

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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[For terms, etc., see last page.]

THE PROPHET ELIJAH.

BY MRS. M. F. GOULD.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

FATHERS and mothers in Zion,
There's a work for each of you;
Remember a blessing cometh
To him alone who will do.

Turn your hearts unto your children,
Lead them from the fowler's snare.
Teach them of the love of Jesus;
They are objects of his care.

Labor hard, the days are evil,
Take no rest along the way.
Ever earnest, never tiring,
Lead them to the realms of day.

Hear ye not Elijah's message?
Heed ye not the solemn cry?
Th' Prince of glory soon is coming,
And our moments quickly fly.

Take your little children with you,
Kneel with them in earnest prayer:
Seek, oh seek, their soul's salvation
While they're yet within your care.

Shall the day of God o'ertake us
With our work but partly done?
Will we gain the lasting vict'ry
With the battle partly won?

When thou sittest with thy household,
When thou walkest by the way;
Thou shouldst ever to thy children
Teach God's precepts day by day.

"Feed my lambs," the Saviour tells us,
With the precious words of life;
Draw their hearts from earth's vain pleasures,
From its ceaseless round of strife.

Point them to the home of glory,
Just beyond these fleeting years;
Where reign peace and joy and gladness,
Mingled not with grief and tears.

Woodland, Cal.

General Articles.

GOD'S WORD THE PARENT'S GUIDE.

BY MRS. E. G. WHITE.

OUR great enemy is constantly seeking to make men believe themselves wiser than their Creator. Like Eve, many follow the dictates of human wisdom, in preference to the commands of the Omniscient One. Such was the sin of Eli; and terrible indeed were its results,—disaster and death to himself, ruin to his wicked sons, and ruin to thousands in Israel.

Yet there are many to-day, standing like Eli in holy office, who are making the same mistake. They read his mournful history, but fail to profit by the warning. In their self-confidence they think they know a better way of training their children than that which God has given us in his word. The earnest, anxious prayer does not ascend from their hearts, "Teach us, how shall we order the child, and what shall we do unto him?" With all their learning and intelligence, the results of their training show the vaunted wisdom of these persons to be but folly. Fond, indulgent parents, they allow their children to grow up from babyhood without restraint; and thus their forward, selfish, disagreeable ways become confirmed habits, rendering them unloving and unlovable.

God himself established the family relations. His word is the only safe guide in the management of children. Human philosophy has not discovered more than God knows, or devised a wiser plan of dealing with children than that given

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by our Lord. Who can better understand all the needs of children than their Creator? Who can feel a deeper interest in their welfare than He who bought them with his own blood? If the word of God were carefully studied and faithfully obeyed, there would be less soul-anguish over the perverse conduct of wicked children.]

Eli was quick to see and rebuke the sins and errors of the people, sometimes, as in the case of Hannah, even administering unjust reproof; but the sins of his own sons seemed to him less offensive than the sins of others. In his undue affection he was ever ready to find excuses for their perverse course. All this was dishonoring God and misleading the people. To just such an extent as he permitted or excused sin in his children, did he become a partaker in their guilt. As sons of the high priest, they were connected with the work of God, and thus the evil and the sin were greatly heightened.

[It is very natural for parents to be partial to their own children. Especially if these parents feel that they themselves possess superior ability, they will regard their children as superior to other children. Hence much that would be severely censured in others is passed over in their own children as smart and witty. While this partiality is natural, it is unjust and unchristian. A great wrong is done our children when we permit their faults to go uncorrected.] Many foster wrong traits of character in their children, urging as an excuse, "They are too young to be punished. Wait until they become older, and can be reasoned with. They will outgrow many of these evil tendencies." Thus their wrong habits are left to grow and strengthen until they become second nature. Sometimes the father and mother are united in this error. Sometimes one would gladly pursue a wiser course; but when that one attempts to enforce obedience, the other takes the part of the child, and will not allow it to be brought into submission. The sad results of such a course can be fully seen only in eternity. They can never be estimated in this life.

[But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the family of those who stand in Christ's stead, to instruct the people. Ministers of the gospel, who fail to control their own households, are, by their wrong example, misleading many. They sanction the growth of evil, instead of repressing it. Many who consider themselves excellent judges of what other children should be and what they should do, are blind to the defects of their own sons and daughters. Such a lack of divine wisdom in those who profess to teach the word of God, is working untold evil. It tends to efface from the minds of the people the distinction between right and wrong, purity and vice.]

When ministers and people will exchange their natural pride of heart and independence for a child-like, teachable spirit; when, instead of trusting to their own understanding, and conforming to the maxims and customs of the world, they will sit at the feet of Jesus, and earnestly inquire, "Lord, what will thou have me to do?" then his wisdom will direct them, his Spirit work with their efforts, and we shall see the youth who now drift into the ranks of Satan, serving under the banner of the Prince of Life.

[Oh that the Elis of to-day, who are everywhere to be found pleading excuses for the waywardness of their children, would promptly assert their own God-given authority to restrain and correct them. Let parents and guardians, who overlook and excuse sin in those under their care, remember that they thus become accessory to these wrongs. If, instead of unlimited indulgence, the chastening rod were oftener used, not in passion, but with love and prayer, we would see happier families and a better state of society.]

[We have no sympathy with that discipline which would discourage children by hard censure, or irritate them by passionate correction, and then, as the impulse changes, smother them with kisses, or harm them by injurious gratification. Excessive indulgence and undue severity are alike to be avoided. While vigilance and firmness are indispensable, so also are sympathy and tenderness. Parents, remember that you deal with children who are struggling with temptation, and that to them these evil promptings are as hard to resist as are those that assail persons of mature years. Children who really desire to do right may fail again and again, and as often need encouragement to energy and perseverance. Watch the workings of these young minds with prayerful solicitude. Strengthen every good impulse, encourage every noble action.] The Lord, through an apostle, admonishes parents, "Provoke not your children to anger, lest they be discouraged." The word of God is your guide, Christian parents. Depart not from it to gratify any impulse of passion or of affection.

[If parents desire to teach their children self-control, they must first form the habit themselves. The scolding and fault-finding of parents, encourages a hasty, passionate temper in their children.] Love and justice should stand side by side in the government of the household. Let prompt obedience to parental authority be invariably enforced. God has given parents their work, to form the characters of their children after the Divine Pattern. By his grace, they can accomplish the task; but it will require patient, painstaking effort, no less than firmness and decision, to guide the will and restrain the passions. A field left to itself produces only thorns and briers. He who would secure a harvest for usefulness or beauty must first prepare the soil and sow the seed, then dig about the young shoots, removing the weeds and softening the earth, and the precious plants will flourish and richly repay his care and labor.]

[The work of parents is continuous. It should not be laid hold of vigorously for one day, and neglected the next. Many are ready to begin the work, but are not willing to persevere in it. They are eager to do some great thing, to make some great sacrifice; but they shrink from the unceasing care and effort in the little things of every-day life, the hourly pruning and training of the wayward tendencies, the work of giving instruction, reproof, or encouragement, little by little, as it is needed. They wish to see children correct their faults and form right characters at once, reaching the mountain-top at a bound, and not by successive steps; and because their hopes are not immediately realized, they become disheartened. Let all such persons take courage as they remember the words of the apostle, "Be not weary in well doing; for in due season ye shall reap, if ye faint not."]

Satan has prepared his snares for parents, tempting them to extravagance in dress, to an unnecessary outlay of time and money in the preparation of food, and to needless indulgence in many other forms. The demands of fashion so fully engross the time and attention that little room is left for communion with God, self-discipline, or the training of children. Thus too many parents let slip from their shoulders the responsibility of family government. It requires earnest heart-work to repress evil tendencies, strengthen weak principles, develop good and lovely traits of character, and direct all the powers of mind and body in the right channel. Fathers and mothers, will you not lay hold of your work with energy, perseverance, and love? Sow the precious seed daily, with earnest prayer that God will water it with the dews of grace, and grant you an abundant harvest. The Son of God died to redeem a sinful, rebellious race. Shall we

shrink from any toil or sacrifice to save our own dear children?

(1) By precept and example, let the young be taught reverence for God and for his word. Many of our youth are becoming infidels at heart, because of the lack of devotion in their parents. The law of God should be the law of the household. Let fathers and mothers kindly and patiently instruct their children, both from the inspired word and from the book of nature, leading them to understand the character of God. Let them show in their own lives that they are continually seeking to know and to do his will. To secure the approval of their Heavenly Father is the great motive to be ever kept before the minds of children. The service of God should be presented, not as an irksome task, but as a precious privilege, by which they may enjoy an honored, useful, and happy life here, and infinitely greater honor, usefulness, and joy in the life hereafter.

(2) God has permitted light from his throne to shine all along the path of life. A pillar of cloud by day, a pillar of fire by night, is moving before us as before ancient Israel. It is the privilege of Christian parents to-day, as it was the privilege of God's people of old, to bring their children with them to the promised land.]

CHRIST'S KINGDOM NOT TEMPORAL.

BY J. N. LOUGHBOROUGH, SOUTHAMPTON, ENGLAND.

ALTHOUGH the work of grace is called "the kingdom of Heaven," we do not in the present state see the manifestation of Christ's kingdom in the temporal governments of this world. He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now my kingdom is not from hence." John 18:36. If his kingdom, in its present manifestation, was like those of the world, then we might expect his subjects to use carnal weapons for its establishment and defense. His kingdom is not from hence, *i. e.* it is not of the character of worldly kingdoms, but its conquests in this age are victories of peace and not of war.

"When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [outward show, margin]; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20-21. For *within you*, we read in the margin, *among you*.

Our Saviour did not surely mean to say that the kingdom of grace was in the hearts of the Pharisees, for on another occasion he called them "hypocrites," and said, "Ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. The kingdom of grace was among them. He who was the living embodiment of divine grace vouchsafed to men, was moving among them, performing his miracles, and speaking as never man spoke. It might be said in that sense that the kingdom of God was among them. If we take the question they asked as meaning when shall the future kingdom of Christ come, we learn by his answer that when it does come there is no necessity for any to say, "Lo here, or lo there," for the kingdom itself will be manifested in the visible presence of the king in his glory, who will be seen by all, "As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so also shall be the Son of man in his day." Luke 17:24. As St. Matthew records, where this same illustration is used with reference to Christ's coming, "So shall also the coming of the Son of man be." Matt. 24:27.

Because the gospel is called a kingdom (kingdom of grace, as before shown), it will not do to treat it as Christ's kingdom of glory, for those scriptures which speak of Christ's future kingdom cannot be applied in this present state. There are many persons, however, who claim that the gospel is the only kingdom of Christ, set up at the day of Pentecost, and that through its proclamation the world is all to become converted and thus a millennium be brought in. We do not learn from our Saviour's teachings that he contemplated an entire conversion of the world as the result of preaching the gospel, but quite the contrary. In one of the parables of our Lord, that of the sower of seed, we read, when the blade was sprung up and the tares of the enemy's sowing appeared, the householder said, "Let both grow together until the harvest; and in the time of harvest I

will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Our Lord's explanation of the parable was, "the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels." Matt. 13:30, 38, 39. From this we see that the wicked are to exist on earth, as well as the righteous, until Christ's coming.

In his teaching respecting his second coming, as recorded by St. Luke, he compares the state of the world with that in the

DAYS OF NOAH AND LOT,

In these words: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30. As there was no world's conversion before the flood, or before the destruction of Sodom, so there will be none before Christ's second coming. Before the flood we read of mankind, "Every imagination of the thought of his heart was only evil continually." Gen. 6:5. If such is to be the state of the masses when Christ comes, it surely does not indicate a conversion to truth.

St. Paul has borne testimony concerning the same time in his epistles, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. And in his next letter he gives more full details of the state of lawlessness that is to prevail just before the Lord shall come, in these words, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." And again, "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1-5, 13. To look about us at present we see more prospect of an immediate fulfillment of these predictions of St. Paul than of any approximation to a world's conversion.

St. John in his view of Christ's coming with his angels, under the symbol of a rider on the white horse with the armies of Heaven following him upon white horses, says, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and his army." Rev. 19:19. According to his testimony, in another portion of this revelation, these armies of earth are gathered by means of the deceptive miracles of spirits of devils. When they are thus gathered, Christ comes "as a thief." Rev. 16:14, 15.

POPULAR ERRORS.

Some persons have claimed as proof of a millennial kingdom this side Christ's coming, the words of the prophet Isaiah, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:2-4.

It is said this refers to a time when wars shall cease, and when all nations shall receive the truth of God. Compare with this the prophecy of Joel, which also introduces the coming of the "great day of the Lord." "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come

up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14.

Joel speaks of the "day of the Lord," the time of the "Judgment," and "the harvest." Our Saviour said, "the harvest is the end of the world." St. Peter says that in "the day of the Lord," the heavens shall pass away with a great noise, and that a new heavens and a new earth shall follow. 2 Peter 3:10, 13. And Isaiah says that that day shall lay the land desolate, and the sinners shall be destroyed out of it. Joel, then, is speaking of the same time as Isaiah. The statement in Joel is the command of God to beat their plowshares into swords and their pruninghooks into spears. In the other case the "people shall go and say" that the "nations shall beat their swords into plowshares and their spears into pruninghooks."

THERE IS NO CONTRADICTION

At all in these testimonies when we get a proper understanding of them. In Joel we have the waking up of all nations to the battle of the great day of the Lord. In Isaiah we have the fact that the truth of God shall be "exalted above the hills," *i. e.*, that the truth of God shall be spread all over the earth, not for the conversion of all, but, as our Saviour said, "preached in all the world for a witness unto all nations." While the way is thus being opened that the Bible may be placed before all nations in their own tongue, that all may be without excuse when our Lord comes, "many people" seeing this "do go and say" just exactly what the Lord, by the mouth of the prophet Isaiah, said they would say. The Lord says of such in the next words that they are "soothsayers like the Philistines." Isaiah 2:6.

The facts of the present time are just what the Lord said by his servants should be: "Evil men and seducers shall wax worse and worse, iniquity abounds," and "the love of many waxes cold." As for the problem of war, see the vast armies of the nations with bristling bayonets, and other weapons of war with which a whole regiment can be hurried to death in a few moments. Look at the great war ships with sides covered with two feet of solid steel, then look at the great guns constructed to throw a missile that shall pierce those plates of steel and shatter the ship to fragments, and say if this repeating of what the prophet Isaiah said they should "say," is not the "peace and safety" cry which St. Paul said would be uttered when "sudden destruction" was about to come upon them? 1 Thess. 5:3.

To make the Scriptures teach a conversion of the world, and a complete establishment of the kingdom of grace over all the earth before the coming of Christ, we should have to introduce some important changes in their statements. If it said, This gospel of the kingdom shall be preached in all the world until all are converted, and then the end shall not come for one thousand years, then we might conclude that there would be a millennium of bliss before the end. But, alas for such a theory! when the gospel is preached "for a witness, then shall the END come."

FEW SAVED.

If all the world is to be converted, surely the whole of them would be ready to meet the Lord when he comes, and for once we should have to say, broad is the way that leadeth unto life, for all the world are walking in it, instead of "Wide is the gate, and broad is the way, that leadeth unto destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." Matt. 7:13, 14. The statement of this text, however, will ever be true even until Christ's actual coming, for in speaking of that event he says, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom. . . . Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and

knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12:32, 35, 36.

When he comes, he will find, not the masses ready, but a *little flock*. He himself has asked, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The very manner of asking the question implies a very strong negative as the answer. He will not find the masses ready.

There is no conversion of the entire world before his coming, but on the other hand, as we have seen already, a great apostasy, iniquity abounding, and the love of many waxing cold, and the solemn admonition of our Lord to his people is, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth." Luke 21:34, 35.

Instead of the whole world converted to God, it will be true to the end that it is "through much tribulation" that we must enter the kingdom of God. (Acts 14:22), and that "In the last days *perilous* times shall come" (2 Tim. 3:1, 2); and we must watch, lest being led away by the error of the wicked, we "fall from our steadfastness," and the Lord coming suddenly find us sleeping.

The Lord grant that we may be of the watching ones, all ready to meet him at his coming, and enter with him into his kingdom of glory.

ANOTHER ILLUSTRATION.

THE case of Mrs. Upham, widow of Professor Upham, of Bowdoin College, once well known as the author of a text-book on mental philosophy, and later as an advocate of the "higher life" doctrine, is suggestive, if not instructive. This lady, with her husband, fell, some years ago, under the influence of the teachers of this notion, and later she connected with this a faith in Spiritualism. We believe she enjoyed daily communication with the spirit of her departed husband, and received messages for her guidance. She came especially under the influence of two maiden sisters in Waverly, N. Y., who have for a long time been prominent in the teaching of the higher life, and who, with their father, have held annual meetings at Ocean Grove. These two women have had as an associate in their meetings one John A. Lansing, who passed for a Methodist minister of Brookline, Mass., though he has no real right to the title. This Mr. Lansing has proved to be a man of great personal influence over a class of able and pietistically inclined women, one of whom he married, and nearly half a dozen of whom have lived together in a sort of sisterhood in his house in Brookline, Mass.

Among those most completely under his influence are those two sisters from Waverly. He appears by his arts to have got control of the property of a number of persons, especially using, it would seem, these sisters as his infatuated dupes to entrap others. One of them, Miss Carrie Ward, introduced him to Mrs. Upham, and, it is said, under a divine guidance, persuaded her to put her property, some \$14,000, in this Lansing's hands for investment, he promising to pay her ten per cent. She did so, and the receipt was signed by Miss Ward, who gave as security a bundle of papers, said to be deeds of houses, notes, etc., belonging to herself. Of course, Lansing paid the interest but a few months, and then stopped. Mrs. Upham was then persuaded to take Miss Carrie's note for the amount, with interest at seven per cent. That was never paid. After long delay, she put the matter in a lawyer's hands, and the two confederates were arrested last week for fraud. This is not the first illustration of the fact that ordinary honesty has certain advantages over supernatural holiness. Antinomianism is closely allied to perfectionism.—*Independent*.

A PROFESSOR in Leipsic University asked a student what is the *aurora borealis*. Putting his finger to the side of his head, and looking wise, the student said, "I know very well, but I forget just now what it is." "There," said the professor, "we are in a fix. The only man in the world who ever knew what the *aurora* is, has forgotten."

JEALOUSY is a secret avowal of our own inferiority.—*Massillon*.

AM I MY BROTHER'S KEEPER?

BY ELD. J. D. RICE.

"No MAN liveth to himself" is an inspired declaration of the apostle Paul. However much we may incline to believe that our ways have nothing to do with those of others, it is true nevertheless, whenever we associate with our fellow-beings, or our influence through any means reaches them, we exert an influence which will be saving in its effects or to the contrary. It will tend to "gather with Christ" or scatter abroad.

To say that we can live and act among men without casting any influence one way or the other, is to contradict the Scriptures, and proves that we have not been as close observers as we might have been.

It is an old saying that "we are creatures of circumstances." This is true to a great extent. It seems to be instilled into our very nature, to pattern after others, and probably because of this tendency on our part, the Lord has given us a pattern to go by, as well as instruction on points of duty. Every Christian is expected to make Christ his pattern. We are to "walk even as he walked." 1 John 2:6. In no case are we instructed to follow others only as they follow Christ. 1 Cor. 11:1; 2 Cor. 3:2, 3. Elders and leaders, as well as those of experience, are expected to "be ensamples" to the rest of the flock, especially to the young converts. 1 Pet. 5:1-3; 1 Tim. 4:12. Woe unto him who puts a stumbling-block or an occasion to fall, or to depart from the simplicity of the way of Christ, in his weak brother's way, whether by word, example or otherwise. Again, of the people of God it is said, "Ye are the light of the world," "Ye are the salt of the earth," "The epistle of Christ" "known and read of all men." Matt. 5:13, 14; 2 Cor. 3:2, 3. The world expects to read Christ through us, and they have a right to do so. Hence the necessity of our letting that light so shine that it will faithfully exemplify the teachings of Christ and the power of his gospel, and thus cast its saving influence upon those around us.

When I think of these things, and the solemn responsibility that rests upon us who profess the name of Christ, I tremble for myself and God's people, and ask, "Who is sufficient for these things?" God will be our sufficiency if we humble our hearts before him, and do our best to return to the simplicity of his ways as revealed in his word.

We must "come out" from the world and "be separate." We cannot "conform" to its ways in conversation, dress, or otherwise, and be guiltless. We cannot attend its scenes of pleasure, its picnics, dances, concerts, theaters, etc., except at the expense of our spirituality, and to the injury of the cause of God. As our love for these things increases, our regard for the requirements of God decreases; and any attempt to hold on to the world with one hand and grasp Heaven with the other, will only prove our ruin in the end. "Ye cannot serve God and mammon." Christ meant what he said, so be not deceived. The words which he has spoken the same shall judge you in the last day. "Be not conformed to this world." Rom. 12:1, 2. If by our conformity to the world others are led back to the world, or hindered from coming out of it, how will our account stand at the bar of God? Will we think to be excused by saying, "Am I my brother's keeper?"

Some seem to think their influence over the world would be lessened if they did not overstep the bounds a little and conform somewhat to the world. In this they are deceived. They may gain its approbation, its love; but "if ye are of the world, the world will love his own." So if you want the friendship and love of the world, conform to its ways. But if you want the love of God, then conform to his ways. It is safe to do what the Lord says, and not try to court the favor of the world by a conformity to it. If we hold up a false standard and win men to it, what have we gained for Christ? The higher and more prominent the position we are called to occupy, the greater our responsibility for the influence which we cast.

What is wanted, is more sanctified independence of spirit throughout our ranks. Those are wanted who, in the meek and lowly spirit of Christ, will stand out alone, if need be for a time, and do what the word of the Lord commands in all things, because God says it, and because it is right. By so doing, the more timid ones are em-

boldened to "follow on" to do the same. We may thus "lift up the hands that hang down," and "strengthen the feeble knees," and the impending Judgment will reveal our faithfulness, and that we have not lived to ourselves nor lived in vain.

SUGGESTIVE TO MINISTERS.

THE New York *Tribune*, in an article on the secret of Methodist success, called out by the Methodist Ecumenical Council in London, makes the following remarks, which are worthy of the consideration of all ministers:—

"We come much nearer to the vital force when we consider Methodism as a system of popular preaching. We do not mean great preaching, or fine preaching, or wise preaching: though the Methodists could probably fill an order for any of these kinds of pulpit goods. By popular preaching we mean preaching that people will listen to and which will stir them to religious action. The Methodists have no monopoly in this kind of theological wares; but there was a time when they had very little competition. John Wesley was a popular preacher, and he drew to himself other popular preachers. When he found a man who could move other men with his voice he was not at all curious about the man's gown and bands. This troop of talkers swept over England. Some of them who had never been ordained, or so much as dreamed of it, dropped in this country and started a blaze as if they had been coals of fire. They were such lay preachers as Phillip Embury and Captain Webb, men who had securely planted Methodism here before Francis Asbury came over to be its bishop. The Wesleyan movement began everywhere with a hot-hearted preacher; and the new local beginnings have been starting in that way ever since. Lay preachers founded half of the new churches; but ordaining them has not spoiled them, and with or without orders the successful Methodist preacher is more or less of a popular orator.

"It goes without saying that Wesley, his fellows and his successors, have had something special to talk about; as orators they had a theme and a purpose; the subject was, indeed a very old one, but they put it before men in a way that had gone out of use. Christian graces had made the shibboleth venerable, but these men gave it a new accent. It is only half telling their secret to write that they talked well. They talked well because the matter of which they were full inspired them. 'Under ordinary circumstances,' said a Hoosier, 'I weigh one hundred and fifty pounds, but when I'm mad I weigh a ton.' The Wesleyan itinerants weighed a ton in their extemporized pulpits because they had gotten hold of a tremendous thought, or rather because it had gotten hold of them."

SUNSHINE.—The world wants more sunshine in its disposition, in its business, in its charities, in its theology. For ten thousand of the aches and pains and irritations of men and women we recommend sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The good Samaritan poured out into the fallen traveler's gash more of this than of oil. Florence Nightingale used it on the Crimean battlefields. Take it out into all the alleys, on board all the ships, by all the sick beds. Not a vial full, not a cup full, but a soul full. It is good for spleen, for liver complaint, for neuralgia, for rheumatism, for failing fortunes, for melancholy.—*Sel.*

In nine cases out of ten a man's life will not be a success if he does not bear burdens in childhood. If the fondness or vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if what was light always fell to him, and what was heavy to some one else; if he has been permitted to shirk until shirking has become a habit, his life will be a failure. On the other hand, if a boy has been brought up to do his part, never allowed to shirk legitimate responsibility, or dodge work whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, the elements of success are his, and at some time, in some way, the world will recognize his capacity.—*Exchange*.

"A soft answer turneth away wrath."

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

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

VERSE 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his-sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.

A THIRD power is here introduced into the prophecy. In the explanation which the angel gave of these symbols to Daniel, this one is not described in language so definite as that of Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel positively, and in language which cannot be misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human folly.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the little horn here introduced, denotes Antiochus Epiphanes; the second is that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

Does it mean Antiochus? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence, he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, the illustrious, he was illustrious only in name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and a surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition, he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esth. 1:1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed exceeding great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to

abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one that exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan. 9:25; Acts 3:15; Rev. 1:5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view, to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that Christ is now soon to come.

It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image, of chapter 2, and Daniel's vision, of chapter 7. And in both those prophetic delineations we found that the power which succeeded Grecia as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an exceeding great power, is also Rome.

2. It comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League B. C. 161. 1 Maccabees 8; Josephus' Antiq., b. 12, chapter 10, sec. 6; Prideaux, vol. ii, p. 166. But seven years before this, that is, in B. C. 168, Rome had conquered Macedonia, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

3. It waxed great toward the south. Egypt was made a province of the Roman empire, B. C. 30, and continued such for some centuries.

4. Toward the east. Rome conquered Syria, B. C. 65, and made it a province.

5. Toward the pleasant land. Judea is so called in many scriptures. The Romans finally made this a province, B. C. 63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

6. It waxed great even to the host of heaven. The host of heaven when used in a symbolic sense in reference to events transpiring upon the earth, must denote persons of illustrious character, or exalted position. The great red dragon, Rev. 12:4, is said to have cast down a third part of the stars of heaven to the ground. The dragon was there interpreted to symbolize pagan Rome, and the stars it cast to the ground were Jewish rulers. We think it is the same power and the same work that is here brought to view; which again makes it necessary to apply it to Rome.

7. He magnified himself even to the Prince of the host. In the interpretation, verse 25, this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord, under the jurisdiction of the Romans!

8. By him the daily sacrifice was taken away. We understand that the little horn symbolized Rome in its entire history, including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," (the papal form) "the daily," (the pagan form) "was taken away." Pagan Rome gave place to papal Rome. And the place of his sanctuary, or worship, the city of Rome,

was cast down. The seat of government was removed to Constantinople. The same transaction is brought to view in Revelation 13:2, where it says that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

9. A host was given him against the daily. The barbarians that subverted the Roman Empire, in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished by the religion of Rome, and became the perpetuators of the same empire in another phase. And this was brought about by reason of transgression, that is, by the working of the mystery of iniquity. The papacy is the most God-dishonoring system of iniquity ever devised, because in his name it commits its abominations, and practices its orgies of hell in the garb, and under the pretense, of pure and undefiled religion.

10. It cast the truth to the ground and practiced and prospered. This describes in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.

And this antichristian power has practiced—practiced its deceptions upon the people, practiced its schemes of cunning to carry out its own ends, and aggrandize its own power.

And it has prospered. It has made war with the saints and prevailed against them. It has run its allotted career, and soon is to be broken without hand, to be given to the burning flame, and perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And the descriptions given in the word of God, of the character of this monstrous system are fully met, and the prophecies of its baleful history have been most strikingly and accurately fulfilled.

TWO KINDS OF PRAYER.

ON a certain day in the olden times, two men went up into the temple at Jerusalem to pray. But there was this difference: one of them delivered a fluent speech to the Almighty, and the other offered a petition. The one had the ready-tongued flippancy born of self-conceit; the other broke down into a single sob, "God be merciful to me, the sinner!" It was not a vague idea floating in his mind, but a very definite stroke at the guilty man who stood in his shoes, for in the Greek the literal meaning is, "me, the sinner."

When our Lord drew this striking photograph of self-satisfaction, and self-abasement, he knew that the portraiture would answer for all time. Those two men are living yet in many a copy; not in name, but in nature. The Pharisee's prayer, or rather his address to the Lord, was the genuine reflection of his own heart. It bespoke his complete self-satisfaction. Let others censure him, or criticise him, or scoff at him, if they chose, it could not prick through the rhinoceros hide of his self-righteousness. He told over the inventory of his own merits glibly, as an auctioneer cries his wares. On the negative side he was no extortioner, and no cheat, and no adulterer; and then with a contemptuous frown at the poor, odious, social outcast who stood within hail of him, he sneers out, "Lord, I thank thee I am not like that publican!" Having trumpeted his negative virtues, he adds another stroke of self-laudation, "I fast twice in each week" (i. e., on every Monday and Thursday), and "I give tithes of all that I possess." Having thus made out his bill, he presents it to the all-searching God, and goes home perfectly satisfied.

Are there any such people nowadays? Not in name and external garb of Phariseism; but in the core of them, in their inmost hearts, there are quite too many. They are seen and heard in our prayer-meetings. The secret disease that tainted the Pharisee's fluent address to God, taints their hearts and poisons their prayers. It is the disease of self-exaggeration. They compare themselves with the reckless, the profane, the drunkard; and by comparison they seem almost angelic. Having heard the scandals afloat concerning certain delinquent professors around them, they secretly whisper to themselves, "Well, nobody has caught me cheating like brother A—; nobody sees me

The Sabbath School.

LESSON FOR PACIFIC COAST.—DEC. 3.

John 7: 32-53; 8: 1-11.

LESSON COMMENTS.

"THE temple police sent to arrest Jesus had remained near, to watch their opportunity. But the power and majesty of his discourse, which had spell-bound so many others, had overawed and impressed even them, so that they dared not touch him, and went back to their masters empty-handed. To the angry demand for an explanation, they could only answer, 'Never man spake as this man speaks.' The Pharisees in the council—the special guardians of the public orthodoxy—professed themselves shocked at such disloyalty on the part of men intrusted with the commission of the high ecclesiastical court. 'How can you be so led away? Do you not see that only some of the ignorant rabble believe in him? Have any men of position—any members of the council, or any Rabbis—done so? They are qualified to judge on such matters; but as for the rabble, who have accepted such a transgressor as the Messiah, it shows that they do not know the law, and are therefore accursed of God.'

"One faint voice only was heard in the council in hesitating defense of Jesus. It was that of Nicodemus—his visitor by night on his first appearance. 'I know, sirs, you are zealous for the law, and rightly condemn those who are ignorant of it. But does the law sanction our thus condemning a man before it has heard him, and found exactly what he has done?' 'Are you, also, like Jesus, out of Galilee,' they asked, 'that you believe in him; only ignorant Galileans do so? Search the Scriptures, and you will see that no Galilean was ever inspired as a prophet by God: the race is despised of the Highest, and is it likely it should give Jerusalem the Messiah?'

"In their blind rage they forgot that, at least, Jonah, and Hosea, and Nahum, were Galileans, and they ignored the fact that if the followers of Jesus were mostly from the illiterate north, he had also not a few even from the sons of bigoted Jerusalem."—*Geikie.*

"While Jesus was engaged in teaching, the Scribes and Pharisees brought to him a woman whom they accused of the sin of adultery, and said to him, Master 'now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.'

"The Scribes and Pharisees had agreed to bring this case before Jesus, thinking that whatever decision he made in regard to it, they would therein find occasion to accuse and condemn him. If he should acquit the woman, they would accuse him of despising the law of Moses, and condemn him on that account; and if he should declare that she was guilty of death, they would accuse him to the Romans as one who was stirring up sedition and assuming authority which alone belonged to them. But Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life-history of every man in his presence. He seemed indifferent to the question of the Pharisees, and while they were talking and pressing about him, he stooped and wrote carelessly with his finger in the sand.

"Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. At length the Pharisees became impatient at the indifference of Jesus, and his delay in deciding the question before him, and drew nearer, urging the matter. But as their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people, looking on, saw their countenances suddenly change, and pressed forward to discover what they were regarding with such an expression of astonishment and shame. Many of those who thus gathered round also read the record of hidden sin inscribed against these accusers of another.

"Then Jesus 'lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground.' The accusers saw that Jesus not only knew the secrets of their past sins, but was acquainted with their purpose

in bringing this case before him, and had in his matchless wisdom defeated their deeply laid scheme. They now became fearful lest Jesus would expose their guilt to all present, and they therefore 'being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.'

"There was not one of her accusers but was more guilty than the conscience-stricken woman who stood trembling with shame before him. After the Pharisees had hastily left the presence of Christ, in their guilty consternation, he arose and looked upon the woman, saying, 'Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go, and sin no more.'

"Jesus did not palliate sin nor lessen the sense of crime; but he came not to condemn; he came to lead the sinner to eternal life. The world looked upon this erring woman as one to be slighted and scorned; but the pure and holy Jesus stooped to address her with words of comfort, encouraging her to reform her life. Instead of to condemn the guilty, his work was to reach into the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent to sin no more. When the woman stood before Jesus, cowering under the accusation of the Pharisees, and a sense of the enormity of her crime, she knew that her life was trembling in the balance, and that a word from Jesus would add fuel to the indignation of the crowd, so that they would immediately stone her to death.

"Her eyes droop before the calm and searching glance of Christ. Stricken with shame, she is unable to look upon that holy countenance. As she thus stands waiting for sentence to be passed upon her, the words fall upon her astonished ears that not only deliver her from her accusers, but send them away convicted of greater crimes than hers. After they are gone she hears the mournfully solemn words: 'Neither do I condemn thee. Go and sin no more.' Her heart melts with penitential grief; and with gratitude to her Deliverer, she bows at the feet of Jesus, sobbing out in broken accents the emotions of her heart, and confessing her sins with bitter tears.—*Mrs. E. G. White in "Great Controversy."*

The first eleven verses of the seventh chapter of John are thought by many to be spurious, because they are not found in quite a number of ancient manuscripts. Dr. Clarke, in his comments on the eleventh verse gives a probable reason why they were omitted.

"Neither do I condemn thee.' Bishop Pearce says, 'It would have been strange if Jesus, when he was not a magistrate, and had not the witnesses before him to examine them; and when she had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her. This being the case, it appears why Jesus avoided giving an answer to the question of the Scribes and Pharisees; and also how little reason there is to conclude from hence, that Christ seems in this case not enough to have discouraged adultery, though he called it a sin. And yet this opinion took place so early among the Christians, that the reading of this story was industriously avoided in the lessons recited out of the Gospels, in the public service of the churches; as if Jesus' saying, *I do not condemn thee*, had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the *Evangelistaria*, and as it was probably marked in the MSS. as a portion not to be read there, this whole story, from verse 1 to verse 11, inclusive, came in length of time to be left out in some MSS., though in the greater part it is still remaining.'"

A ZEALOUS Christian met a staid old-fashioned brother on the street Monday morning, and hailed him thus: "Good morning brother B—, you should have been at our church last evening; we had a splendid sermon on the duty of parents." "Sorry," replied brother B—, "but I was at home *doing it*." This reply is a sermon in itself, and it hits the point most exposed in average Christian conduct. Nothing would influence our homes so directly, nothing would inspire the pulpit so much, as a great deal of brother B—'s practice of "doing it" at home.—*Presbyterian.*

the worse for drinking like poor Col. B—; I am always in my pew on Sunday, and if anybody thinks I am not about right, let him show a better record." And this complacent spirit rolls through all the fluent phrases of devotion which he pours out in his prayer, and he sits down satisfied that while other people neglect the meeting, he is there and has taken part and done his duty. Into the plague of his own heart, he has not got even a glimpse. Even the penitential expressions he wove into his prayer were so hollow, that if his pastor were to take him at his word, he would be indignant. So wrapped about is he in the soft cloak of orthodox creed, and decent moralities, and external compliances, that he does not spy a fault.

There are just such professors of religion in our churches; they are the keenest-eyed to see other people's faults, and the sharpest-tongued to condemn them. But all spiritual growth is impossible; like the young artist who sees no blemishes in his first pictures, they are doomed to self-blindness, and as they rise in their own estimation, they sink in the estimation of every one around them. How God must abhor such prayers! What waste of precious time in their repetition! And when this spirit gets into a church—a spirit of entire *satisfaction* with their pastor, with their music, with their income, with their social position, with their orthodoxy, and with themselves—how God does punish such a church by *leaving them to be just what they are!* Fancying that they have need of nothing—no, not even of a searching revival—they dream not how blind and naked they are in the eye of Him who despiseth the proud, and gives His grace only to the humble.

Precious is the grace of humility! That publican was a man after Christ's own heart. Other people despised him, but not one-tenth part as much as he loathed himself. He has no spiritual attainments to write in capitals on his bulletin board. Thoroughly sick at heart of his own guiltiness, he dares not to look God in the face. Looking inward at his own heart sinfulness, and the plague of ingratitude, and impurity, and unbelief that nestles there, he keeps beating on his breast—as if he would smite that wicked heart—and he cries out, "God have mercy on me, the sinner!" No fluent experience there, you will observe, such as are sometimes rehearsed in certain meetings for displaying spiritual attainments. If Paul himself were to slip into such meetings, his single remark might be, "Not that I have already attained or am already perfect, but I press *toward* the high calling in Christ Jesus." That self-abhorring man who made the honest prayer on the temple-steps, stands there to-day for our copying.

There is a rich blessing in store for him. He will go home under the smile of God, forgiven and accepted. The load of guilt will be lifted off by the Pardoner. He will get a full baptism of the Spirit. Brethren, would it not be a blessed thing if we could hear more such prayers as his in our meetings—yes, and in our pulpits, too? Is not this just what we want in the present condition of our world-eaten churches? Self-satisfaction is blinding us, and dwarfing us, and dooming us to death and barrenness. What we need is to lie down low before God, and confess to him just what we are. Not for one day only, but continue to lie there till God lifts us up. Self-exaltation will ruin us. But they that humble themselves, and ask for nothing but mercy, and pardon, and help, shall be exalted—as soon as God sees it is safe to do it.—*Rev. T. L. Cuyler.*

It is as impossible to enjoy social freedom and warmth in a prayer-meeting where the people are widely scattered, as it would be to enjoy a social call if your friend occupied one and yourself the other corner of a large double parlor and conversed either loudly or inaudibly. No one would be disposed to repeat such a call. Nobody will go twice to such a prayer-meeting, if conscience will allow him to stay away. Good people unconsciously ruin their prayer-meetings, and then complain of their own work or of their leader. Blessed is the church that has a prayer-room with semi-circular sittings facing each other and the leader, where all are compelled to be equally distant.—*Advocate.*

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

"REJOICE evermore; pray without ceasing."

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 24, 1881.

BRIEF COMMENTS.

A FRIEND in a distant State, who has just commenced to keep the Sabbath of the Lord, asks us to make some comments on a number of passages of Scripture to meet the wants of an inquirer for more light. We do this most cheerfully, as he represents a class of persons of those who are constantly embracing the truth and wish for help on particular texts. The texts cited are Matt. 19:16-21; 22:35-41; Rom. 13:8-11; 14:5, 6. To these we will add a few others in the course of our remarks.

In studying any passage of Scripture we should consider the intention of the speaker or writer, as learned from the context, or from the text itself. With Matt. 19:16-21, verse 22 must be considered, as this gives the solution to the whole question. The man asked for information concerning his duty, expressing a desire to gain eternal life. He evidently considered himself sincere in his expression. The Saviour tested him upon his duty to his neighbor, by referring him to those commandments which hang upon the great precept, "Thou shalt love thy neighbor as thyself." He said he had always kept these; and, no doubt, he thought he had. But the Saviour applied the principle upon which they are based, and the man entirely failed to stand the test. He had "great possessions," while the needy were on every hand. If he had possessed the spirit of the law he could not have retained so great possessions—much more than he needed—and have seen his brethren suffer for the necessities of life. See James 2:14-17. He turned away from the Saviour, to whom he came with such earnest inquiry—he turned away, "sorrowful." He did not like the conditions. How could he be a follower of Jesus, who left even the glory of Heaven itself to do good to fallen man? "If any man have not the Spirit of Christ, he is none of his." The simple truth is, that the man, as thousands in his position at the present day, was self-deceived, and the Saviour exposed the deception.

But what bearing has this upon the Sabbath question? None at all. Why did not the Saviour tell him he must keep the Sabbath, if that was a duty to remain in force? And we ask, Why did he not refer to any of the commandments on the first table? Why did he not forbid the worship of idols, or blasphemy, if these precepts were to be continued in force? He did not refer to any of these; and if the fourth commandment is not binding, because not there mentioned, the first, second, and third, are not binding, for the same reason. It will not do to reason thus. The Saviour tested him where his deception was probably the greatest; at least where it could be made evident to all. Other duties and other precepts of the law were not to be disregarded merely because they were not then mentioned.

The same remarks, substantially, will apply to Rom. 13:8-11. Commencing our reading at verse 9 of chapter 12, we find the whole lesson relates to our duties to our fellow-men. But a consideration of these duties, however extended it may be, cannot destroy or render null our obligation to God.

Again, Acts 15 has been subjected to the same process, by opposers of the Sabbath, to make it give negative testimony on that question. It has been asked: If the apostles and elders intended that the gentiles should keep the Sabbath, why did they not mention it in their letter? And we ask further: If it was intended that the gentiles should abstain from blasphemy, why did they not say so? They who raise the objection do not seem to have much if any idea of the scope of this scripture. The controversy was concerning "circumcision and the law of Moses." From this there was a clear and emphatic release. And added to this release were a few cautions upon points wherein those gentiles were especially in danger. But the law of God—the sole and complete rule of moral obligation—was not in dispute, was not considered in the council, and was not included in the letter. Other passages will be considered next week.

"THE law of the Lord is perfect, converting the soul."—Bible.

A CHEERFUL OUTLOOK.

WE believe there is a bright future for the true Christian—for all true Christians. But they will not shout the cry of perfect and complete victory till "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" in other words, until the Lord shall come. For this world, for its blind and reckless multitudes, we see no bright outlook. But a cotemporary has a notice of a book over which it exults in terms almost unmeasured because the author has, to the entire satisfaction of the editor, proved that the triumphs of Christianity are wondrously great in this age, that the world is fast growing better, and that the dismal views of the Adventists are altogether wrong and not in accordance with the facts. This from a San Francisco paper.

From a San Francisco daily we clip the following item:—

"According to the San Francisco *Occident*, the distinguished Horatius Bonar, D. D., who is visiting this country, has, like many others, a very poor opinion of the current religion. He says it is 'an easy-minded religion without self-denial or sacrifice'—'a second-rate religion, in which there is no largeness, no grandeur, no all-constraining love.' 'It is a hollow religion with a fair exterior, but with an aching heart; a religion marked, it may be by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within. It is a feeble religion, lacking the sinews and the bones of harder times, and it is an uncertain religion. All is thus bondage, heaviness, irksomeness. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told on ourselves. It falls short of its mark, for the arm that draws the bow is paralyzed.'"

We might easily fill a small volume of such testimonies from men whose orthodoxy is beyond question. But a slur at the "Adventists" seems to gratify the feelings of a large class, some of whom do not well consider the merits of the question in issue. We invite our critic to study the words of the Saviour in Matt. 7:12-23; 24:3-14; Luke 18:1-8; and 21:25-36. And if he finds it difficult to harmonize these scriptures with his views of the last days of this earth's history he may be aided by considering the third chapter of second Timothy, and the third chapter of second Peter. And to guide him to profitable reflection while reading these scriptures, we suggest a reading further of 1 Thess. 4:13-18, and 5:1-4. And when all these have been well considered, then we ask him to point out any error the Adventists may have made in construing them.

This is a serious matter. We would rather be found painting this world's destiny in dark colors than to be found crying, "Peace and safety," in the last days. Inasmuch as the coming of the Son of man will be as it was in the days of Noah, and many will be saying, "My Lord delayeth his coming," and some even asking scoffingly, "Where is the promise of his coming?" we consider it the safest way to watch the signs of his coming, and to "sound an alarm," as the Lord commands by his prophet. And if some did not give the "Peace and safety" cry, and deride those who preached that His coming is near, we should think we had verily misconstrued the Scriptures on this subject. But there are enough of this class to give us assurance. We pity them, and pray God to open their eyes to their danger before that day shall come upon them as a thief in the night.

DEFECTIVE REASONING.

"Everlasting punishment . . . life eternal—the qualifying words are the same in the original. The *punishment* of the wicked and the *life* of the righteous are alike *everlasting*. If the word used by the sacred writer signifies a limited period in the one case, it signifies the same in the other; so that when it is proved that eternal punishment is *not* endless, it is also proved that there is a limit to the felicity of the righteous. All the finely-spun theories in the world cannot get rid of this result. But in no conceivable way could the unending torment of the incorrigibly wicked be expressed with greater clearness or emphasis than in this sharply drawn antithesis."

The above paragraph is from a lesson comment on Matt. 25:46. The principal defect is this: it makes *punishment* to be synonymous with *torment*. A school-boy ought to know better than to commit such an error as this. *Fine, imprisonment, torture, death*, are all comprised in the word *punishment*. But the word does not designate either, and cannot be synonymous with either. There is no such thing as the "sharply drawn antithesis" which the writer would fain make out. There is no absolute antithesis between *punishment* and *life*. We grant that there is one implied in the text, because the punishment is *death*, which is the antithesis to *life*.

"The wages of sin is death; but the gift of God is eternal life." Instead of the "unending torment" of the wicked being clearly expressed in the text, it is not even hinted, or referred to by implication. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. Death, destruction, will be the punishment of the wicked, and it will be everlasting. This is positively the truth of the Scriptures, because it is plainly stated in many texts which contain neither figures nor symbols. We wish that all who handle the sacred Scriptures would candidly reason, and never wildly assert.

SUNDAY ARGUMENTS.

It is doubtful if there is so much false reasoning uttered on any other subject as on that of the Sunday Sabbath. And it does not decrease—it is rather on the increase. As the advocates of the Sunday are driven from their former grounds of dependence by the current investigation of this question, they catch up new reasons and take new positions even more absurd than the old ones. A notable instance is found in the *American Baptist Flag*, of St. Louis, Missouri. It is in a Sunday-school lesson,—"International Series," of course;—the subject is the feast of tabernacles, and the scripture, Lev. 23:33-44. Our readers know that this feast commenced on the fifteenth day of the seventh month. As usual, the first and last days of the feast were special days, of holy convocation. Comment says, "It began on the Sabbath and ended on the Sabbath." But this is not true. In the sense of a holy convocation or "day of restraint," these days were considered sabbaths, each called "a sabbath," but not "the Sabbath." That title belonged to the seventh day of the week—not to the days of a feast. True, they sometimes occurred on the Sabbath, the seventh day, but it was not the Sabbath on that account. Its claim to that name lay altogether back of these ceremonials. It was made when God made the heavens and the earth.

We must consider the following comment on verse 39, "on the first day shall be a sabbath, and on the eighth day shall be a sabbath," a strange declaration:—"First day, *i. e.*, the Sabbath. This month always began on the Sabbath."

Now it is very well known that the beginning of the month with the Jews was counted from the first appearance of the new moon. The Sunday-school writer catches at the term, "first day," makes it the Sabbath instead of "a sabbath," and then makes the seventh month "always begin on the Sabbath." Now only one step remains to make the argument complete; that is, to prove that the new moon always came on Sunday! If this is not so, then that sabbath day fell on different days of the week, and is not "the Sabbath," but only one of the several sabbaths connected with the Levitical service, each occurring but once a year. Every unprejudiced reader of the Bible knows that this is the truth of the matter. No one not hard pressed would affirm otherwise. But what is the responsibility of those who thus mislead the youth in a school? A temporary triumph over the minds of our fellow-mortals will be but a poor compensation for what they who carelessly handle the word of God will have to meet in the day spoken of in Eccl. 12:13, 14.

SACREDNESS OF THE WORK OF GOD.

THE work which God has intrusted to his servants is of the most sacred character. It is so to preach his truth that men shall be savingly benefited by it. God designs by human instrumentality to make ready a people prepared for the Lord. Those who lead others to Christ, must first be acquainted with him themselves. We cannot teach others to keep the commandments of God, unless we ourselves truly keep them.

We must teach others to die to self; and we cannot do this without setting them the example. We must teach the lessons of temperance, self-denial, and patience; and to do this, we must exemplify these heavenly principles in our own lives. Unless we are thoroughly converted to God, we shall mar his work whenever we touch it. If we do not rule our own spirits, we shall dishonor God. If our tongues are not bridled, we shall show that our religion is vain. If we have not the spirit of sacrifice, we show plainly that we do not participate in the Spirit of Christ, for his was a spirit of infinite sacrifice.

The Son of God came down to our earth to die for man. When he comes the second time, it will be to gather to himself the people who are his true disciples. These

are the persons who are like him in heart and life. It is the truth faithfully preached, and actually exemplified in the life of those who preach it, that is to thus sanctify men. The Son of God kept his Father's commandments. This it was which rendered his life the perfect model for our imitation. We wish to raise up a commandment-keeping people. To do this, we must show from the life of Christ what true commandment-keeping is, and, so far as feeble man can imitate the life of God's dear Son, we must exemplify that life in ourselves.

We are looking for the advent of Christ, and we are teaching the people to look for him. And the apostle says that "every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Our work is to lead our fellow-men to keep the commandments of God, and to look for his Son from Heaven. There can be no more sacred work than this. And we cannot fulfill the trust committed to us without setting ourselves apart for God, both in heart and life. So sacred a work demands that those who engage in it should be indeed men of God. Unless we are such in reality, the truths we preach to others will rise up in the Judgment to condemn ourselves. J. N. A.

PUBLIC PRAYER.

A CORRESPONDENT calls for an article on Public Prayer. He desires, we suppose, some of the evidence that the custom of offering vocal prayer in the public congregation is in itself proper, and that it is sustained by the example and precepts of the sacred writers; for there are some who do not believe in the practice, and hence who offer no prayer to God in their public assemblies.

On the subject of public prayer we think it can be maintained, 1. That there is no testimony in the word of God against the practice. 2. That we have in its favor the example of those whom we can safely follow. 3. That it is enjoined in the Scriptures.

1. There is nothing in the Bible against the practice. How can you say that, says one, when the Saviour says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"? Does the Saviour mean to tell his disciples that every time they prayed they should enter into their closets? Let us look at the context that we may understand the subject of his remarks. Matt. 6:1-6. He is warning his disciples against falling into the vainglorious spirit of the Pharisees. They did their alms before men to be seen of them. The disciples were to do theirs in secret. The Pharisees loved to pray standing in the corners of the streets, that they might be observed by passers by, and gain the applause of the multitude for their great piety. What kind of prayers were these which they offered thus in the streets and market places? Did they pertain to the public worship of God? Not at all. They were their own private devotions. Spiritual pride had led the Pharisees to obtrude upon the public gaze, those acts of religious worship which should have been performed by them in secret before God alone. This was one of their sins; and Christ said they should have no other reward for their flaunting devotions, than the empty applause of their fellow-men, which they so eagerly sought.

Were Christians also to have their private duties? By all means. Alms they were to give; but Christ told them to let it be in a quiet and unostentatious manner. Secret prayer they were to offer to God; but they were to offer it in the privacy of their own closets. The Pharisees had certain hours for their devotions; and they managed, as far as possible, that these hours should find them in some place of public resort, in the synagogue, the thoroughfare, or the market-place; and then they would immediately commence their devotions, apparently all to themselves, but really to be seen of men. Be ye not like these hypocrites, said Christ to his disciples. When you do your alms, don't sound a trumpet before you; when you engage in your private devotions, don't do it in the streets, but in the closet.

The subject then upon which Christ is here speaking is the private worship of God. But God has also instituted public worship; and this is another thing altogether. Now to take the directions which Christ here gives us respecting our private religious duties, and apply them to public worship, of which he was not speaking, is altogether illogical and wrong. And as this is the only passage which can by any one be supposed to forbid public prayer, we consider our first proposition established, that there is nothing in the Scriptures against the practice.

2. We have in its favor the practice of those whose example it is safe for us to follow. On one of the most important and imposing public occasions the world has ever seen, public prayer was offered. When the first temple, the place which God had caused to be prepared to place his name there, was dedicated to its holy use, Solomon, then standing in the counsel of the Most High, and filled with heavenly wisdom, came forth before the assembled hosts of Israel, kneeled down upon his knees, spread forth his hands toward Heaven, and offered unto God a prayer replete with the most beautiful and sublime sentiments. 1 Kings 8:22-54; 2 Chron. 6:12-42. The prayer is recorded in these Scriptures; and it is stated to be what Solomon said, not what he thought. The prayer was an audible one, spoken in the ears of all the people.

Again we have an instance of prayer publicly offered when a company of disciples were together. Acts 4:24-30. That the words recorded in the Scripture here referred to, were uttered as a prayer, is evident from the next verse which says, "And when they had prayed," or, they having prayed, referring evidently to the preceding record of what they had said.

In Acts 20, we have the example of Paul. Having called for the elders of the church of Ephesus to meet him at Miletus, after a solemn interview, as he was about to depart on his way to Jerusalem, to see them no more, he "kneeled down, and prayed with them all." Verse 36.

These instances are sufficient to prove our second proposition, that we have the example of the sacred writers in favor of public prayer.

3. It is enjoined in the Scriptures. Whenever any of the inspired writers give directions how certain acts of public worship shall be performed, it is good evidence that they understood that such acts were to constitute a part of public worship. But Paul does give directions in regard to praying in the public congregation, 1 Cor. 11:4: "Every man praying or prophesying, having his head covered, dishonoreth his head." The prophesying here mentioned, whether it be taken strictly as speaking with the spirit of prophecy, or in the accommodated sense of explaining the prophecies, that is, preaching, was a public act; for Paul further says, 1 Cor. 14:3, "He that prophesieth, speaketh unto men to edification." But the praying was just as public as the prophesying, and was to be done in a similar manner, with the head uncovered; and both were exercises to take place when the disciples were "come together in the church." 1 Cor. 11:18.

Paul further speaks against talking or praying in an unknown tongue, unless there should be one to interpret, 1 Cor. 14; because in that case, the listeners, understanding not what was said, would not be edified. But if all praying is to be done in secret, and consist simply of the silent communing of one's own spirit with God, it might just as well be in an unknown tongue as any other. And the fact that Paul did not desire that prayers should be made in an unknown tongue, because he would have all things done to edification, verse 26, is proof that he speaks of prayers to be made in the place of public meeting where believers and unbelievers come to listen and learn. Verses 22-25.

Again, in 1 Tim. 2:8, we read: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." As Paul spoke by direct inspiration, his "will" (*boulomai*) is equivalent to a command. The force of the word *everywhere*, will be seen when it is considered that the language is probably spoken in opposition to a superstition of the Jews, who held that public prayer could only be offered, properly, in certain places. At first they considered that prayer to be acceptable must be offered in the temple at Jerusalem. This was afterward extended to the whole land of Judea. And after they were scattered among all nations, they built oratories or places of prayer, at which alone they held that public prayer could consistently be made. But Paul sends forth to all his gentle converts, directions that prayers be made everywhere; that the prayers which the Jews thought could be made only in certain places (and these, be it remembered, were public prayers), should be offered up in all places wherever occasion might require.

Prayer is an expression of our dependence upon God. To live without it, is to show that we are trying to live independent of him. It was this spirit which caused the fall of man; it is this which keeps him from returning to God. And where can we more appropriately express our dependence upon God by humble supplication, than when we have come together publicly to worship him? To hold religious meetings without prayer, as some do, is to give them an air of irreligion and impiety, which is nothing less than painful to every truly humble and devout heart. U. S.

5,000 SUBSCRIBERS FOR THE SIGNS OF THE TIMES IN CALIFORNIA.

SHALL WE HAVE THEM?

THIS is a question of no ordinary interest. It is closely related to the present and future prosperity of the cause in this State. It opens a field of labor in which every one can engage, and which may be extended to every part of the State. There is not a city, village, or neighborhood which does not present a missionary field for this work. The providence of God is opening the way before us. There is now a prospect that a school will be started, where the youth can get such an education as will fit them to be workers for the Lord. And circumstances indicate that the time is near at hand when the "Health Retreat" near St. Helena will be fitted up for the treatment of invalids, and, as the Sanitarium in Michigan, become a special point of missionary operations. These things certainly show that the cloud is rising in California, and an effectual door is opening before us for successful labor in this holy cause.

While God by his providence is thus indicating good for us as a people, shall we acknowledge it by walking in the light, and co-operating with angels who are sent to prepare the way? Shall we make such an effort as becomes such a work as ours, and such a time as the present, to place the light before the thousands around us? This work God has committed to his people, not as a task—as a hardship—but as a high privilege. "Ye are the light of the world." The rays of the light of truth are to find their way from them to the dark corners of the land.

The SIGNS OF THE TIMES is the only paper published expressly as a pioneer sheet, for our missionary workers; and there are tens of thousands of families which ought to have its weekly visits, who know nothing of the truth it contains, or even of its being published. We think that 5,000 such families can be found in this State during the next three months. The work need not be confined to any class. All are invited to canvass for our valuable paper.

We suggest the following as a plan:—

1. Let there be an inquiry to learn who, in each church, do not take the paper. If any are too poor to pay for it, let the church assist them, for all should have it. *In no case should the SIGNS which are taken in clubs, for missionary work, be used instead of individual subscriptions.* The paper could not be published at the reduced rates furnished to the clubs, were it not for individual subscriptions at \$2.00 by those who are friends to our work. Every family of Seventh-day Adventists on this coast should subscribe for the SIGNS.

2. Let there be a systematic canvass in every village and neighborhood. Where it is thought proper, gather the names of the people in the vicinity where you live, and have the paper sent for four weeks. This will cost only \$12.50 for one hundred copies. As soon as the first copy is received, commence to visit, and state the object of sending the paper, namely, that they may become acquainted with its contents. Call attention to the various departments of the paper. *Carefully avoid controversy*, as it would be both unpleasant and unprofitable. The second week call again. A friendly call will add greatly to their interest in the paper. At the proper time offer them the paper, with "Geikie's Life of Christ," for \$2.10 for a year. This book will be used this winter as a premium, as it was last winter. Our ministers and colporteurs should all make a specialty of this method. On entering a new field, every one should provide himself with SIGNS sufficient to furnish to those whom he hopes to reach.

3. Send the paper to those who would be interested to read it for one year.

4. Furnish it to the public libraries and reading-rooms throughout the State. But the vigilant missionary work should not be laid aside on account of these efforts; these should be made in addition to that. Much good has been accomplished by the V. M. Societies which could have been done in no other way; and their work should not be dropped, but increased.

We recommend each church to hold a meeting immediately and arrange for the work in its vicinity. Those who live alone, or not in the vicinity of a church, can commence at once. All business can be done through your Tract Society officers. Already we hear tidings of good from those who entered upon their work immediately after camp-meeting. In Sacramento additional names have been signed to the

covenant. Twenty-five have there enlisted under the banner of Prince Immanuel. Next spring a tent-meeting should be held there, and this winter the SIGNS OF THE TIMES should be placed in hundreds of families of interested readers.

We see prosperity before the cause in California if the work be taken hold of with earnest devotion and becoming zeal. The reading matter must prepare the way for the living preacher, and a harvest of souls. God will bless if we will move forward in his providence. Now is the time to move. The cloud is rising, and omens of good are on every hand.

S. N. HASKELL.

LIVING CHRISTIANS AT THE SECOND ADVENT.

We often hear it asserted that it is of no importance to us to know when the advent is near, if we are only prepared for it; as if one could live in the day of God's preparation, amidst the fulfillment of signs in heaven and on earth, and pass the last conflict between truth and error, and the last persecution of the church in the time of trouble such as never was since there was a nation upon the earth, from which all of God's people are to be delivered in connection with the resurrection from the dead, Dan. 12:1, 2, and not be aware that the end is at hand, and yet be a believer in Christ and the Bible! and hence perfectly prepared for what is coming, prepared for the last trial and the final deliverance!

For the benefit of those who entertain such a view, we call their attention to the fact that the experience of the last of the church is clearly foretold in prophecy. In the first place, from the fulfillment of signs in the sun, moon, and stars, they will know that the advent is near, even at the doors. Matt. 24:29-35. Then, the prophetic numbers being unsealed, which were sealed up to the time of the end, a message is heard to the ends of the earth, "Fear God, and give glory to him, for the hour of his Judgment is come," the fall of Babylon is announced, and the final warning is given against the worship of the beast and his image, and the impending day of wrath proclaimed. Rev. 14:6-12. The order of events is foretold, the programme is laid down, the experience of the church is clearly foreshown. What believer in God and his word can pass through all this, and still not be aware that the end is at hand? Who, without the benefit of hearing and heeding the last warning, will be all prepared to be delivered in the day of wrath? The living church, at the second advent, will have passed this, their foretold experience. Can they be believers, who can pass all this and not know it?

Again, the character of the church at the second advent is foretold. They will be distinguished from merely nominal Christians from the fact that they "keep the commandments of God and the faith of Jesus." The fact that under a terrific warning a people are tested out from nominal Christianity, that keep the commandments of God, is proof positive that the others are not keeping them. This separation, effected by the last message, will lead to the last persecution. This persecution will come upon them because they "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17; 13:15. From this they will be delivered, and they will stand with the Lamb upon Mount Zion, because they have his Father's name written in their foreheads, and not the mark of the name of the beast. Rev. 14:1. Here are two distinguishing characteristics.

1. They keep the commandments of God. If any desire to know what commandments are here referred to, the answer is, The very ones on which the Christian world is divided—the ones which are now in agitation among the people. Nothing can be plainer than this. Let those who would obey God keep those commandments of God which are in dispute. There is no dispute about the ceremonial or Jewish law. The contention is on the moral law or ten commandments. These, then, are the commandments. The Sabbath of this law is especially the bone of contention. This, then, is of special importance at the present time. And what is the only safe course? Keep the commandments.

2. The remnant of the church are distinguished from the others by having "the testimony of Jesus Christ." This is defined to be "the spirit of prophecy." Rev. 19:10, compare Rev. 22:9. This is their second characteristic, and the second ground of the final war upon them. Amid the false spirit manifestation of these days, where will the true be found? The answer is, With those who keep the commandments of God. They will certainly be found with the last of the true church.

R. F. COTTELL.

The Missionary.

NO SHEAVES.

'Twas the joyous time of harvest;
The ripe and golden grain
Was bowing 'neath the sickle,
And lading high the wain.
The brown and stalwart reapers
Their glistening sickles swung;
And rosy maids were gleaming
The standing sheaves among.

A maiden, pale and slender,
Came, with the rest, to glean;
Her garb was coarse and homely,
And humble was her mein.
She gleaned among the briers
And stones beside the wall,
Searching for wheat-stalks scattered,
By careless hands let fall.

But when the master saw her,
"Glean here no more," he said;
"For hands like thine there waiteth
Another work instead.
Bring from the bubbling fountain
The water, cool and sweet,
To refresh the thirsty reapers,
And bathe their weary feet."

Then meekly bowed the maiden
Unto the master's will;
And through that day so tedious,
Fulfilled her mission still.
And when the sunset shadows
Were lengthening o'er the plain,
The reapers and the gleaners
Brought back their store of grain.

The maiden's cheeks were flushing;
With weary step and slow
She came, and sighing, whispered,
"No sheaves have I to show."
Then spake the master kindly,
"Thou hast not toiled in vain,
Though in thine arms thou bearest
No sheaves of golden grain."

"Without thee these had fainted
Beneath the burning sun,
Who now return rejoicing
In all their labor done.
Grieve not because thou bringest
Naught from thy toil away;
For, at the hour of reckoning,
Thou shalt receive as they."

Full many are the toilers,
In life's great harvest-field,
Cheering the busy reapers
While they their sickles wield.
Full many, sad, faint-hearted,
Bring, at the close of day,
Nothing, from all their labor,
But weariness, away.

Nothing but sunburnt faces,
Garments besprent and torn,
Hands wounded with the briers,
And weary feet and worn.
Lord of the harvest, comfort
The humble ones, we pray,
Who toil beside the reapers,
Yet bring no sheaves away.

—Heaven Woman's Friend.

TWO MISSIONARIES.

A FEW years ago, two sisters—the daughters of a clergyman—left school at the same time. Both were religious girls, and both, when their school training was over, were eager to devote themselves in a marked way to their Master's service.

The elder whom we shall call Mary, avowed her determination to become a foreign missionary, and chose India as the place where she wished to work.

It was not easy for her to carry out her determination. The Mission Board of the church to which she belonged, objected to sending out unmarried women as missionaries, and was, besides, short of funds. But she would be content with no other work than foreign missionary work, and with no other field than Hindoostan.

Two years went by before she succeeded in her purpose. Most of that time she passed in keeping up a voluminous correspondence on the subject, the delay making her nervous, restless, and, if the truth must be told in plain words, irritable and peevish.

When she received her appointment, two months were spent in preparing her outfit. The third year was nearly over before she reached the station on the Hoogley to which she was sent. Two more years were consumed in studying Hindoostanee, at the end of which time she married a young missionary, and his health failing, was soon afterward sent home by the Mission Board.

Hester, the younger daughter, not having the eager zeal of her sister, attracted little notice and commendation. On returning home from school,

she made herself mistress of the household affairs, and soon relieved her mother of that burden. She gathered the children of the washerwoman, and of two or three other poor families, whose clothes were too ragged for them to go to Sunday-school, into the washerwoman's kitchen twice a week, read them the Scriptures, and taught them to sew, read, and write.

The little class enlarged into an Industrial School, still held in the alley. She visited the children's homes, formed a sewing class for their mothers, used her influence with wealthy friends to obtain work for their fathers, and collected funds to open a reading-room which did much to keep these poor men out of drinking shops at night.

No one ever heard of Hester C.—as a missionary, and she never left her father's house, but into hundreds of wretched, saddened lives, her benignant Christian influence has extended to heal and bless in this life, as well as in the life to come.

It would certainly be prudent for all who in youth are prompted by noble zeal for the mission cause, to consult, first their own fitness, and, second, some one whose experience would be of value.

Far be it from us to discourage the noble work of foreign missions. But we would warn enthusiastic young followers of Christ not to mistake for missionary zeal a longing for romantic adventure. If they sincerely desire to serve their Master, they will be as willing to do it in the back alley, as on the shores of the Hoogley or the Nile.—*Youth's Companion*.

FIFTY DOLLARS OR FIFTY CENTS?

THERE is on the borders of Connecticut a small town which, though weak and feeble, still with the help of the "Home Missionary Society" supported a minister, and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal, and other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer-meeting; but in a pecuniary point of view, he was not considered a valuable acquisition.

It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and to obtain the balance from the Home Missionary Society. In accordance with this custom, one fine morning deacon A—, a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister. The first person he met was the above-mentioned coal carter moving along the road with a load of that material. The deacon considered within himself that it might be worth while to ask him to contribute (seeing that he was a good sort of a person, and every little helps), and so accosted him with, "Good morning, Mr. B—, are you willing to give anything towards the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand headed the list with \$50.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?" The coal-carrier turned and drew himself up to his full height, and with great earnestness replied: "I do not value the gospel at fifty cents a year." This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said: "If that man can give \$50, I can give \$250."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

Reader, it becomes you to consider the question suggested by this incident. "How much do you value the gospel at?" For upon the answer may depend your fate for eternity. If by a whole-souled Christianity you prove that you have consecrated time, influence, money, all that you have and are to the service of the Master, at that dread hour all will be well. But if not, then this question may well startle you. For according to your valuation of the claims of Christ here, will be his valuation of your services there.—*Religious Herald*.

ILL-TIMED MODESTY.

I HAVE known brethren who have trembled at the slightest degree of publicity. They are tender souls, and do not like to be seen. I would not harshly condemn all, for certain minds are quiet and timid, and must be allowed to be good by stealth. But I cannot thus excuse all, for some are blamably deficient in courage. There is a beautiful modesty about them; but I would have them recollect that modesty is not all the virtues, nor can it be a substitute for them. The soldier who was so very modest that he retired before the battle, I have heard say, was shot. And as for Christian people who are so very modest that they get out of the way of everything that is to be done for Christ, I do not know how they will answer for it to their superior Officer at the last.

"Oh but I am naturally timid," says one. It is to you then, that the Lord's word is addressed: "Say to them that are of a fearful heart, Be strong, fear not." I have heard, and I think I have observed, that the bravest men in the hour of danger are timid in the prospect of it. They say that a fire-eater who dashes to the battle is often the man who fails; but he who stands trembling at the first shot, in his inmost soul dreading death, is, nevertheless, the very man to act the hero's part if he is so overpowered by a stern sense of duty that he masters fear and steadily keeps his position with cool, immovable resolve.—*Spurgeon.*

MISSIONARY ZEAL.

AN insider can often say with impunity what, coming from an outsider, would be greatly resented. A Methodist, for example, makes the following criticism on his own denomination:—

Our church has certainly a reputation for numbers, wealth and power; but where do we stand among the churches in our giving? I can give figures in reply. We are No. 9 among the churches in our gifts to Foreign Missions, our average being twenty-five cents a member. Only the Southern Baptist and Evangelical Association give less than we do, save the small body called the Disciples, who are marked nothing. And yet we number more than any six of the denominations that give more than we do. And the difference in our contributions is so great that I look at it with amazement. The Presbyterians give 96 cents a member; Congregationalists, \$1.51; Protestant Episcopal, 53 cents; and Reformed (Dutch) church, \$1.02; and we only 25 cents. "But," says one, "we are doing a great work at home." My friend, we have even a worse record here, for when it comes to the average per member for both Foreign and Home Missions we go a step lower, and only stand No. 10. I have heard it said with emphasis, over and over again by very wise and good men, that the spiritual strength of a church can be largely measured by its missionary zeal. If this is true, where do we stand to-day, spiritually?—*Examiner and Chronicle.*

"YOUR BROTHER IS DOWN THERE."

A LITTLE while back, said the Rev. A. G. Brown, of London, in the course of an address delivered at the Mildmay Conference, "in the East of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a good deal of excitement; and, standing by the brink was a man looking on—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, "Bill, your brother is down there." Oh! you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Oh, sirs, amid the masses of the poor, and the degraded, and the lost, your brother is there! We may fold our arms and say, 'Am I my brother's keeper?' Yes. It is not for us to shirk the responsibility. There lie our brethren, and we shall have to give an account concerning them."—*Christian Herald.*

Put heart in your work, whatever it is. If it be the lowliest, simplest little task, it will be ennobled by your doing it well, and cheerfully, and taking real pleasure in it.

"With good will doing service, as unto God."

Temperance.

NATIONAL PROHIBITION CONFERENCE.

THE National Reform Conference of Prohibitionists was held October 18, 19, in the Central Methodist Episcopal church of the city of New York, holding six sessions. One hundred and seventeen delegates were present, from thirteen States of the Union.

DECLARATION OF PRINCIPLES AND PURPOSES.

Believing that the time has arrived for united action on the part of the several independent and progressive organizations of the country, we earnestly urge all advocates of the abolition of the liquor traffic and of the enfranchisement of woman, to concentrate in determined effort to carry into effect the following declaration of principles and purposes.

I. Governments are instituted for the protection of the governed, and it is the imperative duty of all governments to protect every citizen in the full, free, and uninterrupted enjoyment of all the rights with which God has endowed him.

II. The government whose administration does not secure this equal protection to all its citizens, neglects an imperative duty, and fails to fulfill the end of its creation.

III. The liquor traffic is a gigantic monopoly as well as a gigantic crime. It robs large classes of citizens of their dearest and most sacred rights, lessens the personal security of all classes, interferes with their personal liberty and their pursuit of happiness, deprives untold numbers of families of the comforts and necessities of life, and compels them to drag out a miserable existence in destitution, dishonor, and woe; causes pauperism, insanity, strife, riot, bloodshed and death, wastes resources, destroys capital, robs labor of its just reward, impedes civilization, and threatens the overthrow of our free institutions.

IV. The withholding of the elective franchise on account of sex, in direct violation of the fundamental principles of our government, is disastrous to moral, social, educational, industrial, civil, and political interests; therefore we demand the ballot for woman as an inherent right, and as a potent weapon for securing prohibition.

V. We arraign the administration of the governments of this country, State, and nation, for their flagrant violations of the purposes for which governments were ordained:—

1. In neglecting to protect by law, life and property against the liquor traffic crime.

2. By conspiring with the liquor traffic against the citizen, to deprive him of the rights given him by his Creator.

3. By making Statute league with the liquor traffic, the purpose of which on the part of the government is revenue, on the part of the traffickers money making and immunity in crime.

VI. That relief from this condition of things can come only through a change of the politics that rule, as these politics do not afford protection to life and property, but do grant immunity to crime.

VII. That the greatest obstacle to the suppression of the liquor traffic crime is the political friendship existing between ruling politics and such crime.

VIII. We shall affirm from time to time our convictions, utter our protest, and formulate our purposes on all questions, local, State, and national, which demand the consideration of intelligent voters and citizens of a free government—ever holding that a vote cast for principle is never lost.

IX. That the prohibition of the importation, manufacture, and sale of intoxicating drinks can be accomplished only by an independent political party.

X. That it is the duty of every prohibitionist to give full support to the National Prohibition Party, which has been in existence twelve years, and has on three successive occasions given voice to the many statements expressed in this declaration of principles and purposes.

Letters were read from eminent leaders of thought throughout the country, expressive of interest and co-operation in the objects of the Conference. Among these were Dr. L. W. Samson of the Bible Workers' College, A. Bronson Alcott, Elizabeth Stuart Phelps, Wendell Phillips, Frances E. Willard, Hon. G. T. Stewart, and Governor St. John.

"He that striveth for the mastery is temperate."

CIGARS.

To the world in general a cigar is merely a thickly-rolled packet, having brittle fragments of dry leaves within, and a smooth, silky leaf for its outer wrapper. When it is burnt, and the pleasantly-flavored smoke is inhaled, the habitual smoker claims for it a soothing luxury that quiets the irritable nervous organism, relieves weariness, and entices repose.

Science scouting so superficial a description, examines first the smoke, second the leaf, third the ash. In the smoke is discovered water in a vaporous state, soot (free carbon), carbonic acid, and carbonic oxide, and a vaporous substance condensable into oily nicotine. These are general divisions, which chemists have still further split up, and in so doing have found acetic, formic, buteric, galeric, and propionic acids, prussic acid, creosote and carbolic acid, ammonia, sulphureted hydrogen, pyridine, viridine, picoline, lutidine, collidine, parvoline, corodine, and rubidene. These last are a series of oily bases belonging to the homologs of aniline, first discovered in coal-tar.

Applying chemical tests to the leaves, other chemists have found nicotia, tobacco camphor, or nicotianine (about which not much is known), a bitter extractive matter, gum chlorophyl, malate of lime, sundry albuminoids, malic acid, woody fibre, and various salts. The feathery white ash, which in its cohesion and whiteness is indicative of a good cigar, yields potash, soda and magnesia, lime, phosphoric acid, silica, and chlorine. The ingredients extractable from a poor and cheap cigar would be fearful and wonderful to contemplate. Here is a list from a Parliamentary report on adulteration in tobacco: sugar, alum, lime, flour or meal, rhubarb leaves, saltpetre, fuller's earth, starch, malt commings, chromate of lead, peat moss, molasses, burdock leaves, common salt, endive leaves, lampblack, gum, red dye, a black dye composed of vegetable-red and licorice, scraps of newspaper, cinnamon stick, cabbage leaves, and straw brown paper.—*Sel.*

EMPTY GLASSES.

WINE-GLASSES are suggestive, even if there is nothing in them, and any host of teetotal principles will prefer their room to their company, as Vice-President Wilson certainly did. Many "temperance" anecdotes have been told of that noble man, but we do not recollect having seen this before.

On one occasion he gave a little party at a popular hotel. The table was set with wine-glasses. After a brief period, there being no indication of the glasses being filled, one of the guests, who did not hesitate to moisten his clay whenever opportunity offered, lifted his goblet and said archly:—

"General, why these glasses, if nothing is to fill them?"

Whereupon the General rose at the head of the table, and said, with emotion:—

"Gentlemen, I suppose these glasses were placed on the table after the manner of the house, for I certainly did not order them. Whatever there may be under the roof of this building that will minister to your enjoyment to-night, save intoxicating drinks, you are at liberty to command, and I shall be pleased to respond to the call. At the age of nineteen years, knowing what it was to have a drunken father, I resolved never to use, and never to provide, intoxicating liquors. That pledge I have religiously kept. I cannot depart from it now, even in the privacy of this small, retired gathering. This, gentlemen, is my answer to the suggestion of our friend."

This was the outcome of a frank, honest nature, and the generous response which followed, even from him who started the incident, showed that it was of the kind that one touch "makes the whole world kin."—*Boston Commonwealth.*

In 1834 the members of Congress formed a temperance society, pledging its members to moderation. Wines and beer, and even brandy and water could be moderately used. After nine years the pledge was found to be only a feeder to intemperance, and was changed to total abstinence. The old society, as one of its members said, "died of intemperance, holding the pledge in one hand, and the champagne bottle in the other." For twenty-five years it has been a teetotal society, and it has accomplished an immense amount of good. It has need to add another plank to its platform now, and that is national prohibition.

The Home Circle.

TIRED MOTHERS.

A LITTLE elbow leans upon your knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight!
You do not prize the blessing overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that taught me only good.

And if, some night, when you sit down to rest,
You miss the elbow from your tired knee;
This restless curly head from off your breast;
This lisping tongue that clatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped—
I could not blame you for your heart-ache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I!
But, ah, the dainty pillow next mine own
Is never rumbled by a shining head:
My singing birdling from its nest has flown—
The little boy I used to kiss—is dead.

—Selected.

AN INCIDENT OF REAL LIFE.

SOME seven or eight years ago, while the temperance movement was raging throughout the land, the writer visited a friend in a small town on the line of the C. & P., and nowhere, perhaps, were citizens more earnestly engaged in the work than here. The time of departure having arrived, by accident I met a friend who was traveling in my own direction. We took our seats in the passenger coach, although the train would not leave for a quarter of an hour yet, and our conversation naturally drifted to the engrossing subject of the day. While we were talking, my companion recognized an acquaintance outside.

"Surely that is Mr. M——," he said.

The young man thus designated, at once entered the car. As he approached, I could not but notice his gentlemanly bearing. The pale, intellectual features, composed, certainly, a very prepossessing face. Altogether, the manner, voice, and pleasant smile combined, were such as could not fail to produce a winning effect. He lifted his hat to acknowledge the introduction, and thus revealed the broad, white forehead, half concealed beneath it.

We were as yet the only occupants of the train, and the two gentlemen were soon engaged in the conversation of old-time friendships, while I busied myself with studying the glimpses of life obtained from my dusty car-window; and, in the talk, the young man confidentially informed his friend of his recent marriage to a young lady whom I knew only by reputation as belonging to the best circles of society.

From the drift of their remarks, which I could not but hear, I gathered that the marriage had been a secret one because of the unwillingness of the lady's father.

"This is her picture," he said, with a flush of pardonable pride.

I saw a bright young face, beaming with health, hope, and happiness. The dark, earnest eyes, were full of youthful ambition, while the sensitive mouth was curved with just the faintest touch of hauteur, indicative of her position as the one idolized child of a proud, wealthy family; but, withal, it was a singularly sweet, pure face. Surely hers was a nature capable of intense feeling.

Such, then, was she who had resolutely given her future into this young man's keeping, in opposition to her parents' wishes.

The coaches filled, the whistle sounded. Young M—— sprang out, and, with a parting wave, disappeared in the crowd.

"There is a model young man!" said my com-

panion, with emphasis. Then, perceiving my interest, he related:—

"His father keeps a large hotel here. M—— has been forced to stand behind his father's counter from childhood; he is accustomed to drawing, mixing, and selling intoxicating beverages of every variety (though he is trying to get out of the business), yet he has never drunk a drop in his life!"

"And you have no fears that he ever will do so?"

"Oh, none, I assure you; he is the pure stuff; and I repeat, a model young man—very remarkable; for you must admit that not one in a thousand could occupy his place, and escape its usual consequences."

I agreed with him that he possessed more than the usual stamina allotted to mankind.

"You see, this is why the lady's parents were averse to the union; they did not wish their daughter to unite with the son of a bar-keeper, for they are strong on temperance. Ordinarily, I should commend their course, but in this case I must consider their refusal groundless and obstinate. The lady is estimable, but he is worthy of her."

It was only recently that I heard the following colloquy between two ladies with whom I was visiting:—

"Dreadful about little Johnnie M——, was it not?"

"Yes and hard for his mother, too."

I learned the story. A child, a little more than six years old, was playing in his father's shop, and, coming in the latter's way, was roughly pushed aside into the very jaws of the machinery, which quickly caught him up. As if in extenuation, they added, "*But the man was drunk.*"

It will be readily conjectured that it was he whom I had briefly met a few years ago, and who stood so far above the shadow of reproach in public estimation. I said as much to my narrator.

"Well, it was not known then; but it is the old story. He began tipping a little in secret, till it was found, when he left home, that the habit was irretrievably formed."

"And his wife?" I asked, breathlessly.

"A sad-faced, heart-broken woman, she seems to have lost all energy." In that short sentence I could read the history of a gifted woman's wrecked life—the awakening, the disappointed hopes, the submission to despair. I saw in fancy the sweet face that once looked into mine from the mute card-board, but no more with its eager, expectant flush; the expressive mouth, no longer curved with conscious pride; those beautiful dark eyes, not gazing steadily upward with untroubled light, but weary, listless, and downcast.

Friends, one word of admonition. When you are looking for "model young men," do not hope to find them in the dram-shop, no matter what their verbal expressions or external appearances may indicate.—*Adel Macdonald, in Christian Standard.*

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarreled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in?" and Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? it would be all roughed up again in less than an hour."

"I do wish you would take your great boots off the window-sill!"

"O, don't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little sister Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes when he sat with both hands plunged in his pockets, Bess, with a book or a picture would nestle down beside him, and almost before he knew it one hand would be patting her curls,

while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say:—

"Just try my ottoman, Tom, dear, and see how comfortable it is to the feet;" and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while "the bear" felt a great warm glow at his heart, as he walked away with Bess, and determined to be "gentle as a kitten," for her sake.

WHAT A MOTHER DID.

SOME one who has noticed the influence of wives in promoting the good or evil fortunes of their husbands said: "A man must ask his wife's leave to be rich." We doubt not that a similar observation of the influence of mothers upon their sons would justify the remark: "A man must ask his mother's leave to be great." Years ago a family of four—a father, a mother, and two sons—dwelt in a small house, situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor. A few acres of stony land, a dozen sheep and one cow, supported them. The sheep clothed them, and the cow gave milk, and did the work of a horse in ploughing and harrowing. Corn-bread, milk, and bean-porridge was their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother. She did her work in the house and helped the boys do theirs on the farm. Once, in the dead of the winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from the sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house." Yet every Sabbath the mother and her two sons walked to church. One of these sons became pastor of the church in Franklin, Connecticut, to whom he preached sixteen years. Two generations went from that church to make the world better. The other son also became a minister, and then one of the most successful of college presidents. Hundreds of young men were moulded by him. That heroic Christian woman's name was Deborah Nott. She was the mother of Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., LL. D., President of Union College.

"Honor and shame from no condition rise;
Act well your part—there all the honor lies."

But then a man who has and accepts his mother's aid is more likely to "act well" his part, than one who has it not, or having, refuses to accept it.—*Messiah's Herald.*

DON'T SAY "NO" EASY.

How is it you never go with bad boys, or get into any scrapes?" asked a little fellow of his playmate.

"Oh!" said the other, "that is because I don't say 'no' easy."

We thank the boy for his secret. It is worth a great deal more than a bag of money. I have no doubt, saying "no" as if you did not mean it, has ruined many a boy and girl. When any one tries to coax you to do a wrong thing, say "no" as if you meant "no," and nothing but "no," and no mistake.

When Satan whispers for you to serve him and do wrong, and makes you great promises, as he did to the Lord Jesus in the wilderness, do not say "no" easy, but answer him as Jesus did, "Get thee behind me, Satan." That is a "no" he can understand.

ITEMS OF NEWS.

—Moody and Sankey have commenced revival meetings in Newcastle, England.

—The thermometer in northern Minnesota last week indicated eight degrees below zero.

—There are now 40,000 applications for reduction of rents before the Irish Land Commission.

—In a single year, diamonds to the value of \$17,400,900 have passed through Cape Town post-office.

—The St. Gothard tunnel through the Alps, which has lately been completed, is nine and one-third miles long.

—Last year Ireland was having a famine; this year they are sending cabbages and potatoes to the United States.

—Two hundred and twenty-one towns and cities of Germany are now connected by the subterranean telegraph system.

—The Jews who have fled from the persecutions in Russia and Germany, are coming in large numbers to the United States.

—The gross earnings of all the railroads during the past year were in the aggregate \$615,401,931, against \$529,012,999 in 1879.

—The wheat crop of the United States for 1881 is estimated at about 369,000,000 bushels, and the corn crop at 1,194,000,000 bushels.

—The revenue from internal taxes for the past fiscal year reached \$135,229,902, making a grand total for the last five years of \$602,310,787.

—The Imbecile Asylum at Columbus, Ohio, was destroyed by fire Nov. 18. Over 700 persons were in the building, but all escaped.

—Professor Swift of Rochester University has discovered another comet. This is the seventh that has been discovered since January.

—The small-pox hospital at Snake Hill, N. J., is so overcrowded that the authorities are using tents for the overflow, and new cases are arriving daily.

—All the registered letters in the Hatton Garden, London, post-office were stolen recently. They contained valuables to the amount of about £100,000.

—A dispatch from Constantinople, Nov. 16, says: Five hundred persons are dying daily in Mecca from cholera. The steamers at Djidda refuse to embark returning pilgrims.

—The tunnel under the British Channel is likely to be constructed. The earth has been penetrated about a mile on each side, and indications are favorable for the work.

—Fifteen passengers were injured by the falling of a train through a trestle bridge, near Springfield, Ohio, Nov. 18. The supports of the bridge had been weakened by rains.

—Dr. Cunningham Geikie, author of the "Life and Words of Christ," has resigned the charge which he has long held in Paris, and will assume charge of an Episcopal church in New York.

—Quite heavy rains fell last week throughout the State, doing a great amount of good. In some places the grass has started, and the ground has generally been rendered fit for ploughing.

—The complete annihilation of the village of Elm, Canton of Glarus, Switzerland, appears to be only a question of time and bad weather. The summit of the peak nearest the village is moving.

—The emperor of Japan has decided to create a Parliament, for the purpose of giving his people a constitutional form of government. The Japanese are surpassing the Russians in civilization.

—Dr. Benjamin Franklin Bache, a great grandson of Benjamin Franklin, died at Brooklyn, N. Y., recently, at the age of eighty-four years. He had been an officer in the United States Navy for sixty years.

—The British ship *Edith Lorne* foundered as she was crossing the bar at the mouth of the Columbia river, Nov. 17, and had to be abandoned. The ship was valued at \$70,000, and the cargo of wheat, at \$44,000.

—Suit has been commenced against seven Bowdoin College students, by the father of a student whom they had injured by hazing. Ten thousand dollars damages are asked in each case. Hazing will soon become unpopular.

—To guard against another scarcity of water in New York, the papers of that city are advocating the use of sea water for sprinkling the streets, flushing sewers, etc. The Croton water will then be used merely for household purposes.

—A serious land-slide occurred at Cleveland, Ohio, Nov. 14. The soil of a hill on the south side slid into the valley on Walworth Run, damming the stream, and entailing a loss of \$50,000, with a probability of an increase of damage.

—The truce between the Pacific Roads, and the Pacific Mail Steamship line has been broken by the roads, who propose to put an opposition line on the ocean. If by this means the old mail line is destroyed, the public will not be benefited.

—On the Second Avenue Elevated Railroad in New York, a trial of a compressed air locomotive was recently made, with entire satisfaction. The locomotive is capable of a higher rate of speed, and is free from the objectionable odor, smoke, and noise.

—November 20, two freight-trains collided on the bridge over the Kankakee river at Wilmington Ill., when a thirty-foot span gave way precipitating an engine and twelve cars into the stream. The damage to both train and bridge was quite heavy.

—At the late exposition in Atlanta, Georgia, a remarkable feat was accomplished. At seven o'clock in the evening, the Governors of Georgia, and Connecticut each wore suits of clothes that were made from cotton that was growing in the field at seven the same morning.

—The District Attorney of Monterey County, Cal., has issued a circular notifying all business men in the county that they will be prosecuted if they violate the Sunday law. Two saloon keepers in Salinas have been fined \$10 each for keeping their saloons open on Sunday.

—November 16, an explosion, supposed to have been of dynamite, on the steamer *Severn*, bound from Bristol to Glasgow, carried away a portion of the decks, killed nine persons and severely wounded forty-three others. Four were taken to a hospital. These last were in a dying condition.

—Another accident recently occurred on the Seventh-street railroad in Oakland. As the train was passing Webster street, a ship carpenter, named Turner jumped from the train, and fell under it. Both of his legs were cut off. And yet people will not take warning. Who'll be the next?

—A party of disguised and armed men a few days ago entered the house of a farmer at Castle Island, County Kerry, Ireland, and asked him if he had paid his rent. Upon his answering in the affirmative, they began shooting at him, lodging three bullets in his thigh, and then beat him severely with their guns.

—According to the recent census, British India has a population of 252,541,210. The area of the provinces under British rule is 1,472,854 square miles, making the density of population 171 to the square mile. India's foreign commerce amounts to \$577,000,000 a year in gold, and she has 14,000 miles of telegraph line.

—The International Trades Union Congress, met in Pittsburg last week. Over 400 delegates were present from different parts of the United States and Canada. The object of the meeting is to unite labor unions of all kinds, and also to ask Congress to pass an Act allowing a charter to be granted to a National Trades Union.

—An immense gun has recently been cast at the Scott Iron Works, Reading, Pa. It is twenty-five feet long, and is warranted to throw a shot twelve miles, and force it through a solid mass of wrought iron two feet thick. Those who look for a temporal millennium, doubtless think such instruments as this are designed for playthings.

—Several cases of typhoid fever in New York have been traced to a tomato-canning factory. The workmen are described as sleeping "fifty in one room, over a stable, on unchanged straw on the floor," and as eating the worst kind of food. The factory is on Staten Island, in a marsh, and all the foul refuse collects in a black, stagnant pool near the stable.

—The fishing boat *Pirate*, from San Francisco, embarked with a crew of five on the 16th for a fishing trip to the Farallone islands. Nothing has been heard of her since, but a spar, an oar, and some other articles that have been picked up, have been identified as belonging to her. It is thought that she was swamped in crossing the bar of the Golden Gate.

—Jesse Baldwin, an Ohio farmer, had \$17,000 in U. S. bonds, for which he insisted on receiving gold. When the money was paid to him at the Treasury Department, he put it in a satchel, carried it home, and put it in an old-fashioned safe. As a natural consequence, he was lately robbed of the whole amount, the thieves taking his horses and carriage to assist them in their flight.

—A dispatch from Portland, Oregon, Nov. 15, says: Small-pox is increasing at such a rate in Dayton, Washington Territory, that the Oregon Railway and Navigation Company issued orders this morning stopping trains from running into the place. Passengers and mails will go no further than Walla Walla. More than 100 cases are now in Dayton, and deaths occur at the rate of two per day.

—The authorities of Basle, Switzerland, recently shipped to this country a confirmed criminal and pauper, as a short way to get rid of him. The American Consul protested that the United States does not desire such immigrants, and telegraphed the facts to the proper authorities. The probability is that those who sent the thief here, will have the pleasure of paying his passage back to Switzerland.

—It has been proved that alcohol is shipped every week from the Chicago market to various places in France and Italy where it serves as a basis of wines and brandies, which are exported to the United States under brands which have long been supposed to cover nothing that is not honest in trade. Statistics of the French wine-growing trade show that the United States alone consumes very much more of many brands of wine than is ever produced in the countries from which this wine pretends to come, and the records of our own Custom Houses prove that a very small percentage of these importations are concocted in this country.

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 24, 1881.

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THANKSGIVING DAY.

PRESIDENT ARTHUR, and after him, Governor Perkins, has set apart Thursday, November 24, as a day of public thanksgiving. If ever such an action was appropriate it is peculiarly so at the present time. By an oversight the notice was omitted from our paper last week. We trust it will be observed generally by our churches; not in feasting and "riotous living," but in meeting together to render thanksgiving to Him who is the giver of every good gift. As a people and a nation we are highly favored. It is impossible to reckon up the blessings which are constantly showered upon us. As this paper will reach most of its readers in this State before that day, we think fitting to call attention to that subject.

OLD SOLDIERS' HOME.

It appears that there are not less than ten thousand old soldiers in the State of California. Of these nearly one hundred are in the almshouse of the State. This is a humiliating position to be occupied by those who took their lives in their hands to "go at their country's call," and by whose patriotism, under the blessing of Heaven, we are permitted to enjoy the privileges of freedom and home to-day. "A movement has been inaugurated to provide a Home for all the disabled soldiers of the Pacific Coast." It has been requested that the pastor of each church in the State present this matter to his congregation on Thanksgiving day, and ask every member to give something toward accomplishing this desirable object. It is but an act of justice to provide such a Home before these wounded patriots shall find paupers' graves.

NOT WELL INFORMED.

THE California Christian Advocate contains the following:—

"THE SIGNS OF THE TIMES assures its readers that Seventh-day Adventists have nothing to do with Mr. Harrison, or the 'so-called Holiness Meetings.' We never heard them accused of it. We fully acquit them; they can go out of court."

The Advocate is too hasty in its rulings. It was boastfully announced in the "holiness tent," that all denominations joined in their work, and even "the Seventh-day Adventists claim it as their meeting." At this we demurred. Again, after the regiment of singers had paraded the streets it was remarked by a citizen, that "the Seventh-day Adventists ought to be bound over to keep the peace, and not to disturb the town." We considered that under these circumstances, it was not only a privilege, but a duty to ourselves and to our neighbors, that we disclaim a work, the methods of which we cannot indorse. Our views of Bible sanctification were briefly noticed in our paper of Nov. 3. We advertise in this paper an excellent pamphlet on that subject. In these "holiness meetings," so called, we see much fanaticism, and not a little irreverence. And we have heard the same views of them expressed by such reliable Methodists as Dr. Parkhurst, Prof. Henry Lummis, and the late Gilbert Haven. Mr. Haven was not yet Bishop when we heard him, and his remarks were more guarded than those of the others, but unmistakable in their import.

We would remind the editor of the Advocate that a competent witness will speak what he knows—or what he has some reason, at least, to believe. As for our remarks, we are not accustomed to speak without a reason, though he may not be cognizant of the reason. And now, as he is "in court," and appears to be anxious to testify, will he please to tell the jury what he thinks of Mr. Armstrong's comments on Ex. 16, in his book on the Sabbath, which was published by the Methodist Publishing Houses?

THE Christians of all evangelical denominations in the United States have averaged 21 cents a year from each member for foreign missions for the past ten years. For home missions the average has been 28 cents.

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