed to weighing the *pros* and *cons*, but they believe that here is a man who has weighed them duly, and they accept his conclusions, merely because he himself seems so sure of them.

Nobody is better aware of the value of positive utterance than the opponent of orthodox Christianity. Take the history of infidel thought from Celsus to Ingersoll, and you shall find this to be a chief element of power in anti-Christian polemics. Many of those who have written and spoken against the religion of Christ have been learned, subtle, witty, eloquent; but they have all been positive in utterance—all of them, we mean, who have had any influence in molding the thoughts of their own and of other generations. If there had been any doubt in their tone they would never have gained any following. As it takes a Luther to lead a Reformation, so it takes a Voltaire to lead the hosts of infidelity. Half-hearted convictions and half-hearted speech never forwarded any cause.

Precisely because they are so well aware of the efficacy of this positiveness of utterance, the opponents of Christianity have always attempted to deprive Christians of the use of this weapon. Unable to meet their foes in fair fight, they have



attempted a flank movement. Positive utterance is ridiculed, it is called hard names, it is denounced as "dogmatism" and "bigotry," and what not. To such an extent have these tactics prevailed, that very many good Christian people have become afraid to speak out their convictions manfully, lest they be accused of dogmatism, of wishing to set up as popes, and so on. Among a wide circle of Christian people it is "the thing" to speak with studied moderation, with ample qualification, with an implication that after all one may be mistaken, and that while he rather thinks this is true, it may possibly be that just the contrary is true. This is to be moderate, to be philosophical, to be cultivated, to be liberal. But to speak with an accent that implies, "This is truth, and I believe all else to be error"—horrible! For that is to be narrow-minded, to be intolerant, to be dogmatic.

Napoleon once declared that the essence of good generalship was to find out what the enemy least desires you to do, and then do just that. That is good tactics in the Christian warfare also. There is nothing that the unbeliever in Christianity so much dislikes as what he calls "dogmatism." Very well; let us be "dogmatic" then. To his I say so and so, let us oppose the *Thus saith the Lord*. Let us declare the whole truth revealed in the Scriptures, as we are best able to understand it with honest and prayerful study, and we cannot fail to overcome. He would be a poor general, who permitted his enemy to dictate the plan of his campaign; and he is a poor soldier of Christ, who permits his opponents to dissuade him by ridicule from the use of his most effective weapon. The skeptic is positive, dogmatic; the Christian must speak with no less positiveness, unless he would have the world question the genuineness of his belief. If mere positiveness of utterance can often gain acceptance of error, what can it not do for the truth?—*Examiner and Chronicle*.

## The Sabbath School.

### LESSON FOR PACIFIC COAST.—NOV. 26.

Luke 17:11-19; John 7:10-31.

#### LESSON COMMENTS.

"THE calm rebuke of John and James for their anger and revengeful spirit, and the return of good for evil in the sending forth of the seventy to preach the kingdom throughout the Samaritan region, had shown that the rudeness Christ had received had not ruffled his spirit. He was now to add another proof of his serene and loving nature. As they approached a border village, a dismal spectacle was presented. Ten men, hideous with leprosy, ranged themselves at a distance from the road, as similar sufferers still do, before their huts at the Zion Gate at Jerusalem. It was a law in Samaria that no leper could enter a town, and hence the unfortunate creatures accosted Jesus while he was still outside the village. Misery had broken down all prejudice of race or faith, and had brought together even Jew and Samaritan, as it still does in the leper haunts of Jerusalem and Nablous. The ten had heard of Jesus, and the wonderful cures he had performed on such as they, and no sooner saw him than they broke out with the common cry, 'Unclean, unclean! Jesus, Master, have mercy on us.' As they stood afar off, their lips covered with their abbas, like mourners for the dead—for they were smitten with a living death, which cut them off from intercourse with their fellows—the pity of Jesus was excited, and without even waiting to come near, sent hope to them in the words, 'Go, show yourselves to the priests.' They knew what the command meant, for no one who was not cleansed could approach a priest, and as they moved off, the disease left them. The Samaritan would have to show himself to a Samaritan priest; the nine Jews needed to go up to Jerusalem for an official certificate of health, at the temple; but it was the least either the one or the others could do, when they felt their cure, to return, if only for a moment, to thank their benefactor for a deliverance from worse than death. But the nine Jews were too much concentrated on themselves to think of this. Only one, the Samaritan, showed natural gratitude, and came back and threw himself at the feet of Jesus, in humble acknowledgment of the goodness shown him. 'Were there not ten cleansed?' asked Christ; 'where are the nine? The only one who has returned to give glory to God is this Samaritan, whom Jews call a heathen,

and an alien from Israel. Arise, go thy way thy faith hath made thee whole.' The twelve had received another lesson of universal charity.

"The Feast of Tabernacles was one of the three great feasts which every Jew was required to attend. It was held from the fifteenth of Tisri to the twenty-second, the first and last days being Sabbaths—the latter 'the great day of the feast.' It commemorated, in part, the tent-life of Israel in the wilderness, but was also, still more, a feast of thanks for the harvest, which was now ended even in the orchards and vineyards. Every one lived in booths of living twigs, branches of olive, myrtle, fir, and the like,—raised in the open courts of houses, on roofs, and in the streets and open places of the city. All carried in the left hand a citron, and in the right the lulab—a branch of palm woven round with willow and myrtle. On each of the seven feast days the priests went out with music and the choir of Levites, amidst the shouts of vast multitudes, to draw water in a golden vessel, from the spring of Siloah; to be poured out at the time of the morning offering as a libation, on the west side of the great altar, amidst great joy, singing and dancing, such as was not all the year besides. On the evening of the first day a grand illumination, from huge candelabra which shed light far and near over the city, began in the Court of the Women, and torch dances of men were kept up, in the court, with music and songs, till the Temple gates closed."—*Gaikie*.

"At the commencement of the Feast of Tabernacles, the absence of Jesus was commented upon. The Pharisees and rulers anxiously looked for him to come, hoping that they might have an opportunity to condemn him on account of something he might say or do. They anxiously inquired 'Where is he?' but no one knew. Presently a dispute rose among the people in regard to Jesus, many nobly defending him as one sent of God, while others bitterly accused him as a deceiver of the people.

"In the midst of the feast, when the dispute concerning himself was at its height, Jesus walked calmly into the court of the temple, and stood before the crowd as one possessed of unquestionable authority. The sudden and unexpected appearance of one whom they believed would not dare to show himself among them in the presence of all the chief priests and rulers, astonished the people, so that a sudden hush succeeded the excited discussion in which they had been engaged. They were astonished at his dignified and courageous bearing in the midst of many powerful men who were thirsting for his life.

"His discourse showed that he was well acquainted with the law in all its bearings, and was a clear interpreter of the Scriptures. The question passes from one to another, 'How knoweth this man letters, having never learned?' Some, less acquainted with his former life, inquire among themselves in what school he has been instructed. Finally, the rulers recover their presence of mind sufficiently to demand by what authority he stands so boldly teaching the people. They seek to turn the attention of the multitude from Jesus to the question of his right to teach, and to their own importance and authority. But the voice of Jesus answers their queries with thrilling power:—

"My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.' Jesus here declares that his Heavenly Father is the source of all strength, and the foundation of all wisdom. No natural talent nor acquired learning can supply the place of a knowledge of the will of God. A willingness to obey the requirements of the Lord, opens the mind and heart to candid inquiry, and diligent searching for the doctrine of truth.

"Jesus spoke upon the subject of the law. He was in the presence of the very men who were great sticklers for its exactions, yet failed to carry out its principles in their lives. These persons persecuted Jesus, who taught so pointedly the sanctity of God's statutes, and freed them from the senseless restrictions which had been attached to them. Since Jesus had healed the paralytic on the Sabbath day, the Pharisees had a determined purpose to compass his death, and were eagerly watching for an opportunity to ac-

complish their design. Jesus, penetrating their purposes, inquired of them:—

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?' This pointed accusation struck home to the guilty consciences of the Pharisees and rulers, but only increased their rage. That this humble man should stand up before the people and expose the hidden iniquity of their lives, seemed a presumption too great to be believed. But the rulers wished to conceal their evil purposes from the people, and evaded the words of Jesus, crying out, 'Thou hast a devil; who goeth about to kill thee?' In these words they would insinuate that all the wonderful works of Jesus were instigated by an evil spirit. They also wished to direct the minds of the people from the words of Jesus revealing their purpose of taking his life.

"But Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers; and ye on the Sabbath-day circumsise a man.' Jesus referred to his act of healing the man on the Sabbath, and showed that it was in accordance with the Sabbath law. He alluded also to the custom among the Jews of circumcising on the Sabbath. If it was lawful to circumsise a man on the Sabbath, it must certainly be right to relieve the afflicted, to 'make a man every whit whole on the Sabbath-day.' The boldness with which Jesus defended himself, and interpreted the spirit of the law, silenced the rulers and led many of those who heard him, to say, 'Is not this he whom they seek to kill? But lo he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?' Many of those who lived at Jerusalem, and were not ignorant of the designs of the Sanhedrim council against Jesus, were charmed with the doctrine that he taught, and with his pure and dignified bearing, and were inclined to accept him as the Son of God.

"Many had received the impression that Messiah would have no natural relationship to humanity, and it was not pleasant for them to think of him whom they had hoped would be a mighty king of Israel, as one who sprung from poverty and obscurity. Therefore they said among themselves, 'Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is.' The minds of these men were closed to the prophecies, which pointed out how and when Christ was to come.

"While their minds were balancing between doubt and faith, Jesus took up their thoughts and answered them thus: 'Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.' They claimed a knowledge of what the origin of Christ should be, while they were in reality utterly ignorant of it, and were locked in spiritual blindness. If they had lived in accordance with the will of the Father, they would have known his Son, when he was manifested to them."—*Life of Christ, by Mrs. E. G. White*.

Verse 28. *Ye both know me, and ye know whence I am*]. Perhaps they should be read interrogatively; *do ye both know me, and know whence I am?* Our Lord takes them up on their own profession, and argues from it. Since you have got so much information concerning me, add this to it to make it complete; viz. that *I am not come of myself*, am no self-created or self-authorized prophet; I came from God—the testimony of John the Baptist, the descent of the Holy Ghost, the voice from Heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now God is true, who has borne testimony to me; but ye know him not, therefore it is that this testimony is disregarded.—*Clarke*.

A CONFESSION of ignorance of a startling character was made the other day by a man of ripe years, who called at the Bible House and bought a New Testament. He said he wanted to compare it with the New Revision; he had never read either, and wanted to see which was the best.

"AND these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."



## The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 17, 1881.

### OUR WORK IN CALIFORNIA.

ANOTHER Conference year is past, and we have opportunity to review the ground and note the progress made. We are so fully aware that we are not *what* and *where* we should be in such an important work, and in such a time as this, that we do not in the least feel like boasting of anything that has been done. But we believe that it is only giving honor to the providence of God, to whom this work belongs, to acknowledge the blessings and the prosperity which has been graciously granted to us.

We have before noticed the manner in which \$10,000 were raised at the time of the camp-meeting, for the churches in Oakland and San Francisco. Not, however, for these churches alone; this sum was raised because this is mission ground, and these churches have a constant struggle to hold the ground, to place the truth before the tens of thousands around them, and to maintain their membership with such a constantly changing population. It was raised without any open effort, for no public call for money was made on the ground. This shows that the truth is taking deep hold of hearts in California, and that they are ready and willing to respond to its calls.

Another item of interest in connection with the late meeting is that of the book sales. There were sold at the stand to the amount of \$700—more than was ever sold at a camp-meeting before, except at a general meeting in Michigan where the ministers received their outfits. It is true that the sales in Sacramento were not all of our denominational books, but were these, with such other books as are kept on sale at the office, and used in Bible study, and Sabbath-school work.

We have also noticed the success reported in ministerial work during the last year, and the increase of laborers. The number of persons who received credentials and licenses is larger than it was at any previous session of the Conference, with the prospect also that a larger per cent. will use the licenses granted to them. And, to the encouragement of all the friends of the cause, it was found that the condition of our finances was such that every claim was paid, and money was still left in the treasury.

In the midst of these encouragements we stop to record a fear—the greatest fear we have in the case—that our people will be too well satisfied with past successes, and not keep humbly before the throne of grace, praying that God may be near to us, and constantly guide us by his Holy Spirit. We do not receive grace from God for our own benefit alone, but, that we may be better fitted to engage in his service and to labor for the salvation of our fellow-men. Past blessings are but the instruments of Providence placed in our hands; they are Heaven's method of opening the way for us to labor, that our efficiency may be increased. They do not release us from the necessity of earnest effort, but rather increase our obligation and our responsibility.

Closely related to the success of the Conference work in this State, is the prosperity of the Publishing House in Oakland. And we are happy to say that never before was its prosperity so well assured. It is some time since the President and Vice-President of the Association were together at this office, and we have not had opportunity to speak advisedly as we do at present. The improvement in the preparation of the press-room and paper warehouse in the basement, has fully vindicated the present management of the institution. The benefit to the office of this change, together with the purchase of the large press, has been even greater than was promised. The amount of work done in the last six months is largely in excess of that which was done in any previous six months, without a corresponding increase of expenses. The increase of facilities has proved to be just what was needed. And, in proof that the work was safely calculated and well done, we can now say that the debt of the institution is decreasing, and confidence in the office is increasing, both with business men, who deal with it and with our brethren throughout California.]

As of the work in the Conference, so we may say of this: it is no time to slack our hands in the midst of prosperity. It is our opportunity to work with renewed zeal and energy. The debt is decreased, but it is not removed. There is opportunity for all the friends of the cause to take part in the work. "Where your treasure is, there will your heart be, also." If any want to have a real interest in this cause, let them sacrifice for it and they will find their hearts drawn out toward it in a wonderful manner. Especially should those who have embraced the truth of late years feel it a privilege to bear the burden with those who bore it when the cause was weak and its friends were few.

At present we are compelled to do a very large outside work to keep up the establishment, to pay interest, and to decrease the debt. We hope not long hence to see a very large denominational work done here; much larger than is demanded or we are able to do under present circumstances. It is in view of the near coming of that time when our income from outside work must be lessened, that we invite the friends who are able, to still assist the office with their means. The necessity for this must be apparent to every one. Should we, to any great extent, close up on the outside work, our income would be so suddenly cut down that the office would be at once embarrassed. If we were even nearly free from debt we could control the work turning it largely to printing our denominational literature, without any fear of embarrassment. The more speedily the debt is removed or greatly lessened, and the burden of paying interest is taken off, the sooner we can branch out in our denominational work; the more we can do to send out our publications, through our missionary societies, to the ends of the earth.

The means put into the office and the material gathered here is doing a noble work in establishing the reputation of the cause in which we are engaged. And it is only a question of time as to its being wanted for, and used in, the sole work of publishing the present truth. We are looking—we are longing for that day. We invite all to unite their interests with ours in hastening its coming. Now we walk by faith alone; soon we shall see that which will gladden our hearts in the success of this truth, and the triumph of the workers in the cause of God. We are sowing seed for eternity.

"—Who will come,  
To share in the glory of the harvest home?"

### AN ANSWER.

It is not customary with religious papers to notice anonymous letters, and if, at any time, we pass them by unnoticed, we shall not consider it necessary to make any apology. We have generally, however, answered questions coming in this manner, as we are more anxious to get the truth before the people than to stand upon formalities. "An Inquirer," in Oakland, writes:—

"You teach that children should not be baptized because they do not understand it. God commanded the Jews to have their children circumcised the eighth day. I do not think that eight-day-old children could understand any better than they can now. You keep the old Sabbath. Why not keep that law also?"

1. If that were the *only* objection to infant baptism the discussion would be brought into a very narrow compass compared to what it now is. It is sufficient to answer: That was a *national* arrangement, built up on natural descent, which the gospel is not. Consequently by a *specific commandment* parents were required to circumcise their children at the age of eight days. Circumcision was typical, but not of baptism. The two are in no wise related, and are not subject to the same laws. Baptism represents the burial of one who has died to sin; it is connected with repentance and is related to the remission of sin. It is always presented as a commandment to be obeyed—not as a blessing to be passively received. Not a single statement in the New Testament concerning baptism can be reasonably construed to make it apply to infants.

2. The second point is equally easy to answer. "The old Sabbath" is a very old institution, coming down from the time of the creation, when it was sanctified as the rest-day of the Creator. It is as ancient as marriage. If we were to ask Inquirer why the law of marriage comes down into the Christian dispensation and that of circumcision does not, he could readily find a reasonable answer. But marriage and the Sabbath originated together, in Eden before the fall of man; neither of them is subject to the law or the limitations of types, which were instituted because man had fallen.

If man had never sinned, marriage and the Sabbath would always have been kept in a holy manner. But if man had not sinned, circumcision would never have existed. Cannot Inquirer understand this difference? If he had let us know his name and address we would put our pamphlet on Christian Baptism into his hands, where the subject of his question is answered fully.

We should greatly marvel how, in this land of Bibles and churches, people can have such limited views of Bible truths and facts as not to discern the difference between a moral institution—one growing out of the will of God alone, before the fall of man, and a typical institution—one growing out of the fall of man, and existing only because of man's rebellion; we say we should marvel how this can be, only that we know that the Bible as a book of directions is greatly neglected, and often made the object of a *blind dependence*, rather than of careful study.

### THE SABBATH IN THE DARK AGES.

THE history of the Dark Ages is full of the edicts of emperors and princes, and of the decrees of popes, bishops, and councils, all directed to the one object of establishing the sacredness of Sunday. Miracles, prodigies, and judgments, were not wanting with which to confirm these edicts and decrees. Banishment, confiscation of goods, stripes, slavery, the loss of one hand, and then of the other, and the like, were the penalties by which Sunday observance was, by these edicts, forced upon the people. One of these miracles is thus given in Francis West's "Historical and Practical Discourse on the Lord's day." He says:—

"Gregory of Tours [about 590] reporteth that a husbandman, who, upon the Lord's day, went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually to his exceeding great pain and shame."

According to Morer's "Lord's Day," p. 271, the council of Paris, A. D. 829, brought forward that Sunday argument, which in these days is often and largely used to supply the place of Scripture testimony. They announced God's judgment upon those who labor on that day:—

"For, say they, many of us by our own knowledge, and some by hearsay, know that several countrymen following their husbandry on this day, have been killed with lightning, others, being seized with convulsions in their joints, have miserably perished. Whereby it is apparent how high the displeasure of God was upon their neglect of this day."

To strengthen the sacredness of this "venerable day," the doctors of the church were not wanting. Heylyn makes the following statement:—

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A. D. 1056, that every Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds."—*History of the Sabbath, part ii, chap. v, sec. 2.*

And even hell itself could be benefited if those yet living upon earth would keep Sunday well. Morer, in his "Lord's Day," p. 68, speaks thus:—

"Yet still the others went on their way; and, to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well."

In A. D. 1095, Pope Urban II. consecrated the Sabbath to the weekly service of the Virgin Mary. This was a great indignity to the Creator of the heavens and the earth. In the following century an apparition from St. Peter charged the king of England to allow "no buying or selling, and no servile work," on Sunday. Morer's "Lord's Day," p. 288. But in the very midnight of the Dark Ages, when the papal power had reached its highest elevation, Pope Innocent III., in A. D. 1202, sent into England by one Eustachius a roll which fell from Heaven, containing the long-needed divine authority for Sunday. Here is this remarkable document:—

"A HOLY MANDATE, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three days and three nights, struck with such terror all that saw it, that, falling on the ground, they besought God's mercy. At last the patriarch and Akarias, the archbishop [of I know not whence], ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents:—

"I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto



you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine; but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [i. e., three o'clock, P. M.] on Saturday, until sunrise on the Monday, no man presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood, and scalding water, by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day, and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which, being very hungry, shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that, not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day and festivals of my saints, I will send pagan nations to destroy you."—*History of the Sabbath, part ii, chap. vii, sec. 6; Morer, pp. 288-290; Wilkins' "Concilia Magnæ Britaniæ et Hiberniæ," vol. 1, p. 510; Matthew Paris, p. 141, and many other writers.*

We have two very remarkable facts in the history of Sunday, and of the Romish apostasy: 1. The first act of papal aggression was in behalf of Sunday. 2. When the papal power had reached its utmost height of usurpation, it furnished the world with a roll from Heaven, commanding the observance of Sunday under awful penalties. The two arose together from very small beginnings to vast power and greatness. But God was not in either. The mission of Eustachius was attested by miracles and prodigies. Thus we read in Heylyn's "History of the Sabbath," part ii, chap. vii, sec. 6, as follows:—

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon [for the pope in this letter had fixed 'the Lord's day' from three o'clock on Saturday afternoon until sunrise on Monday], are suddenly smitten with the palsy. A certain man of Nasserton, baking a cake on Saturday night and keeping part until the morrow, no sooner brake it for his breakfast but it gushed out blood. A miller, of Wakefield, grinding corn on Saturday after three of the clock, instead of meal found his bin full of blood; his mill-wheel standing still of its own accord."

But God did not leave himself without witnesses to his truth, even in the Dark Ages. A portion of the Waldenses bore the title of Sabbatati. Mr. Benedict, in his "General History of the Baptist Denomination," vol. ii, pp. 412, 413, edition of 1813, says of this term:—

"Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did regard not the first-day Sabbath."

Mr. Robinson, in his "Ecclesiastical Researches," chap. x, pp. 303, 304, speaks thus of this designation of the Waldenses:—

"One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day."

Other writers allude to this term in the same manner.

The Cathari, or Puritans, were a body of witnesses, who, during the Dark Ages, protested against Rome. The papal writers, to whom we are indebted for our knowledge of this people, say of them, that they kept the Sabbath, and held also to circumcision. The same statement is made concerning the Passaginians, a branch of the Waldenses. Mr. Benedict speaks of them as follows:—

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way. Because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed, of course, that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite, is altogether improbable."—*General History of the Baptist Denomination, vol. ii, pp. 412-418.*

Dr. Francis White, bishop of Ely, says that the Petrobrusians, and a portion of the people known as Anabaptists, were observers of the seventh day. "Treatise of the Sabbath day," pp. 8, 132. Thus, within the limits of the Roman Empire, God preserved

faithful men, who kept his commandments during the Dark Ages. And it is a remarkable fact that the Abyssinians of Africa have held fast to the Sabbath to the present time, as have also the Armenians of the East Indies. See Geddes' "Church History of Ethiopia," pp. 87, 88; "Buchanan's Christian Researches in Asia," pp. 159, 160.

When the Reformation of the sixteenth century had lifted the vail of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Germany, Holland, France, and England, and in other countries of Europe. It was not the Reformation that gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to the Sabbath of the Lord. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages.

And now we come to a remarkable event in the history of Sunday. In the latter part of the sixteenth century, a controversy arose between the Episcopalians and Presbyterians of England, that compelled the latter either to give up the first day of the week, or defend it by the Bible. They chose the latter course. Hengstenberg's "Lord's Day," p. 66. It was at this juncture that Dr. Nicholas Bound, of Norton, England, discovered what he called the "True doctrine of the Christian Sabbath." This was nothing else than that the law of God does not require the seventh day, but only one day in seven, or a seventh-part of time. With the aid of this theory, Sunday has, since that time, wrapped itself in the authority of the fourth commandment, and challenged the obedience of the world as the veritable Sabbath of the Lord.

Sabbath-keepers still remain in England, and for more than two centuries have they been found in the United States. The Seventh-day Baptists during this period have stood as witnesses to this great memorial of the Bible, the Sabbath of the Lord. During the past thirty-five years have arisen also the people known as Seventh-day Adventists, who are interested in the proclamation of God's commandments and the faith of Jesus, as presented in the third angel's message. They hope to induce many to turn away their feet from trampling down the Sabbath of the Lord. And when the Sabbath shall be observed in the new earth by the whole host of the redeemed, they hope to be of that number who shall assemble on that day, every week, to worship in the heavenly Jerusalem before the Lord of hosts. Rev. 14:12; Isa. 58:13; 66:22, 23.

J. N. A.

#### IMPORTANT CONSIDERATIONS.

We look upon the cause in California as having reached an important crisis, but this happens in almost every undertaking and affair in life. "If he can pass the crisis," says the physician, "he will recover." Business men who have passed through financial struggles, know full well what such times are. While we look with much thankfulness upon the blessings which God has bestowed upon this Conference in the past, we see before us battles to be fought, and when the victory is won, then the fact will be evident that the important time was just now, when plans were being laid and the army equipped and organized.

Before us are weighty matters to be considered. One of the most important is the school problem. It will require much prayerful thought, and a large outlay of means, if such a school is founded upon the Pacific coast, as there should be. Not only should the sciences be taught in addition to the theological and Biblical departments, but there should be such an arrangement that young ladies may be practically instructed in the art of healthful cookery, and useful employment. Food improperly prepared has contributed as much to physical suffering as any one cause. It requires but a moment's reflection to see this when we contrast the despondency and gloom of a nervous dyspeptic, with the hopeful buoyancy which characterizes health. To realize that this change can be and is often brought about, simply by the food we eat, will convince any person that there is "religion in a loaf of bread."

There should be sufficient land in connection with the school, that students may have needful and useful recreation by its cultivation. It is very essential that physical exercise should be had in connection with mental study, and if this can be in the form of some useful employment, by learning some trade, the student will have practical knowledge when he leaves the school. There are many who have a liberal book knowl-

edge but they are not practical men and women, and cannot be depended upon to stem the tide of evil. They have no knowledge how to apply themselves to the practical duties of life, and being a little short of that excellent commodity, "sanctified common sense," they are of no benefit to society unless it be to help make up the census.

It is not an uncommon occurrence to find a graduate of some noted college or seminary employed as a hostler, street-car driver, or in some such thing, which any uneducated person might do as well. There are thousands of men and women mere drift-wood in society, who have sufficient education to hold almost any position of trust, but they lack moral stamina. In the institutions of learning where they spent years to fit themselves for usefulness, the usual habit of over crowding the students with studies, existed to such an extent, that no time was allowed to cultivate the moral faculties or to train the brain and muscle to some useful employment. As a result, habits were formed that broke down in them that integrity of soul which is necessary in every individual who would be a benefactor to his fellow-men.

Practical instructions in the missionary work and Conference business should also be given, and as the publishing interest has proven to be an important factor in spreading a knowledge of the truth, particular attention should be paid to composition and the preparation of manuscript for the press, and a monthly sheet issued by the students, under the directions of a proper person. The object of a school should not be simply to impart instruction in the common branches, although a school of this kind might pay in the advantage of having the youth surrounded by proper influences, but the aim should be to prepare men and women for usefulness in the various branches of the work of God.

To decide where and how to commence such a school as will fitly represent the cause we profess, is a question of no little importance. The steps taken at the commencement will mold it for the future. Therefore it can be readily seen that much prayer, consultation, and thought, should be given to it. Already several openings have presented themselves before the committee. Napa, St. Helena, Petaluma, and Healdsburg, each offer inducements, and these are all to be considered in locating the school. It was at first thought advisable to rent this year, but some considerations have led the committee to contemplate purchasing.

Then here is our publishing interest, second to no enterprise on the coast. Much of the time the presses are running night and day to earn means to free the institution from present embarrassments and meet expenses; and God is blessing the effort. But the principal object in establishing the office was not to do job and outside work, but to publish the present truth. When the publishing first started, the brethren showed their appreciation of the light they had received, by taking from one to one hundred shares each in the Association, and it was thus the work commenced. Since that time hundreds have been made to rejoice in the same truths, who have not had their attention called to the wants of the Publishing Association. These will be as willing to assist in this manner as others have done. We therefore invite them to show their love for the truth in the same way. The shares are placed at the small sum of \$10 each, that all may have at least one share. If a sufficient number of shares were taken, then the embarrassment would be removed, and whatever profits might arise from its outside work could be devoted to the spread of the truth. Any one forwarding the amount of one or more shares to the SIGNS office for this purpose, will receive in return a certificate of stock for the amount sent.

While the Office publishes present truth, missionaries are wanted to distribute these publications. Cities, towns, and villages should be thoroughly canvassed, and not less than five thousand SIGNS should find their way into as many homes on this coast this present season. Scores of colporters and agents are wanted to make a thorough canvass for subscribers for our paper. When the proper efforts are put forth in this direction, the demand will be increased for our publications, and the presses will be devoted to our denominational work. Thus the six power printing presses, the school, the missionary workers, the ministry, and all, will in perfect harmony contribute directly to the end for which the office was established, namely, to spread the truths of the third angel's message. We believe the friends of the cause in California will come up to the help of the Lord at the present time, and take an advanced step in the work of God.

S. N. HASKELL.



## THE LAW FOR SUNDAY-KEEPING.

BY ELDER R. F. COTTELL.

THE law for Sunday-keeping is a most singular law. Its power over the consciences of men may be readily discerned by an examination of the nature of the law. We will look at a few particulars, drawn from the position of its advocates, which will exhibit it in its strength and beauty.

1. There is no command in the Bible for the observance of the first day of the week. All its advocates admit this, who have read the Bible through and tell the truth. But the Bible says, where there is no law there is no transgression. Consequently it is no sin to labor on Sunday.

2. It is impossible to tell which the first day of the week is. If this point could be ascertained, any person that can count seven could tell when the seventh day comes—a thing which the advocates of Sunday-keeping say is impossible. Hence had a command for keeping the first day been given, it could have no force whatever. It would have been a perfect nullity. Thus the law for Sunday-keeping is just as strong without a command, as it possibly could have been had one been given.

3. The day does not begin all around the world at the same moment. Therefore it is impossible to keep the first day all over the world. Hence, had a command been given for Sunday-keeping; and had no time been lost, but we were sure we had the correct numbering of the days of the week; still it would be utterly impossible to keep it.

4. One-seventh part of time, and not any particular day is all that is required to be kept. Hence had there been a command given to keep the first day of the week, so that we could know when Sunday comes; and besides this, did the day begin in all places at the same moment, or had we the privilege to commence its observance when it did commence in each place; still the law for Sunday-keeping would be as really obeyed and as fully satisfied by keeping the second, third, or any other day of the week, the "old Jewish Sabbath" not excepted.

Who can but admire the strength and beauty of this law? How well calculated to convict the transgressor of his sin! But enough of irony. If the morality of Sunday-keepers is as loose as the law they advocate, it is loose indeed. It is no wonder that the people are lawless, while their religious teachers give them such expositions of the law of God.

Let us imagine a person brought to judgment for violating the law for Sunday-keeping; for if it is the law of God, mankind will be judged by it.

*Judge.* You are accused of laboring on the first day of the week.

*Prisoner.* There was no commandment in the statute book that forbade it.

*J.* Very true; but still you ought to have kept it holy.

*P.* It was impossible to tell which was the first day. And if I could have found the day, it commenced at different times in different places, so that it was utterly impossible for me to keep it.

*J.* You ought to have lived up to the best light you had, and kept the day that had the strongest evidence in its favor—the day that Jews and Christians were all agreed upon as the first day.

*P.* The "ambassadors of Christ," the "called and sent," who made it an important part of their duty to teach the people to keep Sunday holy, declared that one-seventh part of time, or one day in seven, was all that was required, and not any particular day. I have doubtless rested from labor one-seventh part of my time; for I have generally rested more or less every night, and then there were the rainy days, the leisure hours and odd spells, which certainly make up the balance. In fact every day was a holy day with me—I served my God every day.

Reader, it is said in reference to the law of God, that every mouth may be stopped; but the law for Sunday-keeping has no power to stop the mouth of any one. If the arguments by which the first day observance is sustained, are good for anything, no one can be condemned for not keeping Sunday. It is Sunday all of the time, any time, or no time, just to suit the convenience of every quibbler.

But the law for the keeping of the Sabbath of the Lord, is unlike the law for Sunday-keeping in every particular. It is enjoined by the most explicit commandment, which tells us how to keep it, when to

keep it, and why we are to keep one particular day in preference to all others. "The Sabbath was made for man" (Mark 2:27), man was made to inhabit a revolving globe, and the true reckoning of the week has been preserved. It has needed no miracle to preserve it; but, on the contrary, it could not have been deranged "without a miracle." Jesus, when on earth, recognized the Sabbath as then observed by the Jews, and vindicated himself and his disciples from the charge of violating it; and all mankind, —Jews, Christians, and Mohammedans,—are perfectly agreed in the numbering of the days of the week. To suppose that the true reckoning of the week has been lost, is to suppose that all these made an error in counting the days of the week, that they all made the same error, and that they all made it at the same time—a thing utterly impossible, unless God should work a miracle to effect it; and he could have no object in doing so, but to make it impossible for men to keep his holy, just and good law.

I say, the law that God has given for the observance of his holy Sabbath, is unlike the law for Sunday-keeping in every particular. Because. 1. It is a law. 2. We know when the day comes. 3. The revolutions of the earth, so far from being an obstacle in the way of keeping the Sabbath, are the very means that the All-wise law-giver has instituted to bring the Sabbath to us regularly, wherever we are. 4. No substitute will answer the demands of the law. It is the seventh day, and not one day in seven and no day in particular, that is to be kept holy. To neglect to keep the seventh day holy, is a sin. And, having the light that all in this land of Bibles may have, to offer to God a substitute, by keeping any other day in its stead, is to add insult to the Majesty of Heaven to disobedience. 5. Consequently, the Sabbath law is capable of judging men, and every mouth of its violators will be shut, and all of this generation, that reject the light now shining upon the subject from the third angel's message, will be guilty before God.

We judge no man; but we preach the revealed truth of God, and leave each individual to the decision of that judgment which is now transpiring before the ark of God's ten commandments in Heaven. Be entreated, dear reader, to choose the way of obedience, that you may be acquitted in the Judgment, through the efficacy of the blood of Jesus Christ.

## THE TEXAS CAMP-MEETING.

THIS meeting was held near Dallas, according to appointment, Oct. 27 to Nov. 1. It was my privilege in company with Eld. Butler, to be present from the beginning to the close. I was agreeably disappointed in seeing so much interest manifested in the cause of present truth, by so many that have lately embraced the message.

Railroads are not very numerous in Texas, and fare is high; so that the large majority of our people came with teams. Heavy rain-fall for several days previous to the meeting, had made the going very bad, which no doubt lessened the attendance considerably, yet there were one hundred and twenty-five of our people that camped on the ground. There were twenty-three tents besides the large accommodation tent, in which several families lived. The camp was some two miles from the city of Dallas, and the road between the two places not very good, which was no doubt one reason that the attendance from the outside was quite small.

The Texas Conference, Tract and Missionary Society, Health and Temperance, and Sabbath-school Associations were held in connection with this meeting, and all of the business proceedings passed off pleasantly and harmoniously.

The cause in this new Conference is steadily growing in numbers and financial ability. The greatest lack seems to be a want of laborers, and it is to be regretted that among the many young men of ability in this Conference, there are not several consecrating themselves to the work, preparatory to entering the ministry.

The ground was canvassed for subscribers for our periodicals, on Sunday, with quite satisfactory results. Fifteen new members were also obtained for the T. and M. society.

The preaching was mostly of a practical nature, and was well received. When the call was made for sinners and backsliders, fully fifty responded. Eight of these were baptized by Eld. Kilgore on Monday.

Almost all stayed for the closing meeting, which was held Tuesday morning, and the testimonies that followed in rapid succession were to the effect that all had been benefited, and that the meeting had been a success.

SMITH SHARP.

Chanute, Kan., Nov. 2, 1881.

## The Missionary.

## MISSIONARY WORK.

THE secretary of the V. M. Society in Belvidere, Boone Co., Ill., has sent us a number of responses from those who have received the SIGNS. A card from Oswego, Kansas, says: "I love to read them, and will be happy to have you send more of them to me."

A letter from Boscobel, Canada, P. Q., says: "About a year ago I received from you a postal card and some papers which were very interesting to me, and I beg to apologize for not answering your card. Accept my thanks for your kindness, and if you have any more of those papers I would be exceedingly glad if you would send them."

A lady in Warrensburg, Ill., writes: "I take great pleasure in reading the papers which you were so kind as to send me. I find much truth in their columns, and I feel glad that a few are endeavoring to live up to and follow the counsel of that great book the Bible. I would like very much to have you send me the papers, and hope soon I may be able to subscribe for it."

From Gibson's Station, Guernsey Co., Ohio, a lady writes; "Thanks to you for the papers you send me. I will read all you send me, and also let my neighbors read them."

Another from Ashkum, Iroquois Co., Ill., says: "I am very thankful for the paper, and think it teaches the truth; I have read every one, and let a lady friend take them to read."

A gentleman writes from New Orleans: "I should be very happy to receive your paper which I like very much."

A letter from Sheffield, England, says: "You will be pleased to learn that after I have read the SIGNS OF THE TIMES I send them around a district and they are received very gladly; they are very interesting and edifying." And later the same person writes; "Have received more papers and your letter, our prayers go up together for a blessing upon the papers circulated."

A lady in London writes. "I take the opportunity to write to you to thank you for sending me the papers, which I have read, and I thank God that I have been benefited by doing so. I should be most happy to receive more. I like them very much, and think it a great pity that they are not more known and read in England."

From Cliftonville, Miss., a lady writes: "I have received the papers you were so kind as to send me, and appreciate your kindness more than words can express. I was going to write to the editor of the paper to get your address so that I might write and thank you for them. I read and enjoy the papers very much, and think they are calculated to do a great deal of good. We think they are so good and instructive that after we have finished reading them my sister forwards them to a gentleman friend in Columbus, Miss." Another letter has been received by the same worker from this young lady:—a very cordial and friendly one, calculated to cheer the heart of the missionary.

A lady in Edinburgh expresses much thankfulness for the papers; says she likes to read them very much.

Among these letters is one from Pacific Garden Mission, corner Clark and Van Buren streets, Chicago. We can testify from personal observation of the good work being done at this Mission. God bless these laborers for the poor and the friendless. We invite our friends who may visit Chicago, to visit this mission. Meetings every evening.

## FROM THE FIELD.

ILLINOIS, Clinton.—Bro. C. H. Foster writes that he held meetings six weeks in a school-house seven miles from Clinton, De Witt Co. "Notwithstanding the muddy roads, we have had a full house from the first. Nine promised to keep the Sabbath—six adults and three young people."

INDIANA, Churubusco.—Eld. W. W. Sharp writes from this place: "Our having to leave to attend the camp-meeting, and the bad weather, were much against the interest of the meeting; yet ten have promised to keep the Sabbath, and some of them seem thoroughly converted to the truth."

MICHIGAN, Washington.—Bro. L. A. Kellogg writing from Grant Co., reports two having embraced the Sabbath in North Star. Of labors in Washington he writes: "Organized a church



of eleven new members; and the five that were obeying the truth when we came, will probably unite with them. Ten of these members were received by baptism. Others will unite soon. The Bible plan of paying tithes was set before them, and S. B. was organized. Nearly all took part in this. This will be known as the Washington Center church.

#### THE TENNESSEE CAMP-MEETING.

We think our recent camp-meeting the best ever held in our Conference. Those who stayed away for secular purposes have surely sustained a great loss. There were seventy-three Sabbath-keepers on the ground, and these camped within a radius of three hundred yards. Thus all were enabled to attend the prayer and social meetings, which accounts largely for our success.

Though our Conference is small, union and love prevail throughout the entire field, and there is a healthy growth. We had a session of the Conference, and T. and M. society the first day of the meeting, and the greater part of the business was accomplished before the Sabbath. One new church was added to the Conference. We now have five churches, with about seventy members, and quite a number of outside Sabbath-keepers. There have been twelve additions to these churches by baptism during the past year, and fourteen others are keeping the Sabbath. The financial condition is much better than last year. Then we were in debt about \$130. After the ministers were settled with this year, there was a deficiency of only \$26.50. Our tithes amounted to about \$335.00. We do not despise the day of small things. We have now two ordained ministers and one licentiate, who expect to give their time to the cause. We have no reason to be discouraged.

S. OSBORN.

Cross Plains, Tenn., Oct. 13, 1881.

#### HOW TO WORK.

BY MRS. E. G. WHITE.

THERE should be more earnest effort made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question should be scattered like the leaves of autumn. Small tracts on the different points of Bible truths applicable to the present time should be printed in different languages, and scattered where there is any probability that they would be read. God has placed at the command of his people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all to engage in.

There should be men trained for this branch of the work, who will be missionaries, and will circulate publications. They should be men of good address, who will not repulse others or be repulsed. This is a work which would warrant men to give their whole time and energies as the occasion demands.

Those who distribute tracts gratuitously should take other publications to sell to all who will purchase them. Persevering efforts will result in great good. Very many souls have been converted to the truth by reading papers and tracts alone, who would not have been reached without them. God has committed to his people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error.

You are not as a people doing one-twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts, than by the preacher of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher, to bring the truth before all nations, kindreds, tongues, and people.

Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much.

### Temperance.

#### PERSONAL LIBERTY.

BY W. N. GLENN.

THIS is the one grand boast of American citizenship, and is by some classes construed to mean license to do as they please. This definition is especially the pet idea of those engaged in the liquor traffic. They have always resisted restriction or regulation of their business by law; in this respect they have ever been law-abiding only by compulsion. No matter what the measure for the benefit of the public—the maintenance of peace, the safety of property, or the protection of the innocent or unfortunate—the liquor business is always ready for combat, with money and influence, for personal rights. If a city ordinance provides that business must close by a specified time, the liquor traffic resists; it must have all night. If the law says business must close one day in seven, the liquor interest demurs; it must have seven days in a week. If any institution is protected by metes and bounds, the liquor seller is the first, and generally the only one, to try to push over the prescribed line. As to obeying any law restricting unbridled license, the liquor trade and its co-ordinate enterprises always stubbornly resist, and doggedly obey when compelled to. "A free country," is always the plea.

Dr. R. D. Merriek, of San Francisco, delivered a lecture on the subject of "Personal Liberty," before the Oakland Health and Temperance club, Sunday evening, November 6, and presented the subject in a most reasonable light. He said that at one time temperance reformers only advocated, and temperance societies only required, a limitation in the quantity of liquor a man should use; but now they had come up on higher ground, demanding total abstinence from anything likely to contain alcohol. They had formerly depended upon moral suasion as an offensive weapon, but this does not answer the purpose; all the saloon-keepers in Oakland might be persuaded to-day to pour out their liquors and tear down their signs, and to-morrow their places would be filled by others.

The temperance movement has been fought all along by the argument of personal liberty. The lecturer now used this plea in behalf of temperance, and on this ground demanded a prohibitory law for the protection of the personal liberty of all classes. He illustrated the workings of this liberty in some other respects. A man goes out to exercise his horse; it is his own horse and he can drive as fast as he pleases, of course. But suddenly a policeman hails him; the law forbids fast driving in certain limits, it provides against the possibility of accidents in this respect. A company owns a block of ground in the city, and essays to erect powder works thereon; but the law forbids it, as against the safety of the community. An individual owns a lot in a certain part of the city, and commences to erect a frame house for a home; he claims the personal liberty to build as he pleases upon his own property. But an officer of the law comes along and peremptorily stops him; the law forbids the erection of frame houses in that locality; it contemplates the safety of the community. Now the temperance reform only asks that the same principle may be carried out in reference to the liquor traffic—that the law in regard to this evil also may provide against injury to others.

But we meet the argument, Let every one carry out his own convictions. If liquor is bad, any one can keep away from it, let it alone if he chooses. This was also illustrated: A man is walking along the sidewalk, attending to his own business; two drunken rowdies come reeling out of a saloon, and in the frenzy of excitement begin firing pistols, and the innocent man is hit by a random shot. He was letting liquor alone, but it didn't let him alone. The lecturer was acquainted with a man in San Francisco who let liquor alone, but his wife was drawn into its meshes, and the family disgraced. A drunken expressman lay down in his stable in the center of a block that contained several valuable residences; the fire from his pipe ignited the straw, and great damage was the result. The residents of this block were letting liquor alone, but it did not let them alone, and the temperance reform asks that the State will protect them against such accidents, as well as against damage in other respects.

But it is Constitutional enactment that is demanded, not merely Legislative law. One Legislature may pass a law, and a clique of politicians may, with money influence, get it repealed at the next session. But incorporate prohibition in the Constitution, and it cannot be repealed without the consent of the people.

The lecturer then appealed directly to the audience, and said that the people were partners in the evil results of the liquor traffic. They contract with the saloon keepers to do the work, by selling them licenses for the purpose, thus reaping part of the pecuniary benefit. He had nothing to say to the liquor sellers. The people were the principal parties in the transaction, were the rulers of the country, and had the power to quell the evil and protect the public.

In harmony with the arguments advanced in the lecturer's remarks, we may add that now is the time to move for prohibition. The whole country is on the *qui vive* in regard to the temperance question, and all temperance workers should be active while the tide is favorable. If the opportune moment is not seized, the fair wind may soon lull again, and the good temperance bark be caught in a calm of inactivity and unconcern, on the part of the people, or be beaten back by adverse storms. Let personal liberty be freely used in the contest—liberty to contend for protection against injury, crime, and death.

#### THE YOUNG ORATOR.

WHEN Hugh Miller, the great geologist, was traveling in England, among the interesting people that he saw, was a boy of nine, who was fond of making temperance speeches, in his mother's coffee-house. On the evening when Hugh Miller heard him, he commenced by saying that he was a temperance man for about nine years. He told them he knew men who were ragged and hungry before they took the pledge, and who had to wear shoes without soles; but by taking the pledge they had come to be gentlemen. After the speech was over, as the customers for coffee or confectionery came and went, they stopped for a minute to talk with the boy, Samuel, about his temperance work. To some he was very polite; answered them respectfully; others, among them two well-dressed young ladies, he did not answer at all.

"You were rude to them, my son," his mother said. "Why did you not answer their question?"

"They drink," said Samuel.

"Drink! The young ladies! What do you mean?"

"Yes'm," said Samuel; "they won't sign my pledge."

In Samuel's opinion, people who would not sign the total abstinence pledge were people who drink. "I suppose," he said to himself, "if they didn't ever intend to drink liquor, they would be perfectly willing to say so, and that is all the pledge asks them to do.—*The Pansy*."

PROHIBITION work is done by the Chicago, St. Paul, Minneapolis and Omaha Railway Company, who stipulate in their deeds conveying village property along the line of the Northern Wisconsin road that "no strong, spirituous, malt, ardent or intoxicating liquors shall ever be sold, manufactured, trafficked, given away, or otherwise disposed of as a beverage," on pain of annulling the instrument, and reverting the property thus used, contrary to the terms of conveyance, to the original owners.

STANLEY writes: "No drunkard can live in Africa. The very fever discovers his weak point, attacks and kills him. I knew nothing much of this terrible recurring malady previous to my African experiences, but I had good cause before I ended my mission to know that a drunkard is least able to withstand a tropical and malarious climate."

THE poor drunkard does not chiefly support the saloons; he is too poor. The total abstainer does not support them. The "moderate drinker" is the man that keeps them in prosperity. If it were not for the moderate drinker, the traffic would soon cease. The old drunkards would die, and it is only out of a moderate drinker that you can make a drunkard.—*Mirror*.

A GEORGIA editor says: "Gold in thirty-three counties in this State, copper in thirteen, iron in forty-three, diamonds in twenty-six, whisky in all of them, and the last gets away with all the rest."



## The Home Circle.

## "IF WE'D THOUGHT."

If we'd thought, at our last meeting  
With the friend we loved so dear,  
By his grave we'd soon be standing,  
Dropping down the silent tear,  
Would that word we spoke so lightly,  
Have been uttered by us then?  
Would that in our silent sorrow  
We could call it back again!

If we'd thought that soon a parting  
Would us sever far and wide,  
That some of the glad some faces  
Would be soon across the tide,  
Would the hasty word and action,  
Would the satire sharp and keen,  
From our lips have ever fallen,  
Or the action e'er been seen?

If we'd thought the friendly counsel  
Was the last we e'er should hear,  
Would we then have scoffed so lightly—  
Let our heedlessness appear?  
If we'd thought the kind inquiry  
Soon would cease forevermore,  
Would it then have been a trouble?  
Would we then have wished it o'er?

If we'd thought that act of kindness  
Was the last our friend should seek,  
Would we have by cruel harshness  
Brought the blushes to his cheek?  
If we'd thought our heartless folly  
Would have left so deep a sore,  
Would we then have spoken rudely?  
Would we not have hushed it o'er?

If we'd thought—alas! the sorrows  
That the words awaken now;  
If we'd thought, ah! then the wrinkles  
Would be fewer on the brow,  
'If we'd thought that death was coming,  
Will that be our latest cry?  
God forbid! we know He's coming,  
Let us think—He draweth nigh!

—London Christian.

## "POUND FOR POUND."

"MISS PERKINS," said her handmaiden, meeting her at the hall door, "how soon will you be ready to make your cake? and what things shall I get ready? Do you want pound for pound, or some other kind?"

"Pound for pound, of course," said Miss Perkins absently; she was renowned in the neighborhood for her elegant pound cake—and now that the girls and boys were to meet at her house to prepare for a coming entertainment, and she, in the goodness of her heart, had determined to keep them all to take tea, of course she must give them pound cake.

"A pound of butter and a pound of sugar and a pound of flour," counted Keziah, as she trotted away to make ready, and Miss Perkins, hearing her, had a sudden vision of Peter's family "uncommon short that morning, and trusting that they would be all right if the oldest boy brought home a little meal." Multiply him by a hundred, or let him stand for the poor families who were doubtless "short" that morning, and from that outlook was it probable that her pound of butter and sugar and flour, to say nothing of eggs, and time, and care, were to be bestowed to the glory of God? "And yet," she said, "the girls and boys will enjoy it, and enjoyment is right and proper, and they are doing work for Christ, in their gathering to-day; but then after all, is pound cake necessary to their enjoyment? and if it is, ought it to be, and if it isn't, what is, and where is the beginning or end of this muddle?"

Trimly dressed, a little afterward, the mistress of the fair and prosperous home stepped into her comfortable carriage. She would go herself to market; she was particular as to the meats which graced her tea table; besides she had schemes. That carriage of hers—what reason was there that it should not be made to honor her Master? She did not yet see just how, but what if he should show her ways? At least, she would put herself in the way to be helped. Intent on this thought, directly her marketing was dispatched, she ordered the horses down one of the narrow, less frequented streets, looking to the right and left of her in search of ways.

"Jet!" she said suddenly, leaning forward, to her sable driver, "stop at No. 61; there sits poor Miss Keller by the window, and I suppose she hasn't stepped out into the fresh air for six months. More shame to me, and she a member of my own church, and I knowing she was sick all the time! Anybody would think I had forgotten how He was always looking out for the comfort of people."

Jet showed his rows of ivory over her remarks, none of which he understood, and obeyed orders. Down clambered Miss Perkins, click clack went the old-fashioned brass knocker, which still did duty on this little old-fashioned house, and in a few minutes more pale Mary Keller, weak from long sickness, flushed just now with surprise and pleasure, tottered weakly out and was settled among the pillows by a fond and grateful mother, and was soon out on Central avenue, taking in the life and energy of which she had sat and dreamed, wondering if she should ever get strength to see it again.

"I have just longed to get out," she confided to Miss Perkins' sympathetic ear; "it seemed to me if I could only get away from that corner, and see people look strong and well again, and hurry about, it would kind of give me strength; but I didn't see any way to do it. Doctors' bills are so heavy, you know, and poor mother has got more than she can manage."

"Humph!" said Miss Perkins, "what a shame!" The ejaculation fitted in with her own thoughts. She was reviewing the number of times she had passed that corner, sitting luxuriously back in her carriage, and forgetting that there was a Mary Keller and an anxious mother in the world. How came she to think of it that morning? Hadn't He given her the thought?

I wish I could make you feel how reverently Miss Perkins used those pronouns; I think you know that she did not again forget poor Mary Keller; and that you realize that this was the dawning of a new era in her rides. She had promptly discovered one way in which her carriage and horses could contribute even to His glory, for He said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The rested and comforted invalid having been set down again at her little corner, Miss Perkins proceeded in haste to execute some errands pertaining to the afternoon tea. Her misfortune was to have to alight at one of the main street corners, where a knot of gentlemen were congregated, discussing the recent election, and spitting. What this last action had to do with mental effort I don't pretend to explain, but at regular intervals the nauseous, tobacco-stained fluid was ejected, landing upon whatever portion of the walk happened to be most convenient to the spitters, without regard to any who might have to pass that way. "Fauh!" said Miss Perkins gathering her neat skirts about her, "it is a mercy that I don't wear trains, though nothing but a bloomer costume could possibly escape all this filth. The idea that men must make such beasts of themselves! But that is a slander on beasts, isn't it, Jet? Who ever saw a beast who would chew tobacco and spit the juice out for people to trail through?"

With closely gathered drapery she picked her way through the crowd, paying little attention to the amused glances leveled at her, or to the suppressed laughter of some of the ruder ones, until her wrathful eye caught a glimpse of the central figure in the group of talkers—and for that matter, of spitters. Then the expression of her face changed to one of almost dismay. There he was! Deacon Wilson, a pillar in Miss Perkins' church, a good man enough. His political views accorded with Miss Perkins' precisely, and therefore in her opinion were of the honest and reliable kind. She believed in Deacon Wilson, but how, if he really guided his life by the narrow rule that had shone so plainly at her out of her little book that morning, did he reconcile it with turning whatever he did to God's glory, to stand at that street corner, among that crowd of listeners and watchers, and not content with defiling his own body, which was the temple of the Holy Ghost, eject that difilement for the distress of others? "Upon my word!" said Miss Perkins as she landed safely at last on the doorsill of the grocery whither she was bound, springing over a small river of tobacco juice in her transit, "upon my word! I don't know what Deacon Wilson is thinking about!"

"Deacon Wilson!" said the grocer, coming forward to meet her, "he is thinking that the last news is bad, and that the tax on tobacco will be higher than ever, which will bring him in less profits than usual."

"Does he sell tobacco, too?" in a startled tone. "Sell tobacco! why of course he does; large profits are to be made on that article; trust Deacon Wilson to look out for the profits every time."

"Whether, therefore, ye eat or drink, or whatsoever ye do, chew tobacco and make money," said Miss Perkins. "Suppose the verse actually read like that! I wonder if Deacon Wilson thinks it does." But fortunately for Deacon Wilson, she made these remarks to herself, and did her errand and went her way, out through the cloud of smoke and the river of filth. Surely it was a strange world. Suppose that respectable people paid no more attention to the laws of the State, for instance, than they did to the laws of the King!

"Drive down Pine Alley," she said to Jet, as she settled back among her cushions.

"Pine Alley!" repeated Jet in a startled tone, and he turned half way on his seat to give her the benefit of the startled roll of his eyes. "What-ever be mistis goin' there fur?"

"Mistis" didn't know. The name at the corner, the sudden realization of the fact that human beings huddled together on Pine Alley, and that she knew nothing about them, and the—well, what shall I call it—drawing, leading, inspiration? What is the name for those intuitions which people sometimes have? We are afraid, in these days, to name them, lest people will think us too literal, or too superstitious, or too visionary, or too something, notwithstanding the fact that we haven't yet parted faith with the old Book, which says, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Who listens for the voice in these days of haste and tumult? Down Pine Alley went the sleek horses and the easy carriage, and children in the dirty streets stopped their play and looked after it, and hooted after it, some of them, and threw mud after it, one of them, and dirty faced women came to the windows and doors and stared after it. What was "mistis" doing in Pine Alley?

She gave suddenly a startled, pitiful exclamation: "Jet, stop here—quick!" It was a smaller and somewhat neater house than the others. There had been an attempt at cleanliness, there were men and women standing about the door and on the shattered walk in front; there was a rough looking man coming out of the door, and the gazers were making way for him. Under his arm he carried a small, rude coffin, and following that coffin, as though it contained all of earth that there was left, tottered a haggard-faced, wan mother, whose eyes had wept until there were no tears left, only the settled look of despair which sometimes gathers on such faces. Two frightened children stole behind her, and this dreary group were evidently about to make their way to some spot where the confined child could rest. It was doubtful if her young life had ever known rest.

"Here!" said Miss Perkins, leaning forward hastily, "bring it here; set it on this seat," and she tossed the cushions about, and made room for the small coffin. "Help the woman in, and the children," was her next order, and the startled lookers-on followed her bidding, the haggard mother regarding her with a half-questioning, half-dazed look, as one to whom it mattered little what came next.

"Now, where is the minister?" said Miss Perkins, "there is room for him."

The bystanders stared—some of them laughed. "They ain't got no minister," ventured one.

"Didn't you have a funeral service?" said shocked Miss Perkins, and the haggard mother answered, "I don't know no minister and no minister don't know me, and there was nobody to send, or to come; I'm a stranger, and I don't know nothing about people, and don't care, now Molle is dead!" Could a burst of tears have compared with the desolation embodied in these words?

"Oh dear!" said Miss Perkins, "and it is His earth and we are His children!" It was by no means a large town, though there was poverty enough to have fitted a metropolis, and Miss Perkins, to whom a funeral without a minister was a final and terrible drop of desolation, gave Jet prompt orders to drive at once to No. 36 Howard street. Such a little distance it was, too, from Pine Alley. "I'm going after my minister, to pray with us when we get to the place," she explained to the haggard mother, dropping into the "we" as naturally as though she had been accustomed to recognizing the relationship of humanity.

"He won't come," the mother said, the apathy of a soul that had given up, in voice and manner. How earnestly Miss Perkins hoped that Dr.



Marston would be at home and able to answer her call. It was morning, and her pastor was a student, and his morning hours were precious, and Miss Perkins was one of the few who understood and appreciated this; she never remembered intruding upon them before. What if he should consider the intrusion unwarrantable? "He won't come," said the mother again, as the carriage stopped, "and it don't matter—nothing matters." How much it mattered then and there to let that soul get a glimpse of the spirit of Christ!

"There ain't no account to disturb Dr. Marston," volunteered the man who had borne the coffin under his arm, "she allowed that there wa'n't no one likely to come to her house, and she couldn't pay no one anyhow, and so we didn't ask no one—we just managed it."

"Pay!" said Miss Perkins, "Jet ring the bell." A sharp ring penetrating to the doctor's study, and although he was unusually busy that morning preparing a sermon on "The Forces of the Universe Proving the Divine Hand," something impelled him to rise and walk to the window, saying as he went, "I hope that is no one to interrupt me, I can't be interrupted this morning. Albert," to the boy who was moving toward the door-bell, say that I am unusually busy this morning, and can not be seen."

Then he looked out. Miss Hannah Perkins' carriage, in which he had often ridden, and on the front seat a little coffin! "Dr. Marston is unusually busy this morning," began Albert, and Dr. Marston's voice took it up, "What is it, Jet? Miss Perkins, what is the trouble?" And the busy minister went bareheaded to the carriage.

A few rapidly spoken words of explanation, and strange though the situation was, Dr. Marston took it in. The "Forces of the Universe" no more surely proved the Divine Hand than the instant throb of Christian sympathy in the minister proved that the Divine Hand of Christ had touched his heart.

"Certainly I will go. Albert, bring my coat and hat. They have had no funeral services, you say? That is very sad. I would have come in a moment, of course; so would any of the ministers. Alice," to the soft-eyed woman who had come to the door to see Miss Perkins, and was stayed from approaching by the coffin and the strange, sad story, "I am called away in haste; a sad case—"

"Yes I know," interrupted his wife, "I heard—I am so sorry for that poor mother." Then she advanced and laid upon the small coffin a cluster of snow-drops that she had broken from the cluster by the door. Then that mother cried.

Charlie, the nephew, sauntering down Olin street, still with a cigar in his mouth, saw the family carriage slowly turn the corner, and waited with a quizzical air, curious to know whether Aunt Hannah had found anything that "fitted." He saw a strange woman, with her face buried in her hands, and two frightened children beside her, and Dr. Marston on the front seat beside a tiny coffin, on which rested a spray of snow-drops. No room for quizzing there.

#### ITEMS OF NEWS.

—There were 9,233 immigrants landed in New York last week.

—The State of Nebraska has planted 53,000,000 forest trees.

—The price of seats in the New York Cotton Exchange is \$10,000 each.

—The Massachusetts Paper Company at Springfield has failed; liabilities \$300,000.

—The Michigan coal company, at Jackson, Mich., are taking out 250 tons of coal a day.

—By the burning of a tenement house in New York, Nov. 7, several of the inmates lost their lives.

—By a rise in the Vermilion river at Streator, Ill., Nov. 11, a coal mine was flooded. Loss \$100,000.

—A society for the promotion of experimenting in the navigation of the air has been formed in Berlin.

—A Methodist lay college has been opened at Boston, to suitably prepare young persons for religious work.

—Charles Crocker has recently given \$20,000, in Pacific Railroad bonds, to the California Academy of Sciences.

—By the capsizing of a small ferry-boat on the Hudson, at Troy, on the night of Nov. 11, ten persons were drowned.

—At Paw Paw, Mich., arsenic was mistaken for baking powder, whereby a man and two children were fatally poisoned.

—The City Council of Oakland, recently passed an ordinance granting the right to light the streets with the electric light.

—Two tenement houses in New York recently fell in, burying the occupants in the ruins. Ten dead bodies were found in the debris.

—A statue of Lord Byron has recently been unveiled at Missolonghi, Greece, where he died. Great enthusiasm was manifested at the ceremony.

—John Maguire, Mail Agent on the Central Pacific Railroad has been sentenced to two years' hard labor in the California State Prison, for opening letters.

—A dispatch from Jackson, Miss., reports a cyclone which demolished all the buildings on a plantation near Madison Station, Nov. 11, severely injuring six persons.

—Mint Director Burchard estimates the production of the precious metals in the United States, during the fiscal year, to have been \$36,000,000 gold, and \$39,200,000 silver.

—A conductor on the Pennsylvania railroad says that there is a considerable falling off in travel on Fridays, which he refers to existing superstitions connected with that day.

—Heavy snow-storms and high winds have prevailed in western Kansas, Colorado, and New Mexico. Trains on the Santa Fé railroad were delayed thirty-six hours, up to Nov. 12.

—The American Baptist Publication Society has appointed Dr. G. S. Abbott, the editor of the *Herald of Truth*, Superintendent of Sunday-school Missionary work in California.

—The police of San Francisco made a raid on the gambling houses of that city, a short time ago, making numerous arrests, and the city treasury is better off by \$4,000 in fines and forfeited bail.

—A violent gale, the most severe ever experienced in southern California, burst upon the country surrounding Los Angeles, November 9, destroying houses, prostrating telegraph wires, and doing great injury to fruit trees.

—General Sherman urges that the regular army be increased 20 per cent., believing that the additional expense will be less than that now incurred by transporting re-enforcements long distances whenever an outbreak occurs.

—The first case under the Sunday law was tried at Greenville, Cal., November 10. The jury were unable to agree, and were discharged. Several other cases have been continued until December, to await the decision of other courts.

—Albert Madden, a mail agent of the Keokuk and Des Moines branch of the Rock Island railroad, has been arrested for robbing the mail, a crime to which he plead guilty. It is said that some 800 missing letters have been traced to him.

—The *Christian Union* says: "Over 300 girls have recently been removed from the public schools of Lewiston, Me., and placed in a Catholic parochial school, and their withdrawal will involve the closing of at least six of the public schools."

—November 9, the State Capitol at Austin, Texas, was destroyed by fire. The archives of the Republic of Texas, battle flags, State library, and revised Statutes were destroyed. Incendiarism is supposed to be the cause of the fire. Loss about \$300,000.

The Sonora and Milton stage was stopped by four masked highwaymen, near Sonora, Tuolumne county, Cal., Nov. 7. The express box, which contained considerable money, was robbed of its contents, and \$500 in gold-dust was taken from a passenger.

—The New York Board of Emigration has authorized the prosecution of D. J. Tyson, Coroner of Tompkinsville, Staten Island, who is accused of causing the serious sickness of forty recently arrived Germans, by improper treatment and lack of nourishing food.

—Dr. John M. Leonard, a practicing physician of Burlington, Calhoun Co., Mich., aged 74 years, has plead guilty to having made and circulated bogus silver coins, and has been committed to jail to await trial. A trunk full of dies and counterfeiting apparatus was found in his possession.

—The schooner *Carlinsford*, loaded with wheat, from Duluth, and bound for Buffalo, and the steam barge *Brunswick*, bound up the lakes with 16,000 bushels of coal from Buffalo, came into collision when off Port Colborne, November 12, and both vessels sank. Four men were drowned.

—A report comes from Cape Coast, Africa, that the King of Ashantee has killed 200 young girls for the purpose of using their blood for mixing mortar for the repair of one of his State buildings. It will certainly be a costly palace; but such proceedings are in keeping with the character of the king.

—Proceedings in the Star-route cases have been quashed through a technicality. Information had been filed against the accused, and the Judge decided that they should have been proceeded against by indictment. This will probably be done, although no very great interest seems to be taken in the prosecution.

—The brewers' and grocers' protective unions, the retail and wholesale liquor dealers, the wine growers, and the wholesale cigar manufacturers, have joined the "League of Freedom," whose object is to "fight the Sunday law to the bitter end." A member said:

"The League is supposed to do for its members just what the Good Templars are doing for their side of the question." The League will defray the legal expenses and pay the fine, if a conviction be obtained. At the next State election they will not support any candidate who will not pledge himself to vote for a repeal of the Sunday law.

#### Obituary.

HOPE.—Died in Reno, Nevada, November 6, 1881, of paralysis of long standing, Bro. James H. Hope, aged 63 years, 3 months, and 2 days.

Deceased embraced the views of S. D. Adventists under the preaching of Eld. Loughborough at this place about three years ago. He had made no profession of religion previous to that time. We trust he sleeps in Jesus, and will have part in the first resurrection. W. E. FRICKE.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 17, 1881.

If nothing in the providence of God prevents, I will meet with the friends at Los Angeles, Sabbath and first-day, Nov. 19, 20. Hope to see the friends from all that section of the country. S. N. HASKELL.

### SHIP MISSIONARY WORK.

THIS important work is successfully and profitably done in San Francisco harbor, only there is more to do than one man can possibly attend to. Business is very lively on the waters. We see by the shipping news that as many as nineteen "deep-water vessels" have arrived in a single day in San Francisco, beside smaller coasting craft. The half of these could not be visited by any missionary who did his work well and faithfully. Brethren, pray for the missionary workers, and pray to the Lord of the harvest for an increase of laborers.

### THE SABBATH RECORDER

COMES to hand minus an editor. Until one is secured, the columns will be filled by alternates. Dr. D. E. Maxson leads in the number of Nov. 3, with a thoughtful article in which occurs the following language:—

"Denominationalism is at present a necessity of the religious world. Our denomination of Seventh-day Baptists is a necessity. We did not create the necessity; we have accepted it, and however much we may regret the necessity, we must not regret nor retract the acceptance. What then? Study well the particular doctrine, the distinctive truth which has demanded our separate organic structure, and apply carefully the laws of unity and proportion by which we can give greatest strength and permanency to it."

### WELL SAID.

THE *Christian at Work* has the following good item:—

"A religious contemporary, evangelicalism supposed to be unquestioned, says: 'The character of Jesus, not his doctrine, was the corner-stone of his kingdom.' What stuff this is to be sure—as if the character and doctrine of Jesus could be separated! Pit Christ's character against the fifth chapter of Matthew!—you might as well array the Father against the Son, and the Son against the Holy Spirit. 'The words that I speak unto you they are spirit and they are life.' Is it any wonder that loose thinking on religious subjects abounds, when we meet with so much of it in even the religious press?"

### WRITTEN SERMONS.

THEY who write, or in any manner stereotype their sermons, are often brought into strait places, because of their inability to adapt themselves to the occasion. Some have not the shrewdness of the minister who, with his companions, was caught in a terrific storm. When one suggested that he pray, he replied that he knew a number of prayers, but none suited to those circumstances. The preacher of stereotyped sermons seldom thinks of this; his sermon is good, and if not exactly suited to the occasion, why—it is all the worse for the occasion. As instances of this kind, an exchange relates this:—

"One minister invited to preach to a congregation, mostly sailors, discoursed for full forty-five minutes against horse-racing; while we know of another minister who preached in an Old Ladies' Home against sowing wild oats in one's youth."

A speaker should expect to find something in his present surroundings and the present occasion to deepen his interest in his subject so as to make a forceful application, and in order to do this, he must give room for his mind to act, and wait for the leadings of God's Spirit, which is impossible where one uses written sermons or stereotyped essays.

### WORTH THINKING OF.

In the *Examiner and Chronicle* is found a report of a meeting of the Baptist Ministerial Union, from which is taken the following extract. It is well worth the consideration of all Christians, for its valuable suggestions:—

"Brother Halteman read a paper on the 'Qualification necessary in a candidate for an ordination.' The paper discussed the subject lucidly and logically. It was such a production as should be placed before the denomination. The qualifications submitted were: 1. Personal piety. 2. He is to be moved into the ministry by God himself—i. e., that the Holy Spirit so sets before a man his duty to preach, that he could not conscientiously do otherwise. 3. That his brethren in the church are also convinced of his duty and adapta-

tion to the ministry. 4. The approval of God as manifested in his ministry, by its power and success in religious labors previous to his ordination. There are natural endowments the reader declared to be necessary to the candidate for ordination. These were: 1. A mind capable of improvement and development. 2. The power and gift of a forceful utterance. 3. Common sense. 4. Prudence, in the sense of foresight in management. 5. He must be sound in the faith or in doctrines. 6. He should be educated for his work. A spirited discussion followed the essay, and the brethren seemed to agree that the qualifications mentioned were worthy to be emphasized in our State."

### PROHIBITION VOTES.

THE temperance people have at last planted themselves squarely on prohibition. The result in this fall's elections came near being changed in Wisconsin by the loss of votes to the old parties. It seems evident now that prohibition is a permanent political question, and that the parties must adjust themselves accordingly. There are several States in which the election of any candidate will be doubtful by another year, unless the prohibition vote can be secured in his favor.

### ARMSTRONG ON THE SABBATH.

SOMEONE, who evidently misunderstood our request of a few weeks since, has sent us a copy of Armstrong's pamphlet on the Sabbath, published by the Methodist Publishing Houses in New York and Cincinnati. We had the pamphlet, and in an article in the SIGNS of June 2, pointed out the deception practiced by the writer thereof in his comments on Ex. 16. We think it just to hold the publishers responsible for the positions taken in the publication, unless they disavow them, which they do not seem inclined to do. There is one other avenue of escape for them, namely: To vindicate the positions of the author, and show that our criticisms were not correct. Will they attempt to do this? Our request was in reference to this point. If any reader of the SIGNS has seen or shall see any effort of this kind on the part of any Methodist paper or author, he will do us a favor to forward it to us. We are very anxious to see how it is to be done.

### FACTS CONCERNING YOUNG'S ANALYTICAL CONCORDANCE.

1. It contains 118,000 more words than Cruden's Unabridged Concordance.
2. It gives with each English word the Hebrew and Greek original word from which it is translated, with its literal meaning, in a manner which makes it intelligible to any English reader.
3. It is well known that the same English word is frequently translated from different original words which either have different shades of meaning or even totally different meanings; the references are grouped under the different original words.
4. The original words are given in their Hebrew or Greek characters, then the pronunciation of them in English with their various meanings.
5. All the proper names of persons and places are inserted with their proper pronunciation and the literal meaning of each as far as at present can be ascertained.
6. The geographical, historical, and biographical remarks are generally limited to Biblical details, and the modern names of ascertained Bible sites have been given in accordance with the researches of the most reliable authors. The veracity of the Scriptures is thus incidentally confirmed by existing facts that cannot be denied or ignored, and are of priceless value.
7. In the edition we offer as a premium, there has been added a complete index to the Hebrew and Greek words found in Dr. Young's Concordance, referring them to the English words under which they are found. This index places within the reach of any English scholar what has heretofore been accessible only to those learned in the Hebrew and Greek languages, or by the aid of such expensive and often inaccessible reference works as Greek and Latin Lexicons, and the Englishman's Hebrew and Englishman's Greek Concordances. We quote two paragraphs entire from the "Prefatory Note" on the object and plan:—

"Its great object, as Tyndale says of his New Testament, is to enable every 'PLOUGH-BOY' to know more of the Scripture than the 'ancients,' by enabling him at a glance to find out THREE DISTINCT POINTS—First, What is the original Hebrew or Greek of any ordinary word in his English Bible: Second, What is the literal and primitive meaning of every such original word: and Third, What are thoroughly true and reliable parallel passages."

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It also contains under "Hints and Helps to Bible Interpretation," seventy-one different headings of "Illustrations of Bible Idioms," comprising more than 1,400 references to texts of Scripture. This is very valuable to Bible students, especially to preachers.

The Concordance contains 1,136 pages with three columns on a page. Probably there is no theological work extant in which some denominational errors may not be thought to exist, and even in this there may be some definitions of words which cater to present usages or customs, but to any wishing a Concordance we recommend this, taking it as a whole, as being the best we have ever seen. S. N. HASKELL.

### SPECIAL OFFER.

In the above article a few facts are given concerning Young's "Analytical Concordance." These statements have been made after a careful examination of the book. Our ministers who have some knowledge of the original languages in which the Scriptures were written, or even if they have none at all, will find this a valuable book.

Until quite recently the book has been sold at such figures that few could purchase if they would; but by a special arrangement with the publishers, the SIGNS office makes an offer which will enable all who wish to obtain the book. The offer is not made to have the SIGNS take the place of the *Review* in a single instance, but our brethren who are able, should take both papers.

To give all our public laborers an opportunity to obtain this book, and to circulate more extensively the SIGNS OF THE TIMES, the following liberal offer is now made, to continue until April 1, 1882.

For five new subscribers for the SIGNS OF THE TIMES, at \$2.00 each, we will furnish one of these Concordances; for sixteen new subscribers with Geikie's *Life of Christ* as premium, at \$2.10 each, we will also give a copy as a prize, to the one getting the subscribers. For further particulars correspond with the SIGNS Office, or with Eld. S. N. Haskell, South Lancaster, Mass.

This plan will enable all our ministers and licentiates, and others, that may wish the Concordance, to secure a copy, and at the same time accomplish a good work in extending the circulation of our pioneer sheet. The names need not all be sent at once but as they are obtained. It should be distinctly stated that you are working for the prize or premium, when the names are sent.

The business may be done through the Tract Society officers. The books may be obtained at the SIGNS Office, of Jennie Thayer, Battle Creek, Mich., or of Eliza Thayer, South Lancaster, Mass. The subscribers in no case should be those who are now taking the paper, but they may be all sent to one address or different addresses. We hope to dispose of not less than 1,000 copies of the Concordance before April 1, 1882, to as many of our brethren and sisters who are interested in such a help in searching the Scriptures.

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