

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 OLD YEAR AND THE NEW.

O FLEETING years! though oft the theme
Of poet's song and waking dream.
Still, oft as changing seasons bring
The burden of their offering,
And winter covers hedge and tree
With robes like loving charity;
As oft doth memory linger round
The past, as on enchanted ground.
And muses join to sing the praise,
Or chant the dirge of by-gone days.

If we could know all that has been,
Or, could all scenes of joy or sin,
Which the old year has seen and known
In panoramic views be shown—
What lights and shades of life would be
Depicted in that scenery!
There, side by side with wealth and fame,
And cultured mind, and honored name,
Would be such views of want and sin,
That hearts would ache to look within:
And scenes where love and beauty reign
Be followed close by scenes of pain.

For chimes of merry marriage bells
Have mingled with sad funeral knells;
And those who dreamed earth's joys their own,
Have waked to find earth's hopes have flown;
And aching hearts and empty arms,
To whom the world has lost its charms,
Long for loved voices, though they know
The white lips rest beneath the snow;
And where were peace and joy before
Are homes that will be homes no more;
For life and death, and woe and mirth
Dwell side by side o'er all the earth.

But we will not 'mid shadows dwell
But on the sunshine look as well.
No day so clouded but some light
Has cheered its darkness ere the night:
No life so cheerless but some rays
Of God's love light its darkest days.
And the old year much joy has brought.
And powers unseen much good have wrought.
And some have sought the path of right
Which leads from darkness into light,
Who long had wandered far astray,
And follow now the narrow way.

And all in some way have been blessed,
By many a wayside fount refreshed,
And pleasant memories of the past
Will linger long as life shall last;
And if some crosses have been given,
They serve as stepping stones to Heaven.

Sometimes we mourn in bitterness,
And sadly question, why it is,
That joy is always mixed with pain
And loved ones ne'er will come again.
The troubled spirit finds its rest
In the sweet answer, "God knows best."
For not a sparrow e'er can fall
Without his notice, and through all
His wisdom and his love are shown;
He surely careth for his own.

And now the old year's brightest hours,
Have faded with the summer flowers;
May all its bitterness and woe
Be buried 'neath its winter's snow!
And chastened hearts, tried as by fire,
Rise in new strength, fresh zeal inspire!
Hope bid each doubting thought be gone
And gird the New Year's armor on:
And labor still, for o'er the land
The ripe fields wait the reaper's hand!

And labors past will not suffice
For present duty, when there lies
Within the reach of every one,
Work for the Master to be done.
Some heart to cheer 'mid toil and strife,
Some one to lead to the fount of life,
Some burden to bear for a weak one tried;
And a world to tell that Christ has died.

The work is great, but our strength is sure,
And the hope of reward to those who endure.
Not all can be reapers on life's great plain,
But they can be gleaners of golden grain;
And the life that is richest in deeds of love
Shall be richer far in the home above—

Where we'll bring our sheaves to the Master's feet
When the work he has given is all complete,
When the old years fade from mortal view,
And the years to come are forever new.

—By Sarah E. Clough.

General Articles.

A Happy New Year.

BY MRS. E. G. WHITE.

"I COME, I come, the glad New Year!
O welcome me to your friendship dear;
O give me room by the social hearth,
Where the holy joys of home have birth;
Let me come with love that shall ne'er grow cold,
As comes a friend that is prized of old;
Let me whisper of help from the Lord above
To the toiling heart in its work of love,
And point to the peace and bliss of Heaven,
The crown to the faithful mother given,
Shining with jewels forever fair,
She won to Christ by her holy care."

Another year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God?

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults, to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. The father may give his sons a capital of more worth than gold or lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow-men, and reverence and love for God.

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right.

By their neglect to exercise proper restraint, many parents are creating great unhappiness for their children. The youth who are left to constantly seek for pleasure in amusement or selfish gratification are not happy, and never can be happy while following this course. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let them see that the peace of Christ is ruling in your heart, and that his love pervades your life. Practical religion is the need of the present hour. You cannot teach this to your children unless you possess it yourselves.

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them?

Children, you greet your father and mother with a "Happy New Year," but will you make it a happy year to them? It is in your power to do this. Your conduct, more than everything besides, will make a happy or an unhappy year for your parents. You may cause their hearts to throb with joy or pain. Whatever dishonors your Saviour, whatever causes a stain upon your character, brings anxiety and distress to the heart of godly parents. You cannot give them a happy new year if you live only for self-gratification.

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, "I wish you a happy new year," and then in a few moments speak impatient, fretful words. How many children are ever ready to dispute about trifles, unwilling to make the smallest sacrifice for others. To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace nor joy. Will you not come with penitence and humility to Jesus, that he may cleanse you from the impurity of sin, and fit you for his heavenly kingdom? All who do this will have the happiest new year that they ever experienced. It will bring joy in Heaven and joy on earth.

Many have been seeking some rare gift to bestow upon their friends. Will you not, children, bring to Jesus the gift which he prizes above all others—the gift of your heart? While others at the holiday season adorn themselves to please the eye of their friends, will you not seek the adorning which Heaven values—the ornament of a meek and quiet spirit? If we bring to God the first gift, the value of every other is enhanced; for love makes it not merely a passing compliment, but a precious offering. From the softened heart in which the peace of Christ abides, will flow forth sincere wishes, kindly words and deeds, and worthy, appropriate offerings.

Many are the gifts and greetings that have been exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When it is over, many feel a sense of relief. They have discharged their duty in bestowing presents, and smiles, and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, such a new year is one that angels will be grieved and ashamed to register. It is anything but happy. Friends and relatives bestow a gift of sorrow, a burden of unkindness, that crushes out hope, and makes the grave look desirable.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave his precious life for us. Fathers and mothers, bring to him your children, in the freshness and bloom of youth, and devote them to his service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give him ourselves, a free-will offering. Let us do his will, live for his glory, and he will give us a Happy New Year.

"OFFER the sacrifices of righteousness, and put your trust in the Lord."

Spiritualism a Satanic Delusion.

MATERIALIZATION.

A LONDON paper says that according to prophecy there is soon to be a "perfect avalanche of spirit manifestations, one of the most astonishing interventions, or influxes, the world has ever known."

Mr. J. M. Peebles, in an address at Minstrel Hall, San Francisco, describes his three days' experience with the Eddy Brothers in Vermont. He said that "eight spirits materialized and walked the stage." One of the spirits was weighed on a Fairbanks' scale. "The first time she tipped the beam at eighty-eight pounds, and the second at sixty-five pounds, proving that she can change her material weight at will. The spirits affirmed that within a year or two they would be able to appear as public lecturers, and after the delivery of an oration to vanish from the stage in full view of the audience."

Madame Blavatsky, a Russian lady of high rank, witnessed the materializations at the Eddy performances, and in "fourteen nights saw one hundred and nineteen spirit forms, recognized seven of them, and talked with them in Georgian, Persian, Russian, Tartar, German, English, etc."

Mr. B. L. Ford, of Denver, Colorado, reports in the R. P. Journal the new phenomena witnessed at his hotel. He says:—

"A face appeared. I advanced toward it, and asked for the name, which was given as Gen. Bledsoe. I asked whom he wanted. He replied 'Bill Bright,' a gentleman who was present at the time. Mr. Bright recognized Mr. Bledsoe, and they had a pleasant conversation for ten minutes. The recognition was mutual and positive."

"Following this, nine spirit faces were materialized and seen by all of the persons present. My father came, and I did not recognize him; he gave his name verbally and correct. I asked if it was my father. He replied 'Yes.' I then asked if my mother was present. 'Yes,' and then the curtain parted and I saw her face, talked with her, and knew her as certainly as ever I had in life. She held her face near me and caressed me. She died in Greenville, South Carolina, in July, 1870, at 87 years of age, which is a matter of record in our own family Bible. Mr. Mott gave seven seances here, at which I saw fifty-five spirit faces. . . . We had a glorious time, and a heavenly pentecost. Fathers met their sons, husbands their wives, grandmothers their grandchildren, and knew them as they were known. The grandchildren wept as though their relations had just died. One of our associate Judges met his mother twice, and knew her. They held a long conversation. He told the circle, 'This is certainly my mother,' and then bid her good-bye very much affected."

Mr. J. J. B., of Ohio, is converted to Spiritualism by seeing the materialized form of his wife's father.

"From this phenomenon, we learn that some unseen intelligence was present to collect material and develop the life-like form of the father, as he appeared a short time before his death. That it was his spirit, is very likely, if not altogether certain, from the fact that it succeeded so well in developing a *fac simile* of his person. If it was his spirit, we learn that he was still living in spirit-life, some thirty-eight years after the death of his physical body, and that he came and stood before his daughter and showed himself to her husband, who had never seen his earth-life form before. This wonderful phenomenon has removed all suspicion from my mind with regard to future life. It has settled the question with me that man is positively a spiritual being, destined to live beyond the death of his physical body. If one who left the physical form some thirty-eight years since still lives, why not all? If one can return and materialize so as to be seen, why not others, conditions being equal?"

Robert Dale Owen spoke of the new manifestations as follows:—

"All my former experience in Spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums to detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again, on more than twenty occasions, seen, heard, touched, forms to appearance human and material, and to sense tangible."

MODERN SPIRITUALISM IDENTICAL WITH ANCIENT HEATHENISM.

Floating in the air.—At the house of Dr. Gray, New York City, "Mr. Henry C. Gordon, a medium, was

taken up bodily, and conveyed about the room, without any visible power to support him. . . . He would float about the room in the air for several minutes."—*Three-fold Test*, p. 64.

Iamblichus, on ancient mysteries, says:—

"The inspiration is indicated by the motions of the whole body, and of certain parts of it. . . . the body likewise is seen to be *elevated*, or increased in bulk, or to be borne along sublimely in the air."—*Iam. Dem. Myst.*

Speaking Mediums.—"He (the spirit) sometimes makes some stupid man to speak wisely, etc."—*Idem.*

Divine for Money.—"At Corinth, a certain Chaldean stranger is just now disturbing the whole city with his wonderful replies to questions asked him, and is disclosing the secrets of the Fates to the public for payment."—*Apuleius, Met., lib. 2.*

Mediums mostly Females.—"Those who are preternaturally inspired by the mother of the gods, are women; but the males that are thus inspired are very few in number, and such as are more effeminate."—*Iam. Dem. Myst.*

Fire Test.—"Their energies likewise, are not at all human; for inaccessible places become accessible to those that are divinely inspired. They are thrown into fire, and over rivers, like the priests in Castabalis, without being injured!"—*Idem.*

The Planchette.—They also had in those days a spirit machine (as described by the same authors) which had a circular plate, on which was "skillfully engraved the twenty-four letters of the alphabet;" the pointer, "falling at regular intervals upon single letters, composed heroic verses conformable to the questions asked," etc. This reminds us of the modern "Spiritoscope" invented by Dr. Hare, and the "Planchette." Thus we see that modern Spiritualism is only a revival of the spirit wonders of ancient heathenism, and that the demons are at their old tricks, for their own amusement in deceiving men, and exciting them to behold, wonder, adore, and perish.

Similarity of appearance.—A Platonic philosopher and disciple of Porphyry, of the third century, in his Book of Mysteries gives the following description of spirit mediums as they appeared among the Egyptians, Assyrians, and Chaldeans:—

"Some are agitated throughout the whole body; others in some of their members; others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these. . . . The true cause is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motions and operations, even to consciousness itself."

STRANGE INCONSISTENCIES.

1. They reject the Bible as unworthy of confidence, because they say it is contradictory, and then blindly cling to a system composed of absurdities and contradictions which are beyond all description!

2. They declare the God of the Bible to be unjust, because in his general judgments he destroyed infants, etc. But they exalt the God of nature manifested in various sublimities, "tiny flowers," etc.; forgetting that their god, nature, in the fury of tornadoes, earthquakes, pestilences, and famines, has swept off hundreds of millions of innocent mothers and infants!

3. They teach that "whatever is, is right," and yet condemn in the most unsparing terms those who expose their deceptions!

Let not Spiritualists think they have grounds to complain of unfairness, for our quotations are from many of their best writers and speakers. Many of the utterances were published in their leading papers without protest. They are not the hasty utterances of excited speakers in the heat of debate, but they were coolly written out and published by their own men; We do not rely upon testimony of their enemies, but, "out of their own mouths, they are condemned." "Their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:31.

Spiritualists are very ready to refer to the fall of any one who was professedly a Christian, as a palliation. But there is no parallel in the case. Spiritualists of note openly advocate and practice abominable things, and are fellowshiped by the body, and are known from

year to year as leading writers and speakers. They teach immoralities openly and boldly, with so few exceptions that it must be regarded as general!

4. They ridicule the idea of the Creator raising up again the same particles composing human bodies, after they have been dissolved and scattered, and yet they teach that the soul of man is composed of particles like condensed steam, and that it resurrects itself!

A. J. Davis says:—

"How can one (spirit) extricate itself from the depths of an avalanche where it has been buried? how shall it escape from the mountain of earth and stones? To this question I am impressed to answer that when a human being is overwhelmed by such a catastrophe—is thus fearfully buried, thus crushed to death, as it is termed—the spirit escapes the body and the mass of materials, according to the law of gravitation, to a position above the earth, where the re-organization of the elements can, without obstruction, easily take place."—*Philosophy of Spiritual Intercourse*, pp. 128, 129.

Mr. Davis saw (as a clairvoyant seer) the spirit of a man buried in a well resurrect itself in three hours' time. He says:—

"Particle sought particle, atom sought atom, element sought element, principle sought principle, etc. . . . In due order of progression, I saw developed the perfect development of the head, body, limbs, etc."—*Id. p. 131.*

He describes it as rising up in appearance like "smoke or steam," having evaporated up through twenty feet of earth, a thin, gaseous, steam-like cloud, and then, by a quivering process, it resurrects itself! O blind Credulity!! to what ridiculous shifts art thou driven when opposed to the right way!

5. They warn us against the Bible as if it was fatal to our eternal interest to follow it, and yet admit that we shall all share the progressive spheres after death! If Spiritualism is true, we are just as well off as they at last; but if the Bible view is true, they are lost. They being judges, we have a double assurance. If there be a doubt (which we do not admit), we are on the safe side of that doubt. Let every Bible believer hold on to the sure foundation.

Moral Law Ever the Same.

It is contended, "that the morality of the Old Testament was narrow and bigoted; requiring indeed, the observance of charity to the covenant people, but allowing Israel to hate all others as enemies, and as well expressed in the text, 'Thou shalt love thy neighbor and hate thine enemy.'"

But let it be noticed, that this is no text of Scripture, nor does our Lord so quote it. He does not say it is so written, but, ye have heard it said by them of old time. The first part is God's truth: the second is the devil's addition to it, which Christ clears away and denounces. It were easy to quote multitudes of passages from the Old Testament, commending Israel to show kindness to the stranger, and a whole host of promises, that in them all the families of the earth should be blessed; any one of which would sufficiently refute the foolish notion, that the morality of the Old Testament was geographical, and its charity merely national. But the simple fact, that the most sublime sanction of world-wide benevolence which ever fell even from the lips of Christ himself, was uttered by him as the sum and substance of the teachings of the Old Testament, conclusively confutes this dogma. The Golden Rule was no new discovery, unless its author was mistaken, for he says: "Therefore all things that ye would that men should do to you, do ye even so to them, for this is the law and the prophets." He declares the very basis and foundation of the whole Old Testament religion to be those eternal principles of godliness and charity, which he quotes in the very words of the law: "Then one of them which was a lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." The law and the prophets then taught genuine world-wide benevolence, Christ being witness; and the moral law of the Old Testament is the moral law of the New Testament, if we may believe the Lawgiver.—*Dr. Robert Patterson, in "Fables of Infidelity."*

Another Argument for Sunday Keeping.

I SAY "another," I can hardly call it new, for it is similar to those of the dark ages—a time when the papacy reigned in the height of its glory, and superstition controlled the masses, and pretended miracles, etc., were wrought to sustain the sacredness of the Sunday festival, and "ill luck" and reputed judgments of God followed those who would not keep Sunday. Many yet sit, at least in the border of this darkness, as the following will show:—

Conversing recently with a man upon the Sabbath question he readily admitted that the Bible said the seventh day was the Sabbath, and that it did not call any other day the Sabbath, nor was there any command for any other day, and that if we did just what the Bible said, we would have to keep Saturday. But, says he, "My wife taught me to keep Sunday." She said that I would have no luck hunting on Sunday, and I never could kill a deer on that day, but I have on Saturday; therefore I feel satisfied I ought to keep Sunday and not Saturday! I asked him if his luck should change if he would change. No sir, says he. Why not, says I, it is a poor rule that will not work both ways. To which he could give no answer, but evaded it by saying his forefathers had kept it, and if it was good enough for them it was good enough for him. To which we made answer, If our forefathers were idolaters, as were Abraham's (Josh. 24:2, 14), would we be justified in following their course, especially when it was clearly shown to be contrary to the expressed will of God, as is now shown concerning Sunday-keeping? Then I told him that his luck did not prove anything one way or the other. That others have had as good luck hunting on that day as on any other. But moral duties were not to be decided by such "old wives' fables" (1 Tim. 4:7), but by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. See also Ps. 119:105, 130; Jno. 12:48, etc. But it is thus that men are fast leaving the word of God to ascertain their duty, and conjure up something for an excuse to justify them in doing just as they please. They "love to have it so," and so they "hide their eyes from God's Sabbath" (Eze. 22:26), even under the coverings of the "dark ages."

J. D. RICE.

Lakeport, Cal., Dec. 19, 1881.

A Scientific Frog.

A DISCONTENTED and curious frog, seeing a couple of men sitting under the shadow of a tree by the side of a stream of water, and engaged in conversation, hopped up to the bank, and seated himself before them to learn something from their conversation.

One of them was a scientific quack, and was just now warmly advocating "the developement hypothesis."

"We know nothing of God," said he; "this stream flows on because water runs down hill; the wind blows because nature makes it blow; the sun shines and the plants grow all as the result of law. Who sees any design in it? A man is a fool to believe what he cannot see. What are we men? Only higher developments of some lower animals, such as fishes and frogs!"

And then the men departed. Thenceforth the frog was a philosopher. He held up his head with pride, and endeavored to hop only on his hind legs. He was not particularly proud of his ancestry, but entertained great expectations of his numerous family of pollywogs.

One of them at least he hoped would develop into a little man.

After this he determined to travel and enrich his mind by observation. The first place he visited was a saw-mill, of which he had often heard his father speak. He seated himself upon a log with his back toward a large revolving saw, and began to soliloquize.

"Now, the saw-mill," said he, "my father told me, was designed by a higher power for the purpose of making boards. Nonsense! There is no such thing as design. The mill made itself. It was developed by nature and law. How foolish to believe in what you cannot see!"

In the meantime the miller let on the water, and the log began to glide smoothly and the saw to revolve; and while the frog was absorbed in meditation the saw reached him, and, presto! he was cut asunder, and that was the end of his travels and philosophy.

MORAL: It is not well for frogs or men to know too much, for excess of knowledge and stupidity are sometimes the same thing.—*Dr. E. O. Haven.*

The Sillier the Better.

THE Chicago *Advance* discoursing on novel reading, says:—

An investigation at one of the circulating libraries recently revealed some significant facts. There were three thousand volumes in the library, and they were all fiction. Not a sign of anything else! "A book of any other character would be so much dead loss," was the remark of the Librarian. "I must buy the books that people read or I could not live."

"And what are the books that people read?"

"Oh! Mrs. Southworth's, Miss Fleming's, Mary J. Holmes' Miss Braddon's, etc. Mrs. Southworth's are the most popular. I have two full sets of them, and could easily use three. They are always out."

"What about Macdonald, George Elliot, Dickens, Thackeray, Black, Hawthorne, etc.?"

"I keep them, of course. I have to, for they are sometimes called for, and by a class of customers that I like to oblige. But I make no profit on them. The sillier a story is the more eagerly it is caught up and read."

"Are your customers mostly young people?"

"No. There are as many middle-aged and old men and women as there are young people, and the silliest novels are as eagerly read by the old as by the young."

"Do you notice in your regular customers—those you have had for years—any improvement in literary taste? Do they call for a higher class of reading than they did five or ten years ago?"

"Very seldom indeed. Those who liked the lower class sixteen years ago, like it still."

Walking with God.

THERE must be purity of heart if there is to be the vision of God here. If the eye be evil, the light will be intolerable and full of darkness. Muddy water gives no clear reflection, nor does a tarnished mirror flash back the sunlight, and we cannot set the Lord before our face, nor cherish the vivid consciousness of his presence, unless we keep our hearts clear from taint and our lives pure. That is an awful power which men have of forgetting God by simple indulgence in evil. They cannot hide themselves from him, but they can hide him from themselves, and while walking in a world that is all ablaze with the tokens of the present God, see none of the majesty of the glory of which heaven and earth are full.

Nor does it need any very marked indulgence in evil to come to this condition of insensibility. We have only to be indifferent, and we lose the vision. We have but to cease to desire it, and it passes. We have but to give ourselves to present cares and joys and to find our portion in this life, and we may secure almost an entire immunity from any troublesome thoughts about him. It is very easy to hustle the sense of his presence out of our minds. It is very hard to keep it in. Anything is big enough to hide out God from us, as a sixpence held close to the eye will blot the sun from the heaven for us.—*A. Maclaren.*

Only "Half a Point."

A GENTLEMAN crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker-on, "when only half a point is so much thought of." "Ah, half a point in many places might bring us directly on the rock," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at one bound, but goes up one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

A Homely Woman's Charm.

GIRLS who think that it is necessary to be beautiful in order to be attractive, should get bravely over that notion. A young woman's plainness—which, by the way, saves her from a great many annoyances and dangers—need detract nothing from her loveliness, if only her disposition is amiable, her mind cultured, her heart kind and pure.

The story is told of a famous lady who once reigned in Paris society, that she was so very homely that her mother said one day, "My poor child, you are too ugly for any one to ever fall in love with you."

From this time, Madame de Circourt began to be very kind to the pauper children of the village, the servants of the household, even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This good will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interest in others made her, it is said, perfectly irresistible. Her life furnishes a valuable lesson.

"THE WORLD OWES ME A LIVING."—The world owes you a living, does it? Then I will tell you what I would do. I would go to work and collect the debt as soon as possible, before it gets outlawed. I have noticed that it makes very little difference how much men owe me, if I do not attend closely to the business of collecting. There are men who owe me enough to make me richer than I have any prospect of being, but the trouble is they do not seem likely to pay; and I am of the opinion that the world is very much like them in this respect.

I will tell you what I would do, if I thought the world owed me a living. I would get me a hoe, and go out somewhere, where I could get a chance at the world, and commence to dig, and drop in a few seeds here and there, as I had opportunity; and I think if the world really owed me a living, by sticking close to it with my hoe, I could collect the debt in the course of the season. This seems the readiest way I can think of to collect what the world owes. The fact is, there are so many creditors of this kind who claim that the world owes them a living, that some of them will lose their debts as sure as fate, if they do not begin early and work hard to collect their claims. The world is no doubt able to pay, provided it can have time. It generally takes the world about six months to get around, after the claims are presented and vigorously hoed in; but the man who delays and dallies about the matter, will find that, while the world may owe him a living, other people will have collected their claims before him, and there will be nothing left when he comes.

"The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing."—*The Safeguard.*

SAID a very old man, "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning and find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to a calm and peaceful life. It is better and wiser to cultivate that spirit than to be continually complaining of things as they are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more. At least, do not make yourself and others unhappy by your ingratitude and complaints.

EVIDENCE OF WEAKNESS.—The minister's remark that he always shouted loudest when he had the least to say, was illustrative of much that we see in life—outside the ministry as well as in it. The consciousness of weakness and inefficiency produces in men a kind of frenzy that expends itself in explosives. The ruder people esteem it as a sign of greatness, but more thoughtful observers know better. The still, small voice is often the strongest—the one that has most of God in it.

CHRISTIANITY is not a thing to be put on or off at pleasure. It is part of the life of a man—the good in him developed—and this it takes time to do; it is growth. We may be enamored with it momentarily; it is not enough; it must be made the controlling principle of life.

Why Observe Sunday?

(From the *Yolo Mail*.)

WHY observe the Fourth of July? or Washington's birthday? There is no command to do so in the Constitution or laws of the United States, or of any of the undivided States, and consequently there is no legal obligation on any citizen to observe either day. Yet they are generally observed throughout our country. And why? Plainly because of the love of country common to our people which attaches itself to its natal day as well as to the natal day of its greatest citizens—the father of our country.

Why observe Sunday? There is no command either in the Old Testament or the New so to do. Yet it has been the uniform practice of the church and of Christian people everywhere from the first century to observe it. And why? Because the astounding fact of rising from the dead by Jesus Christ was believed to have happened on that day—the first day of the week. And hence it was more natural for all who believed that fact, to honor that day, than it was for them to honor the day of his birth, that is, Christmas. And that observance has been kept up for eighteen centuries wherever Christianity has followers throughout the known world. The Christian term for the day, is the Lord's day, and not Sunday. It is a volunteer observance, and not a compulsory or obligatory one, in the universal Christian world, as in the case of Christmas, and just like the fourth of July or Washington's birthday. And for the same reason. All who are true patriots will honor these great American days without constraint or compulsion. And all who are sincere Christian believers will honor the Lord's day because of their faith in the resurrection, and need no Scripture command or legal obligation to constrain them so to do. Any other observance would be a mere outward formality, without merit or without benefit to anybody. To call Sunday the Sabbath, and thereby try to import into Christianity the legal obligation of the old Hebrews to observe the seventh day, or Saturday, as of divine command, is not only a proceeding wholly illogical, but wholly unhistorical, unscriptural, and unreasonable also.

The seventh day was the Jewish day of rest or the Sabbath, and was observed by converted Christian Jews, just the same as, and together with the Lord's day, for three hundred years or down to the reign of Constantine in the fourth century. Gentile converts, however, observed only the Lord's day. But neither of these two classes ever observed Sunday because of any legal or scriptural obligation, but only in honor of the day as that of Christ's resurrection and the great fact of immortality brought to light to them in that way. Saint Paul expressly condemns the intolerance of the Jewish converts who wanted the Gentiles to keep their Sabbaths and other national observances, peculiar to the Jews, and approves that while "one man esteemeth one day above another, another esteemeth every day alike" and is right in so doing. The theory that the observance of the Lord's day is obligatory on Christians, just as the Sabbath, (that is, our Saturday), was on the Jews, is of modern growth and of narrow extent, and is quite as unauthorized as would be the general adoption by the Christians now, of the old Jewish Sabbath, which, like circumcision and other national observances, formed a part of the customs and laws of that peculiar people. The truth is, the moment such observance becomes a matter of law, rather than of choice, from that moment it ceases to be the evidence of Christian faith or feeling, in which it first had its origin, and becomes wholly devoid of patriotic merit or Christian virtue.

The Presbyterian divines at Westminster, who undertook to make the observance of what they called the Sabbath, a part of the moral law and so obligatory upon the whole world, not only ignored the voice of the entire Christian church, ancient and modern, Catholic, Protestant, Greek, and Oriental, but condemned thereby even the very Scriptures, which they declared the sole foundation of their faith. At the time of the Protestant Reformation in the sixteenth century, its leaders declared Sunday no more obligatory or sacred than any other day, including such men as Luther, Calvin, Melanethon, Erasmus, and also Grotius. In the English church the same views were held by Cranmer, Tyndale, Knox, Barrow, Warburton, Baxter, Taylor, Whately, Paley, Bunyan, Milton, and many others. There is really no permanent authority in

the entire range of Christian history, that upholds any other view, except the Westminster Assembly of Divines and their followers. So long as the church was kept free from the State, no attempt was made to legislate in favor of Sunday, but when these were united, then the law of the State became supreme, and the obligation was simply a State obligation, not a scriptural one, or one originating in the primitive church.

The first legislation of the kind began in the days of Constantine. He was a man of blood and of policy, the most infamous, as shown in the murder of his own wife, his own son, and his father-in-law. He issued his edict in the year 321, and it reads as follows:—

"Let all judges and people of the towns rest, and all the various trades be suspended on the venerable day of the sun. Those who live in the country, however, may freely and without fault attend to the cultivation of the fields, lest with the loss of favorable opportunity, the commodities offered by divine providence be destroyed."

The wording of the above imperial decree shows that Constantine recognized the need of rest as the basis of his legislation, and not at all as the Christian origin of the day. And that is the ground on which our modern legislatures put it, just as Moses did the Sabbath. On this ground it is a legitimate exercise of legislative power in the interests of the people, and has nothing whatever to do with its Christian origin or the faith that has kept up its observance as a Christian festival of free-will rejoicing for eighteen centuries. As a day of rest and freedom from work all can take part in its enjoyment and recognize gratefully the provision that not only sets apart one day in seven for repose, but forbids ordinary work to be done on that day and enforces the rule by appropriate penalties.

In order to afford our readers a correct understanding of the state of the Sunday controversy we must copy something from the secular press; for all papers have something to say about the Sunday laws now. The above from the *Yolo Mail* is one of the best articles we have seen, notwithstanding the evident errors into which the writer has fallen. We will notice a few.

1. It is not a historical fact that the first day of the week was kept by any class of Christians in the first three centuries. It is so often asserted (though without any proof) that it is quite easy to inbibe the idea that such is the fact.

2. The Sunday was never called "the Lord's day" in the New Testament. The Lord made the seventh day the Sabbath in the act of resting upon it from the work of creation. It was the Lord's own rest day, even as the work of creation was his. He always claimed the seventh day as his—"the holy of the Lord," "My holy day,"—but he never put forth a like claim to the first day. When specified in the New Testament it is always called "the first day of the week"—nothing more.

3. Gentile converts did not keep the first day of the week any more sacredly than they kept the sixth day of the week. Religious meetings were early held on both these days in honor of the crucifixion and of the resurrection. In process of time the precedence was given to the first day, as precedence was given to the Roman church over all other churches. So far as any sacredness was attached to the first day of the week it was of Roman origin—not at first as the Lord's day, but as "the venerable day of the sun." As a matter of policy it was adopted from the heathen by the Bishops of Rome, and soon supplanted the Sabbath of the Lord in that church.

4. Rom. 14 does not refer to the weekly Sabbath, as we have shown in a recent examination of this chapter.

5. It is a manifest error to class the seventh-day Sabbath with "circumcision and other national observances." The Sabbath was entirely separate from observances peculiar to the Jews; it was placed in the decalogue as part of the moral law, and the only reason of the institution and obligation was that of God's work and resting at

the time of the creation. Jewish sabbaths, of which there were a number, were typical; the weekly Sabbath was commemorative. It belonged to Jehovah as his rest day (Sabbath day) from the beginning.

6. The Sabbath was not, in the Pentateuch, placed on the ground of man's need of rest. It was a memorial of the work of creation; a reminder of the all-important truth that there is a God of infinite power, to whom all creatures are indebted for "life and breath and all things." It was in this light that the Lord presented it both through Moses and the later prophets. In Ex. 31:17 the Lord himself said of the seventh-day Sabbath:—

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

And in Eze. 20:20 the Lord said:—

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." See also verse 12.

The clergy of the present time, by placing Sabbath obligation upon the basis of our need of rest, are secularizing the institution and obliterating it as a Bible institution—as the holy of the Lord. This is the direct and unavoidable result of turning away from the Sabbath of the decalogue, and of choosing a day in its stead which God never enjoined in his word, for the observance of which no Scriptural reason can be given. In the absence of any divine requirement, a reason is invented which is most likely to meet with popular favor. And this is the surest method possible to make the religion of the day a popular worldly religion. It is fast descending to that.

This article of the *Mail* contains many truths, to one of which we wish to call particular attention, namely: "So long as the church was kept free from the State, no attempt was made to legislate in favor of Sunday." One of the most prominent steps in the work of secularizing the church, or in uniting church and State, was the enforcing, as a church festival, the heathen "day of the sun." The American people might learn a lesson from this, but they will not. Too many of the religious of the present day love the praise of man more than the praise of God. Too many professed Christians would rather follow in the easy wake of popular error than to bear the cross of an unpopular truth, even though that truth is plainly written in God's word.

"It is time for thee, Lord, to work; for they have made void thy law." [EDITOR SIGNS.]

Accepting the Cross.

"MOTHER," said a young son, after listening as the singers repeated with apparent fervor the beautiful words:—

"Nearer, my God to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer my God, to thee,
Nearer to thee."

"I do not think people realize what they are doing when they are singing the prayer in that hymn; and they ought to be careful not to pray what they would not be willing God should answer by taking them at their word. Now I don't think many people want to be drawn nearer to God by crosses."

His mother explained that Christians who love God supremely, desire to be drawn nearer him, even though they bear the consecrated cross for his sake. "Jesus said, 'Take up thy cross and follow me.'"

"Yes, but mother," said the little fellow, "they don't know what the cross may be, or how hard it may be to bear it;" and to make the argument more suggestive he added: "suppose it should be your cross to have me grow up a very bad, wicked man, would it draw you nearer to God? would you love him better?"

The mother, knowing her boy understood something of her deep anxiety for his early consecration to God, was struck with quick conviction of her own utter weakness; and with a secret prayer to the unfailing Source of strength to be able to endure what He might see fit to allow her to endure for his sake, tried, with tears, to exhort her dear boy to early give his heart into the kind keeping of the great Shepherd of our souls, that they might both be drawn nearer the bleeding side of the Redeemer, by living faith, and not wait for the chastening of his rod.

O, how often have all of us who are Christians, after being uplifted into the spirit of consecration expressed by the author of the hymn referred to, and having felt that we were privileged to enter the secret places of the Most High, been brought to realize the application of the words by some sudden and unexpected cross—some giving up or breaking down of cherished idols, unseen until revealed by his Spirit in answer to prayer. God help us in our prayers and singing to feel that it is for Him to choose our cross for us.

I am reminded of a time when unexpectedly prostrated by severe illness, among strangers, under trying circumstances, an aged brother used often to come of a morning, and after the usual salutations and inquiries, say: "Well, Mary, who is to choose your cross to-day? Remember if you choose it, you must bear it alone; but if God chooses it for you, Christ will help you bear it; so it will be easier for you if you let him choose." I did realize the difference between taking up an unnecessary care and making it a cross, or with a sense of my dependence passively lying back in the arms of Him who governs the universe, knowing that it was my Father whose hand chastened, that he was abundantly able to care for me, and that no unnecessary burden should be laid upon the child who trusted in his strength and love. Then it was I came to see that he was testing the love I bare for him, and that "underneath were the Everlasting Arms."

There is a law of compensation connected with the love of Christ. Those who "endure as seeing him who is invisible," have an experience of rainbow light and beauty upon the path to heaven; and the heart leaps with joy as it sings:—

"I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain;
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string."
—M. A. Hamlin, in *Messiah's Herald*.

The Sabbath-School.

Comments on Lesson for January 14.

THE subject of this lesson is the man who fell among thieves, while on his way from Jerusalem to Jericho. The following comments on different passages we take from Dr. Clarke:—

A lawyer—Νομικος, a teacher of the law. What is called *lawyer* in the common translation, conveys a wrong idea to most readers: my old MS. renders the word in the same way I have done. These teachers of the law were the same as the Scribes, or what Dr. Wotton calls letter-men, whom he supposes to be the same as the *Karaites*, a sect of the Jews who rejected all the traditions of the elders, and admitted nothing but the written word. See Wotton's *Mishna*, vol. i. p. 78. These are allowed to have kept more closely to the spiritual meaning of the law and prophets than the Pharisees did.

Verse 29. *Willing to justify himself*—Wishing to make it appear that he was a righteous man, and that consequently he was in the straight road to the kingdom of God, said, Who is my neighbor? Supposing our Lord would have at once answered, "Every Jew is to be considered as such, and the Jews only." Now as he imagined he had never been deficient in his conduct to any person of his own nation, he thought he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbor*, as may be seen from Lev. 29:15-18. But our Lord shows here, that the acts of kindness which a man is bound to perform to his neighbor when in distress, he should perform to *any* person, of whatever nation, religion, or kindred, whom he finds in necessity. As the word *πλησιον* signifies one who is near, this very circumstance makes any person our

neighbor, whom we know; and if in distress, an object of our most compassionate regards. If a man came from the most distant part of the earth, the moment he is near you, he has a claim upon your mercy and kindness, as you would have on his, were your dwelling-place transferred to his native country. It is evident that our Lord uses the word *πλησιον* (very properly translated neighbor, from *nae* or *naer*, near, and *buer*, to dwell) in its plain, literal sense. Any person whom you know, who dwells hard by, or who passes near you, is your neighbor while within your reach.

Verse 30. *And Jesus answering*—Rather, Then Jesus took him up. This I believe to be the meaning of the word *ὑπολαβων*, he threw out a challenge, and our Lord took him up on his own ground.

A certain man went down from Jerusalem—Or, *A certain man of Jerusalem went down to Jericho*. This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho.

Fell among thieves—At this time the whole land of Judea was much infested with hordes of banditti, and it is not unlikely that many robberies might have been committed on that very road to which our Lord refers.

Verses 31 and 32. *Priest and Levite* are mentioned here, partly because they were the most frequent travelers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succor and comfort; and their inhuman conduct here was a flat breach of the law. Deut. 22:1-4.

Verse 35. *Two pence*—*Two denarii*, about fifteen pence, English; and which probably, were at that time of ten times more value there, than so much is with us now.

Verse 36. *Which—was neighbor*—which fulfilled the duty which one neighbor owes to another?

Verse 37. *He that showed mercy*—Or, so much mercy. His prejudice would not permit him to name the Samaritan, yet his conscience obliged him to acknowledge that he was the only righteous person of the three.

Go, and do thou likewise—Be even to thy enemy in distress as kind, humane, and merciful as this Samaritan was. As the distress was on the part of a Jew, and the relief was afforded by a Samaritan, the lawyer, to be consistent with the decision he had already given, must feel the force of our Lord's inference, that it was his duty to act to any person, of whatever nation or religion he might be, as this Samaritan had acted towards his countryman. It is very likely that what our Lord relates here was a real matter of fact, and not a parable; otherwise the captious lawyer might have objected that no such case had ever existed; and that any inference drawn from it was only begging the question; but as he was in all probability, in possession of the fact himself, he was forced to acknowledge the propriety of our Lord's inference and advice.

Vague Teaching.

It is from neglecting to study that there is so much of vague teaching. Vagueness consists in a sort of general, indeterminate way of speaking, which has no apparent object. Every sentence in itself is simple and easily understood, but we cannot discover what the teacher would be at. What he says is all pious, and in its own way useful enough, but it is totally destitute of point. He makes no progress. His last remarks might have been as appropriate at the beginning of the lesson as at the close; they have no special reference to the subject in hand, and little application to the particular class to whom they are addressed. The law and the gospel, addresses to saints and sinners, are intermingled without order; and it is evident at every stage of the lesson, that the teacher has never grappled with the truth which his subject illustrates, or understood in what way it was calculated to benefit his hearers.

The cure for this error is to master the lesson, and have a distinct object to gain in teaching it. Though a person should understand his lesson, yet, if he does not concentrate his information about it upon a point, he merely lays his knowledge at the door of the mind, and is not likely to effect an entrance. The seal cannot be more distinct than the stamp. We cannot communicate

views more distinct than we ourselves possess. A sailor never speaks vaguely about the different parts of a ship, nor a tradesman about his handicraft. If we knew the Bible as intimately as they know their professions, we should hear less of vague teaching. Persons are vague only in speaking of what they do not clearly understand.

Another error, the result of want of preparation or misdirected study, is superficiality. Superficiality sometimes passes current as good teaching, under the name of simplicity. In this simple mode of instruction, mental effort on the part of teachers or scholars is not thought of. The plan of teaching is to take every sentence as it stands in the Bible, and treat it as if it stood alone, and the lesson had no general subject; and the matter of the teaching is an occasional explanatory remark, with a few passing reflections. Thus we have seen the second chapter of Luke's Gospel taught in this way: What does the angel's appearing to the shepherds teach us? That we should not despise the poor. What does the song of the angels teach us? To glorify God for our salvation. What does the conduct of the shepherds in coming with haste teach us? To obey the commandments of God. What do we learn from the shepherds making known the saying? To make known the coming of our Lord. No attempt was made to give the children a true conception of the grace of our Lord in becoming man, or to awaken their hearts to the lofty strain of the angels' jubilee song.

This mode of teaching sometimes degenerates into a mere play of words, as in this passage, "God is just." What is God? He is just. Who is just? God. And so the sentence is ended. But the child has not made one step in religious knowledge by the questions, for he remains as ignorant as before of the quality of justice. Or let the sentence be, "Except ye repent, ye shall all likewise perish." The questions asked are, What are we to do? To repent. Who are to repent? All. Why are we to repent? Lest we perish. It is obvious that our first business ought rather to be, to explain fully what repentance is, and that then we should press on our scholars the duty of repentance. The simple questions noted above suggest very little to their minds.—*Inglis*.

The Teacher's Duty.

A TEACHER has a duty not only to be at Sabbath-school himself, but to see that his scholars are there. It is a comparatively easy matter to take care of scholars who want to be taken care of. The real trouble is in attending to those who don't want any attention. A young man applied to a Boston merchant for a situation as salesman. "Can you sell goods to a customer?" asked the merchant. "I think I could sell to any man who wanted to buy," was the young man's answer. "Oh, that's nothing to the purpose!" said the merchant. "Any fool can sell to a man who does want to buy. I want clerks who can sell to the men who don't want to buy." It is still true that "the children of this world are in their generation wiser than the children of light." There is a thought worthy of attention in that Boston merchant's idea of a good salesman. The angels had to "lay hold" on Lot, to induce him to leave Sodom, when he was inclined to stay there at the risk of the city's doom. And many a teacher has to do a similar work for scholars who would sooner be in Sodom than in Sabbath-school.—*S. S. Times*.

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New Year's Greeting.

WE cordially wish all our readers a Happy New Year—a happy year throughout. Instead of making any extended remarks upon the occasion we invite special attention to the article on the first page of this number, by Mrs. E. G. White. May all have grace to heed it, not only when the year is new, but even unto "Gray December." Such words of counsel will never grow old.

We hope to form acquaintance with thousands of new readers of the SIGNS in 1882.

Progress of the Religious-Amendmentists.

SOME years ago we had the privilege of attending an annual meeting of the National Association which has for its object a Religious Amendment to the Constitution of the United States. In the opening address the President, after speaking of the fourth article of the Constitution, said:—

"The first amendment in the Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. We have not proposed to change these. We deem them essential, in connection with the amendment we ask, to the preservation of religious liberty—an effective guard against a union of church and State."

At that time we did all in our power to impress upon the minds of the advocates of the Religious Amendment the impossibility of preserving the fourth Article and the first Amendment of the Constitution, and at the same time carrying into effect the Amendment for which they ask. Their "platform" demands that "all Christian laws, usages, and institutions" be placed upon "an undeniable legal basis in the fundamental law of the land." An amendment covering all this would require appropriate legislation to make it operative; that is, Congress would have to make laws enforcing "all Christian usages, laws, and institutions." If anybody can tell us how this may be done while the first Amendment of the Constitution remains in force, they will be welcome to our columns for that purpose. The *Christian Statesman*, the organ of that Association, speaking of certain members of Congress who traveled on Sunday, said that no one would be permitted to hold any office who thus violates the "Christian Sabbath," if the Amendment is adopted for which they are working. This would be directly contrary to the fourth Article of the Constitution. Radical changes must be made in the Constitution as it now stands to accomplish the object they have in view. Notwithstanding this, notwithstanding the reverence felt for the Constitution, and the long-standing fear of a union of church and State, the Sunday sentiment is growing so fast that we expect all will be sacrificed in its behalf.

As an indication of the progress in this direction we notice an article in the *Christian Statesman* by Dr. Milligan, an earnest advocate of the Religious Amendment, in which he openly repudiates the first Amendment. The reader may be surprised to learn the ground on which he bases his plea. It is this: Guiteau, the assassin, claims that he was inspired to kill the President; of course it was a religious act; and being a religious act, no one has authority, under the present Constitution, to restrain him from the performance of it! Incredible as it may seem, we state the truth. These are his words:—

"I believe that under a strict construction of the Constitution of the United States he cannot be punished. The law that would punish his act would prevent the free exercise of his religion. This is really his plea, and to this moment he justifies his act as a religious obligation which he owed to God and his country. I do not justify the Constitution nor the deed committed by the assassin; but if the doctrine of the Constitution be correct his act cannot be condemned. No government has a right to authorize a false religion or to guarantee to its subjects the right to dishonor God or violate his law under the name of religion. Government has no right to punish a man for his belief, but it has a right and it is its duty to restrain his acts whenever they violate either the first or second table of the moral law of God. Until this government defines in its Constitution what is religion, in the understanding of this nation, the polygamy and the blood atonement of the Mormons, the licentiousness of the Oneida Community, and every other wild extravagance, even to the solemn murder of

the best of Presidents, will be practiced in its sacred name. Guiteau richly deserves to die, but the Constitution which educated him to believe that he might murder the President under the delusion that it was an act of religion which could not be punished, needs to be amended."

No man of education and study could possibly utter such absurdities unless he was bewildered by the influence of a hobby. All the "cranks" are not on Guiteau's side. But our object is to call attention to the rapid strides which are being made toward a union of church and State. That which was disowned a few years ago is openly advocated now. They are becoming more consistent. Their open demand now is that Congress shall make laws concerning the establishment of religion, and restraining from the free exercise thereof. And thus the nation is nearing the time when "the image of the beast" shall be made. Prophecy is fulfilling. But the Lord has spoken on the subject. Happy are they who hearken to his words.

The Law is Perfect.

A FRIEND in the East sends us an article cut from some paper, written by some man in California, in which are comments on our statement that the law of God is declared to be a perfect law, in Ps. 19:7. The writer says:—

"There is one word in the marginal reading of this text which completely spoils this kind of reasoning. According to that, it is 'the doctrine of the Lord is perfect,' having reference to God's word in general, or, as a whole."

In regard to marginal readings we will state a fact which every intelligent Bible reader knows, but which the writer of the above probably does not know: When the translators had a rendering before them which they considered more literal than that selected for the version, they put it in the margin and marked it "Heb." for "Hebrew." When the version was literal, but they considered that another word would make the sense more evident, or improve the reading, they placed the other in the margin and marked it, "or." Examples of both are found in Ps. 19.

The word "law" is translated from five different Hebrew words in the Old Testament.

1. *Dath*. This, as a Hebrew word, is used twenty-two times; translated law, nine times; decree, nine times; commandment, twice; commissions, once, and manner, once. It is also used twelve times as a Chaldaic word, rendered law, nine times; decree, three times.

2. *Hok*. This word is used 228 times; rendered mostly statutes, and ordinances; law, four times; commandment, once.

3. *Mitzvah*. This word occurs 180 times. It is the usual word for commandment, and is so rendered 174 times; precepts, four times; ordinances, once; and law, once.

4. *Mishpat*. This is the usual word for judgments, and is mostly so rendered; but it is quite variously translated, as ordinances, cause, right, measure, sentence, determination, manner, etc.; law once, and manner of law, once; is lawful, five times.

5. *Torah*. This may be considered the Hebrew word for "law." It occurs 219 times. It is rendered manner, once, with the marginal reading—"Heb. law." In every other instance it is translated law, namely, 218 times. This is the word used in Ps. 19:7, and is there correctly rendered "law."

By this synopsis it will be seen that our critic has not a particle of reason for his statement. The translators made a literal rendering, but, probably, they had but a vague idea of the use of the law in the work of converting the soul. So they put, "or doctrine," in the margin. "By the law is the knowledge of sin." Only where the law is, guilt is imputed. Conviction is only by the law, and without conviction there is no genuine conversion. The text states an important truth, far too little considered in this age of superficial conversions and worldly religion. Only a superficial reader of the Bible would make the statement above quoted; a student could not fall into such an error.

Obedience and Holiness.

A CALIFORNIA paper which is professedly devoted to the spread of holiness, gives, in a half-column article instructions "how to prevent the spread of holiness." Among other methods it gives the following: "Imbue them [the people] with the idea that they are to be holy by striving to do right, to keep the law of God." This, it avers will check the spread of holiness.

We are reminded of the colored man who requested the new preacher not to say much about the ten commandments, "because," said he, "they has such a dampenin' effect on the congregation."

We have grave doubts as to the utility of that kind of holiness which is hindered by obeying the commandments of God. The Saviour prayed for his disciples, "Sanctify them through thy truth," and Peter says, "Seeing ye have purified your souls in obeying the truth." Paul says, also, that the "law is holy;" if so it must make those holy who conform to it. This is Bible holiness; the new kind, however, will doubtless be "received with gladness" by those who love to do as they please.

We have before referred to the statement of Andrew Fuller, the well-known Baptist author, that this modern theory of sanctification is nothing less than an "antinomian delusion," and this statement of the "holiness" organ proves that the charge is just. Antinomianism is one of the most dangerous delusions of the age—all the more dangerous because it is so fast becoming incorporated into the great religious system of the age. The law of God—the decalogue—is losing its hold on the consciences of men, because the churches and their pastors teach that it may be modified or changed in its terms without any violation of its obligation. If this be true it is no longer *legal*, but *advisory*, and its observance is optional.

The modern "holiness" teachers make not the least difference between justification and sanctification. We know they do in *theory*, but not in fact. They treat sanctification precisely as Paul treats justification. This point we propose soon to examine in a separate article.

Our Responsibility Toward God.

(From *Les Signes des Temps*.)

"SO THEN," says St Paul, "every one of us shall give account of himself to God." Rom. 14:12. In another place he says: "For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:18. The time is coming in which each of us will be obliged to render an account of his own conduct before God. We will be obliged to render account, not only for the evil we have done, but also for the good we have left undone. Our time, our strength, our health, our property, our talents, all belong to God, and we will be obliged to render account for these precious gifts which he has confided to us.

We are not responsible for the sin of Adam nor for the fact that we belong to a fallen race, for these things are not our fault. But the fountain of grace and mercy has been opened by the death of our Lord Jesus Christ. We are responsible if we neglect to repent of our sins. We are responsible if we neglect the gospel of Christ, and if we live in our natural state unconverted. Every sinner is responsible if he neglects the great salvation which has been opened to him. The grace of our Lord Jesus Christ is so rich and so abundant that the salvation of every sinner is rendered possible. "To-day if ye will hear his voice," says the apostle, "harden not your hearts." Heb. 3:7, 8. We are responsible for every day in which we neglect this gracious invitation; and the Spirit of God may be so long grieved by us that it may finally cut off our days of grace.

The blood of Christ has the power to free the sinner of his culpability, but it will not do it without his co-operation. He must repent and obey the gospel. It is possible for him to do this to-day, and he is responsible for each day wherein he neglects to obey. The invitation of the gospel is extended to all classes of mankind. The poor and humble are not forgotten. Those who are ignorant and of weak understanding have as free an invitation as the rich, the noble, and the learned of the earth. "Come unto me, all ye that labor and are heavy laden," says Christ, "and I will give you rest." Matt. 11:28. The invitation is addressed to all who feel the need of Christ. The condition is to give the whole heart to God without reserve. The time to accept this invitation is the present moment, and our eternal destiny will be determined by our decision. We are responsible for every hour in which we neglect the grace of God. The day of Judgment will call us to render an account for having refused to accept the gracious offer of pardon by the blood of our Lord Jesus Christ.

"Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. It is commanded that they walk as Christ walked, and an account will be demanded of them if they neglect to do this. They are the representatives of Christ on the earth, and they

should render themselves worthy of Him who has called them to glory and to righteousness. They have been bought with a great price. They should therefore glorify God with all the power of their being. They must not bury their talents in the earth. God has the first right over them. They must not consult their own convenience or their own interest, but the glory of God. If it were necessary the Christian should renounce his own life sooner than deny Christ.

It is incompatible with Christianity that differences should exist among Christians. They should place themselves on a higher and purer plane, out of the reach of the great adversary who seeks always to cause trouble. The Christian will take heed to the counsels of the word of God. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

It is impossible that quarrels should exist among those who are animated with this spirit. The Son of God hears only those sinners who humble themselves before him, and they must show suitable signs of repentance, before he will do anything for their salvation. "But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Rom. 5:8. Those who think they are the least at fault are very much disposed to believe that they are not at all responsible for the quarrels which may exist, and that they have nothing to do until those who are the more to blame humble themselves and take the greater burden of the cause of difficulty. But this is not at all the spirit of the Christian religion. Christ died for his enemies. He was put to death by the same race for whom he died. When men have his spirit in their hearts all their quarrels will come quickly to an end. Such persons are capable of regarding themselves the most in fault, and to consider that had they possessed the spirit of Christ, the evil others have committed would probably never have taken place.

The spirit of Christ causes men to see that strict, stern justice is a dangerous thing, and gives them to understand that it is not he who is filled with honesty who is approved, but that it is he whom the Saviour fills. It opens their eyes to see how much the cause of God suffers, and is fettered, and in disrepute because of the evil influence of quarrels among the brethren. They look ahead to the day of Judgment and consider the exact account they must render to God, and can say in their hearts, "I will by the grace of God withdraw myself from this iniquity, let others do as they will, for I must be covered in the day of the anger of God, when he says, 'Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.'" Isa. 28:17.

J. N. A.

That Sunday Yacht.

On the subject of that wonderful (?) testimony to Sunday sacredness, the fate of the yacht *Sabbath-breaker*, as published in the SIGNS of Dec. 1, 1881, I would offer the following:—

Nearly three years ago I heard that identical story told (with the exception of any locality) by a man in Oregon, as a powerful argument in favor of Sunday-keeping. But it was wholly traditional with him; he did not even pretend to tell where it happened. And I am perfectly satisfied that no one will ever find the place in California, or anywhere else, where it occurred.

I should have no hesitation whatever in saying that it is altogether an invention of some over-zealous advocate of the Sunday institution, and they find it so well adapted to their purpose that it is passed on from one to another, and no questions asked lest it should prove false. Doubtless the person who put the story in that paper originally, thought that by placing the scene in California, he would get it so far away that no one would discover the fraud.

However I apprehend that this is only the beginning of what will become quite general ere long, and I do not know whether from the nature of things we should expect anything else. For when the people of this enlightened age wilfully shut their eyes, and turn their backs to the evidence of all history, and deliberately go back to the darkest period of the Dark Ages, for an issue (church and State), it is only to be expected that the methods of the Dark Ages will be employed for the success, and the defense of that issue.

And again the world is to behold the spectacle of the church defending by violence, the power that she has obtained by fraud.

ALONZO T. JONES.

Spangle, W. T.

Signs of Christ's Second Coming.

BY E. J. WAGGONER.

IN our brief examination of Scripture, we have found that the personal, visible coming of Christ is a fact that admits of no dispute. To deny it is to deny the plainest teaching of the New Testament. The next question that naturally arises is, Have any signs been given by which we may know something concerning the time? Is there any probability that this awful event may take place in our day? But we do not find people generally concerning themselves much in regard to the matter. By far the larger part of mankind desire to hear nothing of it. Some ignore it entirely; others say it is spiritual, or in the past; while others admit all the points which we have thus far examined, but they say that it is impossible for any body to know anything about it. They say that for a man to inquire concerning it, is prying into the secrets of the Almighty. Arguing from their own desires, they think that he will not come in their day at least, and imagine that ignorance or forgetfulness will excuse them from all responsibility in the matter.

But the Lord will certainly come, and no amount of indifference will cause him to delay. Moreover, some persons will be alive, and will see him come. Now it is not in accordance with God's dealings with men in the past, to spring any great event on them unawares. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Every judgment has been preceded by a warning, and ample time has been given to prepare for it. It was so in the case of the flood, the destruction of Sodom, the Babylonish captivity, the destruction of Jerusalem, and other instances. Reasoning from analogy alone, we should conclude that this event, so vastly more important than any of those mentioned, should also be preceded by a warning. And we learn that this is so from 1 Thess. 5:1-4. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." Paul is here speaking to those who shall be "alive and remain" to the coming of the Lord; see chap. 4:16, 17; and his language proves that such will know of that event.

But because this was addressed to the Thessalonians, some have argued that the apostles and early Christians expected the Lord in their day, and were disappointed—that we have no more duty to look for his coming than people have had in all ages since his first advent. "He may come to-day, and he may not come for a thousand years or more," they frequently say; but the Bible gives no authority for any such statement; and the actions of those who say so, plainly show that they themselves do not believe it.

It is just as contrary to the Bible to say that people might with propriety have expected Christ to come at any period in the past, since his first advent, as it is to say that he will not come at all. There were some in Paul's day who thought that the coming of the Lord was near, but he disabused their minds in the following language: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. 1:1-4. All agree that this "man of sin" is the Papacy, which resulted from the "falling away" from the simplicity of the gospel. Until that power had arisen, and had run its course of blasphemy and oppression, it was not proper for men to teach that the coming of the Lord was at hand; it is, therefore, very important to the proper understanding of our subject, to know the facts concerning the rise and progress of the Papacy.

Without entering into any exposition of the prophecy, for lack of space, I will simply state that Bishop Newton, Sir Isaac Newton, Dr. Scott, and other eminent commentators agree that Paul's "man of sin" is identical with the "little horn" of Dan. 7, and refers to the Papacy. In Daniel 7:25 its actions are described thus: "And he shall speak great words against the Most High,

and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." By comparing this text with Rev. 12:6, 14, we learn that the "time and times and the dividing of time" is twelve hundred and sixty days. This, if it were literal time, would be an insignificant length of time for the continuance of a persecuting power. But we must remember that the power is represented under the symbol of a beast; and in order for the prophecy to be harmonious, the time must also be symbolical. Turning to Eze. 4:6 we find that in the prophecy a day is used for a year. Applying this rule to the prophecy in question, we have twelve hundred and sixty years. The Papacy then, was to continue with power to persecute, twelve hundred and sixty years.

We next inquire when the Papacy was developed sufficiently to fill the specifications of the prophecy. We find that in the year A. D. 538, Justinian's decree that the bishop of Rome should be the head of all the churches, went into effect. This gave the Bishop of Rome power to decide what was heresy, and to call people to account for manifestations of it. From that time onward, the most blasphemous assumptions were made by this self-styled "vicegerent of the Son of God," and persecutions without number were carried on in the name of Christianity. This meets the terms of the prophecy fully. Now can we find any event at the end of twelve hundred and sixty years that would mark the downfall of this system of oppression? In 1798 just twelve hundred and sixty years later, Berthier, a noted French general, took Pope Pius VI. prisoner and carried him into exile, where he died. Although another individual was soon after proclaimed pope, the power was broken, never to reach its former greatness. The power of the pope has gradually wasted away, until nothing remains to him now but a name; and although the will to persecute is as active as ever, the power to do it openly, ceased at that time.

Now as to the bearing of all this on the subject of Christ's coming. In answer to his disciple's question, "What shall be the sign of thy coming, and the end of the world?" Matt. 24:3, Christ gave a brief outline of the condition of the world to the end of time. After warning them in verses 15-21 of the destruction of Jerusalem, he spoke of a time of "great tribulation" that should shortly follow, "such as was not since the beginning of the world." The destruction of Jerusalem is not referred to here, for this reason: This tribulation was to come upon God's people, for he said: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verse 22. Now when the final destruction of Jerusalem took place there were no Christians in the city, for all had fled, according to the command of Christ. The time of trouble here referred to, then, must be the long period of papal persecution. And this corresponds with the statement in verse 22, for, as the result of the Reformation, the persecution actually ceased some years before the year 1798.

We now have the data for a sign that of itself should be sufficient if there were no other. Jesus said: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." Matt. 24:29. As recorded by Mark, the language is still more definite. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. A little while before the year 1798, then, this wonderful sign should have occurred. As a matter of fact, this prediction was fulfilled in the dark day of May 19, 1780. Of this day "Webster's Unabridged Dictionary," speaks as follows:—

"DARK DAY, THE. May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscurity began about ten o'clock in the morning and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is unknown."

And Herschel the astronomer said:—

"The dark day in northern America was one of those wonderful phenomena of nature, which will always be read of with interest, but which philosophy is at a loss to explain."

It has been well said that science is at a loss to explain this wonderful phenomenon, although numerous attempts to explain it have been made. But its value as

a sign does not consist in its being unexplainable. Its value consists in the fact that it occurred just when our Saviour had said it would, more than seventeen hundred years before. If there had been a hundred other days equally as dark, it would not affect this testimony in the least. To illustrate: A man going on a journey is told that just before he reaches his destination he will come to a large tract of woods inclosed by a high fence, and on the other side of the woods, and just within the inclosure, he will find a log house. Now when he sees this house, just where he was told it would be, he is sure that he is on the right road, although he may have passed many similar houses. So in the case before us. It is a fact, however, that the dark day of 1780 stands alone and unparalleled.

"And the moon shall not give her light." This was fulfilled in the night following the dark day. Mr. Tenney of Exeter, N. H., said of that night:—

"I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck from existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

Other testimony might be given, but it is unnecessary, as the facts are not doubted by any.

"And the stars shall fall from heaven." This is the next sign, and was fulfilled Nov. 13, 1833, in the wonderful display which many now living well remember. Professor Olmstead of Yale College said it was probably "the greatest display of celestial fireworks that has ever been since the foundation of the world."

If any one says that these phenomena have no significance,—no connection whatever with the coming of the Lord—then I ask what they will do with our Saviour's words? Are they not to be fulfilled? Christ was here answering an important question which his disciples had asked him, and we cannot think that he would deceive them or put them off with an evasive answer. His language is very simple and literal. Why can we not believe signs that our Saviour gave, as well as those which we receive from men? If one of our friends goes away and tells us of some event by which we may know when to look for him, we do not think of doubting his word. Our Lord has done this, and has placed his signs in the heavens, so that they may be known by all; and if we neglect them, shall we not be without excuse? The world was once condemned by the preaching of Noah; what then will be the condemnation of those who reject infinitely greater light?

But our Saviour does not leave the matter here. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the doors." This is a forcible illustration. Nobody has a doubt that summer is near, when the leaves put forth in the spring; and we may be just as certain, now that "all these things" have come to pass, that the Lord is near. There is no opportunity for doubt. It is indeed, a sin not to be certain of the nearness of the event.

It is true that we cannot tell just the day that summer will come. After the buds begin to swell, there may be bitter frosts, and summer may be delayed; but still we are sure that summer is not far distant. In this the parable holds good. Christ says, "But of that day and hour knoweth no man." For a wise purpose the exact time of the event is withheld from us, and it is idle for us to speculate in regard to it, but yet we may be just as certain that it is near "even at the doors." And to put the fact beyond all doubt he says: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." That is, the generation that shall witness these signs, or a portion of them, shall see the final consummation of all things. This is indeed a solemn thought. Many of those now living shall see the Lord come. What should be our position, then, at this time? Our Saviour himself gives the answer: "Watch ye therefore; for ye know not when the master of the houses cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH."

A NEW nomenclature of criminal terms is coming into vogue among "high toned" rascals. Guiteau invented the term "removed" for murdered, and the defalcations of Palmer, the Newark Auditor, are termed by him "peculiarities." Some folks' peculiarities make them very obnoxious.

The Missionary.

A WORKER'S PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me Lord that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O, give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O, fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O, use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory, share.

—Frances Ridley Havergal.

General Conference.

WE can give only a partial account of the proceedings, as the report is still incomplete. We give extracts of the most general interest, as far as we have received. The following were among the resolutions adopted:—

Resolved, That all candidates for license and ordination should be examined with reference to their intellectual and spiritual fitness for the successful discharge of the duties which will devolve upon them as licentiates and ordained ministers.

Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.

WHEREAS, We recognize the manifestation of spiritual gifts, especially the spirit of prophecy, as one of the distinguishing features of the work of the third angel's message, and—

WHEREAS, We fully believe that the neglect of these gifts, and of the special instruction given us through them, will surely result in a decline of spirituality and true godliness among us as a people; therefore—

Resolved, That we urgently recommend to all our ministers that they frequently present before our brethren, in our older churches, as well as among those more recently brought to the faith, the plain teaching of the Scriptures concerning the perpetuity of these gifts, and the great importance of carefully heeding the precious instruction given us through this agency.—Adopted.

WHEREAS, Many calls for ministerial labor among our churches come in from every part of the field; and—

WHEREAS, In the past our method of labor has failed to meet the wants of many churches, on account of the unsystematic bestowal of said labor; therefore—

Resolved, That we recommend that all our Conferences so distribute the labor in their respective States as to give each ordained minister, at least, a certain portion of territory to which his labors may be confined for a stated period, with instructions to labor for the spiritual advancement of each church and company in his respective territory, and thus hold together and build up the work already started with so much expense and labor, before entering new fields.

Moved, That it be considered the rule that State Conferences pay their tithe to the General Conference quarterly.—Carried.

The Committee on Nominations reported as follows:—

For President, Geo. I. Butler; Secretary, A. B. Oyen; Treasurer, M. J. Chapman; Executive Committee, Geo. I. Butler, S. N. Haskell, U. Smith. These persons were thereupon elected to the offices named.

We present, also, the following brief synopsis of the meeting of the Publishing Association:—

WHEREAS, During the past year it has been our painful duty to chronicle the death of our esteemed brother, Eld. James White, President of this Association, under whose wise and judicious management, with the blessing of God, it came into existence, grew up, and has reached its present magnitude and importance in our specific work; therefore—

Resolved, That while we lament his death and mourn our loss, we will most earnestly seek the guidance of that Hand which led him in his work, and that Wisdom which alone will lead to such success as resulted from his efforts.

This resolution was unanimously passed by a rising vote of all present.

Resolved, That we recognize the importance and usefulness of the tract and missionary societies; that we appreciate their past labors in the circulation of our periodicals and books; and that we request them to continue to act as our agents for the sale of books, and in obtaining subscribers for our periodicals.

This resolution, which elicited quite general discussion, was also carried.

WHEREAS, We regard it of the highest importance that right influences be exerted in our houses of publication; therefore—

Resolved, That we request our ministers to recommend none as laborers in them, except such as are sound in the faith and firm in their principles of right.

The following-named persons were elected as officers of the Association for the ensuing year:—
For President, Geo. I. Butler; Vice-president, Uriah Smith; Secretary, M. J. Chapman; Treasurer, H. W. Kellogg; Auditor, C. W. Stone; Publishing Committee, Geo. I. Butler, W. C. White, G. W. Amadon.

Moved That U. Smith be elected editor of the *Review*.—Carried.

Moved, That J. N. Andrews and J. H. Waggoner be elected corresponding editors of the *Review*.—Carried.

From the Field.

BRO. J. D. PEGG writes from Keota, Iowa, December 7, as follows:—

"Since my last report, our little company of Sabbath-keepers here have by a commendable effort, built a comfortable house of worship 20x32 feet, capable of seating 132 people, which was dedicated Sunday, Dec. 4. There will be a debt of something over \$100, which will be met without trouble, if they are prospered.

When we pitched the tent here June 23, one lady was keeping the Sabbath. Now sixteen are walking in all the commandments of God, and the greater number give evidence of a growth in grace. The Sabbath-school is increasing in interest, and nearly forty are in attendance as regular scholars. Fifteen copies of the *Instructor* are taken, and we think more will be needed soon. They hold two prayer-meetings each week. The attendance is full, and the Lord blesses at every meeting.

M. M. Olsen reports a good interest among the Scandinavians in Dakota. At Turkey Creek six more have commenced to keep the Sabbath.

WE talk about the princely gifts of our age for religious objects. True, the past three years have witnessed over a dozen large gifts, of tens of thousands for mission work. But what is this in an age of such abundant wealth, and in a land of nearly nine millions of professing Christians! The actual increase of our national wealth last year over the preceeding year amounted to \$50,000,000. There are congregations in New York, representing every Sunday morning more than \$100,000,000. The theaters of New York alone take annually over \$7,000,000 from the community, and the drinking-houses of this city over \$60,000,000 a year—more than our nine millions of Christians have given in a quarter of a century to send the gospel abroad to a dying world. Let us suppose that these nine millions of Christians receive only an average income of \$200 per annum, and give but one-tenth systematically to God, it would make a total sum of \$180,000,000 per annum, more than four times as much as is given for all purposes by all the Christians of the land. This is for the life and power of our churches the very question of the hour. Money must either be consecrated or cursed.—*Gospel in all Lands*.

LENDING A PIE.—"Mother," said little Johnny "haven't you a pie that you would like to lend to the Lord?"

"Why, Johnny, what do you mean?" she asked; for she thought at first it was a joke.

"Don't you remember," said he, "that the Bible says, 'He that giveth to the poor lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time; I thought perhaps you would like to have me take one to her; then you would be lending to the Lord, you know."

One of mother's best pies went to old Betsy; only she was sorry she had not thought of sending one before. But if she had, she would have lost Johnny's way of "putting it."—*Moravian*.

THE oldest Protestant church in Japan is scarcely eight years old, and most of the sixty-seven organized are less than four.

Temperance.

An Enemy Hard to Conquer.

THERE are some enemies that it is easier to keep out, than it is to drive out when they become strongly intrenched. One of these deadly enemies is the habit of using intoxicating drinks. No delusion is so dangerous as the idea that it is *easy* for an habitual drinker to stop drinking. Out of my long connection with the temperance reform, let me draw a few examples, which may perhaps startle some good people who have a very "slipshod" and shallow way of talking about the conversion of inebriates. This week I learn that a very kind-hearted man whom we received into our church several years ago has relapsed again into drunkenness. He had been a hard drinker, but gave good evidence, as we thought, of a change of heart. For some time he "ran well," and then stumbled and fell. We labored with him faithfully and he was restored. Several times since that he has fallen, and once we were obliged to place him in an inebriate asylum. I have known that man to offer the most penitential and pathetic prayers in our devotional meetings, and then stop for a drink at a dram-shop on his way home from the meeting! That man when he drank his first glass became a slave. Often has he cried out from the depths for deliverance; but I very much fear that in spite of our efforts and his own resolutions he will yet die a drunkard. His father was addicted to the same vice, and the hereditary taint is in his system.

The most remarkable case that I have ever dealt with was a young married man—of excellent family—who was received into my church in New York twenty-five years ago. He had been convivial in his habits, but we had strong hope that the grace of God had radically altered him and made him a "new man in Christ Jesus." After several years of sobriety he relapsed (under strong temptation) into intemperance. For a long time he remained a pitiable sot. Once, while his lovely wife was lying dangerously ill, I persuaded him to enter an inebriate asylum. But he leaped out of an upper window and returned to his home; the sight of the poor creature at her bedside gave his wife such a shock that she died in a few hours! Even this awful tragedy did not reform him, and he continued to drink as before. At length he was induced to sign a pledge, to attend the house of God, and claimed to be reconverted. He secured an excellent situation, and, well attired and happy, used to speak in our prayer-meetings with great fervor and declare that "by God's grace his feet were now upon the rock." So encouraged was I by his apparent reformation that I published (under a fictitious name) the narrative of his "conversion," for the encouragement of others whose cases were as desperate as his had been. But alas! he was on no "rock" that was out of the reach of the waves of temptation; and after two years he was swept off again into the horrible vortex. He attempted suicide during a debauch, and soon afterwards died—a drunken outcast. I might multiply these melancholy examples to prove that when any man or woman forms a habit of using alcoholic drinks, he or she becomes a slave. From that horrible bondage even apparent conversion does not always rescue them; for, as Dr. Hodge once said to me, "the thirst for liquor is sometimes a *physical mania* from which even the grace of God no more saves a man than from the poison of typhoid fever in the system." This is a fearful statement to make, and some may assert that that eminent saint, and the writer of this paragraph may be "limiting the power of the Divine Spirit." God forbid! But let us not shut our eyes to painful facts, although we may interpret them erroneously. The incontrovertible facts are that hundreds of persons who have regarded themselves as spiritually converted have relapsed into beastly drunkenness. The published biography of Mr. John Vine Hall (the author of the "Sinner's Friend") will occur to many readers as a striking example of this.

Are drunkards never permanently reformed? Yes; let us rejoice that a few of the vast number are saved, "yet so as by fire." They are an exceedingly small minority. Out of those who are received into church membership a very large proportion have their subsequent falls; and of these many are never restored to sobriety. I have spent a vast deal of labor upon the attempted reformation of inebriates. Quite a large number of those who have sincerely professed to be "renewed

by the Divine Spirit," I have received into church membership. Out of all this number I can recall *only one* who has never had a single relapse into intoxication since he united with the church. Several have fallen often and been restored. Others have precipitated themselves into hopeless drunkenness, and sunk to rise no more! This is a painful statement to publish, but I do it under a very strong conviction of duty. I do it as a solemn warning to every one—within the church and without it—of the absolute peril of tampering with any and every intoxicant. I do it in order to emphasize the fact that the *only* absolute safeguard against drunkenness is entire abstinence. No living man, no, not even any minister of Christ, is completely safe from even the *risk* of being overcome, who is playing with this treacherous serpent.

I have designedly avoided any discussion about hereditary appetite, or "Bible wines," or the "removal of the appetite," or any other controverted question. My single aim is to state solemn facts, and let them carry their own weighty argument. They prove incontestably that strong drink is an enemy hard to conquer. He who lets the enemy in has no assurance that he will ever drive him out. The only sure salvation is never to admit him at all.—*Rev. T. L. Cuyler.*

Dottie's Temperance Sermon.

WELL, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her, she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down saying sternly, "I won't have any little girl that doesn't love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes.

"I do love my papa ever so much—five bushels." And by her childish mode of measuring affection, this seemed immense.

"Then why did you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling, don't be afraid; or suppose you whisper it to me; now—" and she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting a rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:—

"He drink some medicine or somethin' in the even' time before he gets home, and it must be dreadful stuff, for it makes me feel sick to smell it when he puts his face close to mine—and that's all; and I do love papa." And she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flush of shame. The secret was out. For the week past he had been in the habit of stopping a few moments at the house of a friend, who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good-will of his friend; and the little Dot never had cause to refuse him his evening kiss.—*Good Words.*

In America it is constantly reiterated that in France where everybody uses light wines, no one is ever known to be intoxicated. It is stated in the Parisian police reports, that in the first four months of this year, over 20,000 people were arrested in Paris for drunkenness. One of these statements is false. Why don't they punish the police in Paris for falsifying their reports, and slandering their city?—*Golden Censer.*

THE New York *Herald* says that "four-fifths of the five thousand bodies that reach the morgue in this city every year are sent there by drunkenness."

What Alcohol Will Do.

THE SANITARIAN tells "What Alcohol will do." Thus: "It may seem strange, but is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of the windows and fill them with rags, take the gloss off his clothes and polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and capitalist, the matron and the maiden."

HATES DRUNKARDS.—The drunkard-maker always hates his oldest and most liberal customers, and is proud of cursing them and kicking them out. How we should be surprised to hear a shoemaker slam the door against an old customer and say, "you villainous old scamp, I've made boots and shoes for you and your family for twenty years, and you have paid me for them, and here you are again after more shoes; get out, and don't let me ever see your face again." How funny it would look to see a tailor basting an old school-mate into the gutter because after getting his clothes there for fifteen years, he wants to buy an overcoat. Or a minister assaulting an old stand-by because he has been twenty-five years a communicant and elder in his church; and therefore must be unfit company for anybody. But that is the way the League of Freedom and the Grocers Protective Union treat their old patrons. By the way, it is time the old drunkards were beginning to get ashamed of the drunkard makers, who are ashamed to call their own business by its own name.—*Rescue.*

"I NEITHER drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his heel. I do not ask you to put your heel on the drunkard, but to make the spirit of your guild so strict and pure that no man of your number will dare to trifle with your opinion and sentiments on the subject.—*Dr. J. G. Holland.*

REPLYING to an objection that it is needless to pledge women and young girls against the use of tobacco in any form, Dr. Barnett considers that the influence of women against tobacco-smoking is probably the "stone" of the future which will shatter and break the filthy idol; and thinks that the solemn engagement not to make use of intoxicants nor tobacco in any form, should invariably be signed by both boys and girls. He adds: The best forms of pledge include this clause in some form, and "will induce others to do the same"—i. e., to take the pledge against strong drink and tobacco. Thus every girl and young woman who signs, promises to use her influence against the use of tobacco.—*Lever.*

At the close of the late civil war a grand review of the Union army took place in Washington. About two hundred thousand soldiers were in the city, and probably as many more residents and visitors. Notwithstanding this immense crowd the two review days were unusually quiet. Why? Because Gen. Grant ordered all rum-shops to be closed during those two days and the prohibition was enforced.—*Liberator.*

The New York *Tribune*, in a recent editorial on brewery-strikes, says, "A regular beer drinker spends as much in a year to quench his thirst as would decently clothe a family."

ON the day of Judgment, says Jean Paul, God will perhaps pardon you for starving your children when bread was so dear; but if he should charge you with stinting them in his free air, what answer shall you make?

FOR every death by hydrophobia, there are at least one thousand by delirium tremens, and the horrors of hydrophobia are fully equaled by the results of the intemperate use of liquor.

Avoid the appearance of evil.

The Home Circle.

GRAPES AND THORNS.

We must not hope to be mowers,
And to gather the ripe, gold ears,
Until we have first been sowers,
And watered the furrows with tears.

Is it not just as we take it—
This mystical world of ours?
Life's field will yield as we make it,
A harvest of thorns or flowers.

—Alice Cary.

Miss Berry's New Year's Calls.

It was New Year's morning, and Miss Berry hung up the shears, put away her lap-board, and folded up an unfinished dress, preparatory to taking a holiday. For Miss Berry was a dressmaker, and though her eyes had grown too faded to master all the intricate details of fashion, and her fingers too tremulous for the multitudinous complications, there was a circle of ladies whose gowns she had fashioned for years, who had grown gray and wrinkled with her, and, like their dressmaker, clung lovingly to old-time ways and modes. But this being New Year's, little Miss Berry, as I have said, laid aside her needle and well-worn thimble for the day, and proceeded to "redd up" her room. A cramped little place, but Miss Berry went bustling about, sweeping and cleaning, redropping the white muslin curtains, and turning the few plants in the windows, singing to herself as cheerily as though it had been one of the most extensive of mansions, for Miss Berry was always looking on the bright side of life, and though poor and old, and alone in the world, was given to regarding herself as one of the most favored of mortals. She was "so fortunate" in finding a room just the right size for her, with an east window for summer, and a south one for winter, and a glimpse of the old cemetery, whose waving trees brought visions of the old country home and her long-vanished girlhood. "So fortunate" that Mrs. Murray and Smythe, and the others of her little coterie of patrons, should prefer her work to that of her more fashionable competitors, and "so fortunate" that she was always well, and her eyes held out so wonderfully. Miss Berry's views of life were mainly drawn from her library, and her library consisted of two books, on a little stand by the south window. One the "Pilgrim's Progress," that wonderful book, delight of the old and the young, the simple and the sage. And the other book was a volume still more worn, that opened almost of itself to such words as, "Let not your hearts be troubled; ye believe in God, believe also in me;" and, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father; fear not, therefore, ye are of more value than many sparrows;" and that grandly tender promise—rest to the weary, hope to the desolate, joy to the comfortless, in every age and clime—"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." These words she read till from them a tender light shone in her faded face, and a restful quiet threaded her thin and sometimes cracked voice.

Out on the broad avenues this New Year's morning stately homes were thrown wide, elegant ladies were fluttering, and tables of choicest refreshments spread in expectations of the New Year's callers, the music of whose swift, sweet bells was already sounding through the clear, crisp air. Miss Berry's name had not appeared in the list of those who would be "at home." She had neither silks for herself nor silver for her table. Still, she had laid in a store of nut-cakes, and red cheeked apples for the day, and when the stove had been polished, the oil-cloth washed, and the last speck of dust rubbed from the furniture, she brushed her thin gray hair, and exchanging her every-day black alpaca for her cashmere, sat down in readiness to "receive."

She had not long to wait for the first one. To be sure, it was only the milk-boy, but she wished him a "Happy New Year" so cheerily, and pressed upon him a cake and apple so cordially, that the stolid face brightened, and he went on his round with a light-heartedness he hardly himself understood. Then, as by favor to her rheumatism, Miss Berry roomed on the second floor, she set her door ajar, as a gentle hint of invitation to any

who might pass from the floor above, and by and by lounging footsteps sounded on the stairs. They were those of a young man, hardly more than a boy, lately come from the simple, innocent atmosphere of a loving country home, as clerk in the city of hurrying strangers. In all that throng, no friendly face smiled, no friendly face greeted, no door among those miles of homes opened to him. But the saloons stood wide with welcome, and the fellowship of vice was warm and ready, and in the ignorance of thoughtless self-confidence, it was little wonder that the home-sick, friendless boy listened and entered in. His employer was a Christian man, who, while he held his employees responsible to him during working hours, never thought that he had any responsibility for them during their leisure hours. One, however, had a thought of the boy, the lonely little dressmaker, who had so few interests of her own, that her heart was constantly overflowing on all around her. She knew when he began to be late in, and the night when his footsteps on the stairs had been unsteady. And now, as he strolled idly down, only thinking to escape from his dull attic, though it be to seek companions from which a few months before he would have shrunk, a "Good-morning" sounded from the open door, and Miss Berry's cheery voice invited him, "as a neighbor," to come in and make her a "New Year's call."

The tone was so cordial, the sunny room, of which he caught a glimpse, so pleasant, that he could not refuse, and before he knew it he found himself seated in the wide-armed rocker, with Dusky, the black cat, purring on his knee, telling Miss Berry of the old home out in the country, of the widowed mother and younger brother who were "running the farm," and the little blue-eyed sister, who had clung to him with tearful entreaties to "not stay long," and of the pang it had cost to leave them all, and drift into this great unknown current of humanity. And Miss Berry gave him that sympathy that only they who have known the heart of a stranger can, and pressed him with nut-cakes, made after the receipt her mother had used in the old brown farm-house among the Vermont hills, from which she had so widely strayed; and the red apples, that her guest told her were Baldwins, exactly like a tree in his home orchard. And when he went out from the sunny room, the boon companions hanging in waiting wondered what had made him so "spoony" as to refuse their offered "fun." It was not that Miss Berry had preached. She was little given to exhort and rebuke. She had not told him that he was standing on slippery places, or besought him not to look on the wine when it is red. But she had been so full of suggestions of pleasant and profitable ways for his leisure, had talked of home and home love, till it seemed close and warm round him; had led him to talk of the hopes and purposes that were to crown his life, and made him feel that his young manhood was something infinitely grand and full of glorious possibilities; and, more than all, perhaps, she had cheered him with the assurance that one home (tiny though it be) was open to him in welcome, and one friend was watching him with tender interest.

Soon steps were again heard in the hall. Miss Berry knew the half-listless drag to be those of a widow who, with her little boy, occupied the room directly above, and who went out doing fine ironing. A young woman still, but all trace of freshness and grace had vanished from the sharp face, the tumbled hair, and the untidy dress, that answered her chirping call.

"Yes, I will come in, though you always look so nice and pleasant, it makes me home-sick, too." And she dropped into the big rocker and looked half-wistfully around.

"Why, I guess your room is as pleasant as mine," said Miss Berry; "it's just like it."

"Yes, I s'pose it is; but then it ain't fixed up so. You don't have anybody but yourself to do for, or to put things out of place. I tell you, it's pretty hard to be left as I am, an', to tell the truth, I don't have much head for anything."

"I know it's hard," chirped little Miss Berry, "but then, you know, there's the promise to the widow and fatherless. I've rested on the promises a good many years, and they haven't failed me yet. Besides, I should feel rich with such a boy as your Freddy. Why, in a few years he will be a grown man, caring for you."

"O, yes,"—and the worn face brightened—"I shouldn't know how to get along without Freddy,

though he's getting so he isn't contented at home, and it worries me 'most to death. He'll stay with you longer than he will with me, and the other day he asked, 'Ma, is Miss Berry rich? She has things so nice and dresses so pretty.'"

Miss Berry could not wonder that the child found his bare, untidy home anything but attractive, but she only laughed, and said, "Freddy is very fond of pretty things. He will amuse himself with the flowers and pictures an hour. Those and a few yards of muslin for curtains, and a bit of second hand carpet, is about all I have more than you, and I'm sure your stove is prettier than mine."

"Well, perhaps it is, if 'twas blacked. I used to be a nice housekeeper when my husband was alive an' we had a little house to ourselves, but somehow I've got out of the way of it now. I will get some polish, though, for that stove."

"Why, now," said Miss Berry, "that is so fortunate. I mixed more than I wanted this morning, and here is a rose I have rooted for Freddy, that is budded to blossom."

"Now," said Mrs. Baker, as she took the plant, "I shall have to wash my windows, too, and perhaps, while I am about it, I might as well clean up generally. By night, come and see how tidy I will be."

But Miss Berry's callers were not confined to the house. A couple of sooty faces peeped in at the door, and two boys, whose blacking-boxes strapped over their shoulders told their handicraft, came in—veritable street Arabs, especially the leader, Teddy McSwinn, who, with his mother dead, and his drunken father in the workhouse most of the time, turned out into the streets to shift for himself as best he might, knocked and bullied by the larger boys of his own class, hustled out of the way by respectable people, and regarded with suspicion by the police, was rapidly developing into one of that great class whose hand is against every man and every man's hand against them. When one evening, as he sat on a curbstone, sobbing and bleeding from an encounter in which he had come off with signal defeat, his Good Samaritan, in the person of tender-hearted Miss Berry, chanced that way. She comforted, took him home with her, and bound up his wounds, if not with oil and wine, with arnica, which answered equally as well, and made him up a bed on her own lounge, that she might nurse him. Not that Miss Berry regarded herself as a Good Samaritan. She was one of those humble souls who in that great day when the "Son of man shall come in his glory," hearing amid the gathered nations the commendation, "Come, ye blessed, inherit the kingdom prepared for you," shall answer in surprise, "Lord, when saw we thee a stranger, or sick, or in prison? When did we ever do any such wonderful work? How can we have merited such a recompense?"

To Teddy, however, this was an era in his life: the touch of a pure woman's hand, her tender sympathy, and gentle counsel, woke all the affection of his warm Irish nature. Looking in that sweet and quiet face, a desire that had hitherto lain dormant woke within him—the desire to be something better than the wild and ignorant vagrant, the purpose to be a man. It was a tender germ, but Miss Berry carefully nourished it. She put a little box on her clock shelf, and there Teddy daily brought his earnings, and gloated over the store that was, he felt, his first step toward respectability. Urged by her into a night school, to her he came with slate and book for aid to surmount the difficulties that seemed to his ignorance so stupendous. And the little dressmaker laid down her sewing to help him through the mysteries of multiplication and long division, telling him meanwhile, of the old red school-house, of her school days, and the boys who had gone out from it, and how some were farmers with broad acres, and one a minister, and another a merchant, and still another one of the rich men of the great West, and of the one brightest, noblest of all, whose bright promise knew no earthly fulfillment, with a sigh for the love and hopes that had been buried so long the bitter sorrow had become but a tender memory. And Teddy, listening unconscious of the heart page open before him, resolved that he would be a farmer, and roll in wealth, and have Miss Berry live with him. This was the greatest felicity he could conceive, as his greatest honor now was to walk beside her and carry her hymn-book to the mission church.

And so to-day, in the spirit of generosity, he had brought his "pard" to share his good things

and Miss Berry's heart, which was boundless, received him at once, and said that another box for Jimmie should be added to the clock shelf, and told the old stories that Teddy never tired of hearing or she of repeating, of her child life in the old homestead, of berrying, and haying, and nutting, in the Summer, and coasting, and skating, and merry-making, in the Winter days and evenings. Then, as there were no evening papers to sell, the boys must stay to supper; and she turned back her sleeves and put on a wide apron, to protect the cashmere dress, and proceeded to bake apples and potatoes, and fry steak, on the little stove, and Jimmie looked on with wonder as, when gathered around the tiny round table, Miss Berry bent her head and softly repeated the grace she had learned of the long-dead father: "For these, the fruit of thy bounty, Lord, may we be truly thankful." And both the boys agreed that it was the "best supper that ever was."

And after the boys had gone, there were a few calls she must make herself. A cup of tea, with an accompaniment of toast and steak, to be carried to bed-ridden old Mrs. King, across the hall; and she must take the biggest red apple to Johnny, the shoemaker's little lame boy, and look in at Mrs. Baker's room with a word of praise for its improvement, and the "nice clean smell." And later, when the shadows gathered, and the New Year's day, so freighted with joyful gayety, went softly down into the night, and the darkness gathered over the hearts that were glad and the hearts that were sorrowful, Miss Berry sat down before the open stove, whose warm glow filled the room with yellow light, and stroking the black cat as he purred sleepily on her knee, said to her mute companion: "Well, Dusky, after all, I don't believe that many people have had a happier New Year's than you and I."

Religious Notes.

—The German Baptists, or Tunkers, have 710 churches, 1,665 ministers, and 90,000 communicants.

—There are said to be 110 theological seminaries in this country belonging to the evangelical denominations.

—In 1877 the pilgrims to the Vatican numbered 34,508; in 1878, 13,625; in 1879, 10,171; and last year 10,827.

—The Methodist Episcopal Church proposes to raise a fund of \$25,000 for building chapels in Sweden and Norway.

—One of the Jewish congregations in New York has decided that hereafter men shall remove their hats in public worship.

—Dr. Delitzsch, the eminent German scholar, thinks that the site of the garden of Eden was the same as the site of the ancient city of Babylon.

—Messrs. Moody and Sankey are less successful in drawing large audiences in England than on their former visit, and have less assistance from the local clergy.

—The stipend of Protestant ministers in Germany is so small that they are obliged to raise additional sums by charging fees for baptisms and marriages whenever celebrated at a private house or with special ceremony.

—The negotiations between the Vatican and Russia, says a Catholic letter from Rome, though proceeding slowly, promise to be successful. The Pope is gratified with the spirit of concession shown by the Russian Government.

—The Reformed Episcopal Church has been in existence eight years, beginning with nine clergymen, including bishop Cummins, and twenty laymen. It now has 110 clergymen, and about 7,000 communicants. It has church property valued at \$915,000, exclusive of incumbrances.

—The statistics of the Baptist churches of Maine show the number of baptisms for the year to be 291, or less than for any year since 1849, when there were 231. Five churches numbering 84 members, have been dropped from the list. There are 317 less members than were reported last year.

Items of News.

—An English M. P. advises English farmers to emigrate to the United States.

—The village of Durand, Wis., was almost totally destroyed by fire December 27.

—An English syndicate has invested in fifty thousand acres of coal land in Ohio.

—About \$15,000,000 worth of musical instruments are made and sold in this country every year.

—The cashier of a bank in Florence, Italy, recently absconded with over \$400,000 of bank funds.

—December 25, a bonded warehouse on South Street New York was destroyed by fire. Loss \$2,000,000.

—The day-schools of New Zealand have an enrollment of 1,623 pupils, and an average attendance of 1,277.

—The office of the Imperial Receiver at Sebastapol, was recently entered by means of a tunnel, and 47,000 rubles were stolen.

—The steamer *Braunschweig* of the North German Lloyds line has sunk at Bremen. The water entered the ports while she was coaling.

—Severe storms on the Atlantic still continue, and much damage has been done to shipping. The loss of life has also been considerable.

—A London firm has recently purchased 1,300,000 acres of land in Mississippi. It is their intention to improve and colonize these lands.

—Small-pox has broken out among the students of the medical college at Keokuk, Iowa. There are about forty cases. One student has died.

—That excellent paper formerly known as the *Examiner and Chronicle* has dropped the last half of its name, and is simply *The Examiner*.

—Reports from Warsaw show that the damage done to property during the recent riot there is enormous. A portion of the city was virtually destroyed.

—On the 27th ult. a quantity of kerosene on the steamer plying between Baltimore and West Point, Va., exploded, killing nineteen persons and destroying the steamer.

—During the year just closed, the courts of San Francisco have granted 364 divorces—one for each day in the year. This is an increase of thirty-one over the preceding year.

—Another plot to assassinate the Czar has been discovered. The plot was perfectly arranged, and failed only because the Czar did not pass along the street when he was expected to.

—It is stated that 14,000 tickets have already been taken for transportation by vessels leaving Bremen for America in the spring, and that an equal number of emigrants will go from Hamburg.

—Mr. Jacob Lorillard, of New York, proposes to establish an American passenger steamship line to England which shall make the trip in six days. All the capital for the enterprise has been subscribed.

—A Paris tradesman has an ingenious advertising device. He daily sends up a number of tiny balloons with his name and address attached. One recently sent up was found at a distance of 290 miles from Paris.

—Three Russian officers who were charged with not having taken proper precautions for the murdered Czar's safety, have been considerably let off with three years exile, and the loss of title and civil rights. Justice means more in Russia than in America.

—New Jersey has furnished more than her quota of defaulters. The Auditor of Accounts of Newark has been imprisoned on his own confession that he has embezzled \$125,000 of the city funds within the past three years, and lost it in Wall Street speculations.

—The question of abandoning the old German alphabet is quite extensively advocated in Germany. Scholars and historians are using the Latin type, and it will probably soon be used altogether. The extraordinary prevalence of short sight in Germany is largely ascribed to the old type.

—A correspondent reviewing the events of 1881 in Ireland, says: The year closed in confusion, contention, and a war of races and classes. Commercial credit is broken. The spirit of the country is sunk in deep depression. The result of the year's trade shows a decrease of 30 per cent in imports.

—During a festival at Shanesville, Tuscarawas Co., Ohio, Dec. 31, the floor gave way, precipitating the whole company, about 200, to the floor below. The building immediately took fire and a panic ensued. Many were crushed. The number of killed and wounded is thought to be not less than 100.

—In a case where a man was injured by a railroad train, while walking on a trestle bridge, the Supreme Court of California has decided that persons using the railroad track for travel, except at crossings, are trespassers, and that the company is not liable for accidents happening to them in such instances.

—While the steamer *Catalonia* was on her way out of Queenstown harbor Dec. 25, she ran into the bark *Helen Lee*, Captain Barry, bound from San Francisco to Queenstown. The bark sank and nine of her crew were drowned the remaining sixteen being saved by the *Catalonia*. The latter had her bows stove in.

—During the celebration of a high mass in a church in London on Christmas day, a man was seized while picking pockets. In order to escape, he raised the cry of "fire." In the panic which ensued twenty-five persons were killed; and others injured. The man was a Jew, and four shops kept by Jews were destroyed by the enraged mob.

—The destitution caused by the Michigan fire has been alleviated but not entirely overcome. The provision on hand will last only through January. Sickens is on the increase, owing to poor shelter. Fifteen hundred families will be utterly destitute by the 1st of February, and it will require \$200,000 more to provide for their absolute necessities.

—A body of masked men recently broke into all the drinking saloons in Cedarville, Green County, O., in the night, and destroyed all the liquor on hand. Some buildings were nearly torn down. It was an unwarrantable act, and yet those same saloons have doubtless destroyed dozens of houses and homes in the prosecution of their legitimate (?) business.

—The Pope gave the customary Christmas reception to the Cardinals, and, as usual nowadays, got off his whine in regard to persecution. He said that his position was becoming more and more intolerable in Rome, and he expected far more severe persecution in the future. He considers it an extreme grievance that he is not allowed to claim temporal power in order to secure spiritual independence. Since he calls his present condition "persecution," what would he call the condition of the poor Christians at the time when he had his coveted temporal power?

—The steamer *Jeanette* which started on an Arctic exploring expedition two years ago, and in search of which the *Rodgers* was sent out last summer, has been heard from. She was crushed in the ice in September last about 500 miles north of the mouth of the Lena River. The party put to sea in three boats. Two of the companies arrived at a station in Siberia, after spending three months in open boats, and suffering the severest hardships on account of cold and hunger. The remaining boat has not been heard from. This expedition was fitted out with the utmost care, and the result, together with former experiences, should be sufficient to convince any one that hunting for the North Pole is a foolish expenditure of life and property. Even if it could be found, it has been sufficiently demonstrated that navigation in the Polar seas is impracticable.

—The *Tribune* says: The discovery of a deserted city cut out of the rocky face of a winding cliff, has rewarded the efforts of the Stevenson-Smithsonian Institute exploring party during its researches in New Mexico and Arizona in the past season. This is by far the most important find yet made among the ancient haunts of the cliff dwellers. Some of the houses contain four or five dwellings, one on top of the other, and on the plateau above the cliff were found many ruins of temples of worship, built of well-cut, square stones. A comparison of the collections of pottery and implements gathered in the cliff houses by the exploring party, with those obtained in the Pueblo villages, strengthens the theory that the Pueblo Indians are the degenerate descendants of the once powerful race that built the ruined cities of the plains, and then retreating before some more warlike race, carved out these singular dwellings on the sheer walls of dizzy precipices, and found in them, it may be for centuries, both fortresses and homes.

Obituary.

YOAKUM.—Jennie Yoakum, wife of John E. Yoakum, died Dec. 24, 1881, aged 28 years, after a short illness of three days, in which she suffered greatly. She leaves a husband, and one child, too young to realize its loss, a father, mother, and three sisters. She died trusting in the Lord, which is a great consolation to those who are left to mourn the loss of one who had endeared herself to all with whom she associated by a pure and exemplary Christian life. She has been a member of the S. D. A. Church for nearly four years, in which time she has ever shown an ardent zeal to do the work of the Master, ever being ready to do her duty in whatever form it came, and as a church we deeply feel the loss of Sister Yoakum. Words fail to describe the anguish that fills the heart of her stricken husband; and though life's path seems dark and gloomy, and the clouds of affliction seem to envelope him like the dull mist of a winter day, yet the memory of her who has gone will be as a beckoning hand to lead him and those who loved her most and best, to a higher life in Christ; and the thought of the bright hereafter, when they shall be reunited, will cheer them through the hours of gloom and sadness.

Soon the Master will be coming,
She has only gone before;
Then you'll meet the loved and lost one
Over on the golden shore.

Meet her where life's tree is blooming,
Where all tears are wiped away,
Where no farewells for the dying,
Ever mar Heaven's cloudless day.

Where the angels' harps are tuning,
And the loud hosannah's ring
Death, oh death, where now thy victory?
Grave, oh grave, where now thy sting?

Funeral services were conducted by Bro. W. G. Buckner.
MARY M. CODY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY, 5, 1882.

SPECIAL attention is called to the appointment of the meeting at Healdsburg. Let there be a good attendance.

General Conference and the Tract Societies.

At the late General Conference the following resolution was adopted:—

"Resolved, That we recognize the importance and usefulness of the Tract and Missionary Societies; that we appreciate their past labors in the circulation of our periodicals and books; and that we request them to continue to act as our agents for the sale of books, and in obtaining subscribers for our periodicals."

We are much pleased with this action of the body possessing the highest earthly authority recognized by Seventh-day Adventists. It is due to the societies which are doing so much to send the present truth to the ends of the earth; and we hope it may prove to be of great encouragement to those engaged in the good work. A new year has commenced, and many resolutions have been made to renew consecration, and to labor more zealously in the cause of God. We look for the Tract and Missionary Societies to occupy a prominent place in this work, and "the night is [so] far spent" that all must "redeem the time" who hope to do all their duty in sounding the notes of warning to a world sleeping on the brink of ruin. We look for rapid advances to be made in 1882 toward the consummation pointed out in Rev. 13 and 14. A great work is before us, and the time in which we may work is fast drawing to a close. May God help us all to double our diligence this year, and to look for a great harvest of souls to the truth of the Third Angel's Message.

Sabbath-School Re-Union.

WE had the pleasure of attending the annual re-union of the Sabbath-schools in San Francisco and Oakland. The school in San Francisco is comparatively small, and the exercises were mainly for the benefit and interest of the little ones. The children acted well their part. Prizes and gifts were distributed. It was truly an enjoyable occasion.

The school in Oakland is large, considering the size of the church. Too much cannot be said for the management of this school. The re-union was for the benefit of the school and church. Giving, not receiving, was the order of the evening. The gifts in money amounted to \$135.00, besides a few donations of other articles. We are happy to say that nothing inconsistent with the proprieties which belong to a house of worship was seen in either of these happy meetings. Good order and good feeling prevailed.

The Guiteau Farce.

MOST of the papers seem disposed to accept the explanation of Judge Cox, that he allowed Guiteau to act so indecorously in order to bring out the evidence in regard to his mental condition. We indorse the view taken of it by the English press. They are far enough removed, both by distance and nationality, to take a calm view of it, and they "point out that Justice Cox's excuse for not interfering with Guiteau's Constitutional rights do not cover what they think are among the most scandalous incidents of the trial." "The *Spectator* observes that Justice Cox's idea of Constitutional rights includes the right to discredit the administration of law by weeks of brutal buffoonery." The *Times* remarks that the impressions made by Garfield's dying scenes, the pathos and dignity of which fixed the attention of the civilized world, is weakened by the protracted wrangle into which the trial has been allowed to degenerate. American acknowledgements for this humiliation may be divided between Cox and Guiteau.

The N. Y. *World* London correspondent says: "Some Americans have written to the papers here, saying that the scandal arises through the trial being held in the District of Columbia, but this is a poor excuse. Guiteau's blasphemy, unchecked by the Court, shocks everybody, while the entire proceedings cast great and undeserved reproach upon the American courts of law. Americans here say it would have been better not to have had the murderer tried at all than to have had this lamentable exhibition."

The murderer has shown that he can be restrained by

fear, as he is an arrant coward. This fact, long ago established, would justify the Judge in treating him as a common criminal, and restraining his abuse of the Court and of eminent and honorable witnesses. It remains a disgrace to the nation.

Communion Wine.

"A SCOUNDRELLY wine merchant of Besancon, France, has found it expedient to run away from the town because of the detection of one of his tricks—the manufacture and sale to the church, for use at the altar, of an article which pretended to be pure wine, but in which, as discovered by a chemist, there was not a single drop of grape juice. He may consider himself lucky that he did not live a hundred years ago when sacrilege was a hanging matter."

Two interesting points are made in this item: 1. That wine is made which passes for "pure wine," without a particle of grape juice in it. 2. That they who so strongly advocate the use of pure *fermented* wine, cannot have any assurance that they are using the "fruit of the vine" at all.

It is a well-known fact that there is more fraud practiced in the manufacture and sale of liquors than in all other traffics combined; and it appears that wine is no more pure than other liquors. It may be claimed that California wines are an exception. But if so, why is it that certain members of the Association of wine growers have made such efforts, and in some cases vain efforts, to have all its members come to an agreement to make wine of grapes, to the exclusion of other materials? "Wine is a mocker." He is deceived who trusts it.

MUCH ado has been made over the supposed conversion of Mr. Frothingham, the well-known "liberal" preacher, to the orthodox faith. But now it is reported that he has "decided Catholic tendencies." Liberalism is a poor training-school to lead restless spirits to genuine Christianity.

SELF-EASE is pain; thy only rest
Is labor for a worthy end,
A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest-song of inward peace.

Appointments.

State Quarterly Meeting.

THE California State quarterly meeting of the Tract and Missionary Society will be held at Healdsburg on Sabbath and Sunday Jan. 28, 29.

This will be an important meeting, and it will be necessary that as many of the directors be present as can, and also others of our brethren.

The recent Sunday movement in this State, has caused a general interest in the Sabbath question; and we should consider ways and means of bringing before the minds of the people the claims of the Lord's Sabbath, so that they may act understandingly in the coming conflict.

The Committee elected at the camp-meeting to locate and start a school in this State, will meet at this time.

M. C. ISRAEL.

Meetings in Santa Rosa.

ELDER I. D. VAN HORN will commence a series of meetings in the Santa Rosa Church, commencing Jan. 11, at 7 o'clock in the evening, and continuing as the interest may demand.

THE T. & M. quarterly meeting of the Oakland Church will be held Sabbath evening, Jan. 8, at 7:30 o'clock. The district quarterly meeting will immediately follow. Let every member be present, as matters of special importance will be considered.

E. J. WAGGONER, *Director*.

THE quarterly meeting for district No 1, will be held at Healdsburg, Sabbath, Jan. 8.

T. M. CHAPMAN, *Director*.

THE quarterly meeting of the Napa Church will be held on Sabbath and Sunday Jan. 7, 8, 1882. The first service will be on Friday evening at seven o'clock. On the Sabbath there will be opportunity for baptism. The ordinance of the Lord's Supper will be celebrated in the afternoon. Preaching in the evening. The regular quarterly business-meeting will be held on Sunday at 9 A. M. Preaching at 11, and again in the evening. I will be at this meeting and every member should attend. Those living at Vallejo are especially requested to be present.

I. D. VAN HORN.

THE church quarterly meeting for San Francisco will be held on Sabbath, Jan. 7. The T. and M. meeting for district No. 8, will be held at seven o'clock the same evening.

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