

The Signs of the Times.

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"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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HELP IN CHRIST.

'Tis true the road we do not know,
And sometimes feel afraid to go;
But Christ, our Master, goes before,
And where 'tis rough will help us o'er.

'Tis sometimes rocky, sometimes steep,
Or leads o'er foaming waters deep,
With cliffs that frown above our head,
And snares beneath, and pitfalls spread.

But though it seems a dangerous way,
Let not our ready steps delay,
So long as Christ, our Leader, knows
The snares and dangers which oppose.

We do not know what's known to him;
His eye is bright though ours be dim;
To him the way is straight and clear,
Then let us follow without fear.

—T. C. Upham, in *World's Crisis*.

General Articles.

Holiday Gifts.

BY MRS. E. G. WHITE.

THE holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of life, gave all to bring salvation within our reach. Oh, matchless love! he left his royal home, his high command, and stooped to share our poverty and shame, that we might be exalted to share his riches and his throne. His glorious perfection called forth the admiration of the angelic host; yet he, their adored Commander, came down to this world sunken in sin, that he might give us a perfect example in his life. Step by step he descended to the deepest humiliation, that he might reach fallen, guilty men, and lift them up to become sons of God. For us he submitted to insult and shameful abuse. For us he denied himself at every point. He suffered, even unto death, that he might give us eternal life.

It is through Christ that we receive every blessing. We may come to him in our poverty and need, and he will listen to our petitions, and supply our every want. We are dependent upon him every moment for grace and strength to maintain our integrity and to continue in his love. How often we need to have the bread of life broken to our souls! How often we need to be refreshed at the fountain of living waters! Every temporal as well as every spiritual blessing is a continual witness of his beneficence. The recurring seasons, with the rich and varied blessings which they bring, the refreshing rain and the glad sunshine, every good thing we receive, attests the continuance of our Creator's gifts to man.

Shall not all these precious tokens of his love call forth a response from us in free-will offerings for his cause? Shall not our heavenly Benefactor

share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto him, and he will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to him, a living sacrifice.

From this time till the opening of the new year, let the theme of our thoughts be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." You have taxed your inventive powers to prepare something that will surprise and gratify your friends. Let us, in these last days of 1882, be as anxious, as earnest, as persevering, to render to God that which is due him.

While our heavenly Father has crowned our lives with abundance to supply our temporal wants, his mercies have been abused because they were so full and free. Many forget that their obligations to God increase with the continuous manifestations of his love and care, and that all these call for acknowledgment from us in gifts and offerings to sustain the various branches of his work. Such have now a precious opportunity to redeem the past, and to show that God has the first place in their affections. Let not our best thoughts, our most earnest efforts, our most precious offerings, be given to earthly friends, while our Creator is neglected and forgotten. I speak to those who profess to be his dear children: What will you bring to God as a token of your love and gratitude? However small the offering, he will accept it, if it is the best you have to bring, and is given in love and sincerity of heart.

I feel sad as I think how many are so engrossed with thoughts of their friends and the gifts they are preparing for them that they will lose sight of their obligations to God. They will not seek to purify the soul temple from defilement that they may present to the Lord an offering in righteousness. During the past year, Satan has been making most earnest effort to sow discord and dissension among brethren. Now, as the old year is passing away and the new year coming in, is a good time for those who have cherished alienation and bitterness to make confession to one another. "Confess your faults one to another, and pray one for another, that ye may be healed." This is the Lord's direction; will we obey him, or choose to remain in pride, and justify our course of wrong? Oh that many may seek to have the sins of the past year blotted out, and pardon written against their names in the heavenly record!

We must forgive those who trespass against us, if we would obtain pardon and grace when we approach the mercy-seat. Mercy and love must be cherished by all who would be followers of Jesus. When Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times; but, Until seventy times seven." He then enforced the duty of forgiveness, by the parable of the two debtors. One was forgiven a debt of ten thousand talents, and then refused to show mercy to his fellow-servant who owed him a hundred pence. The pardon granted to that hard-hearted servant was revoked, and he was delivered to the tormentors. Our Lord makes the application of the parable in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we forgive. Let all enmity, dissension, and bitterness die with the old year. Let kindness and brotherly and sisterly affection revive in our hearts. We may open the new year with a clean record. How happy the thought! Let us draw near to God "with a true heart in full assurance of faith," that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus.

I entreat the followers of Jesus not to let the precious opportunities of these coming days pass unimproved. Let not time and means be spent in preparing gifts which will benefit neither giver nor receiver. Remember that both your time and your means are intrusted you of God, and that he will call you to account for the manner in which you employ his gifts. As Christians we cannot honor a custom which is not approved of Heaven. Let us, rather, seek to bring our hearts into a right condition, to free ourselves from pride, vanity, selfishness, and every other evil, and let mercy, truth, goodness, and love dwell therein. Let us remember the Lord our Creator, and bring to him the offering of gratitude, and he will accept not only the gift but the giver. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.

If all the means that will at this holiday season be expended to gratify unsanctified desires, or that will be needlessly invested, were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury! Who are willing this year to deviate from their usual custom? How many will turn their thoughts and plans into a more elevated, heavenly channel? In this time of peril and backsliding from God because of selfish indulgence, will we not look from the human to the divine? Will we not show our remembrance of God and our gratitude for his continual mercies, and, above all, for the gift of his dear Son? Shall we not seek to conform to the Divine Model? to imitate Him who went about doing good?

I address my brethren upon whom God has bestowed of this world's goods: What will you do at the beginning of this new year to show your gratitude to the Giver of all your mercies? Will you return to him in willing offerings a portion of the gifts he has freely bestowed upon you? Will you, by your Christmas and New-year gifts, acknowledge that all things belong to God, and that all the blessings which we receive are the result of divine beneficence?

When Jesus ascended to Heaven, he committed his work on earth to his disciples, and bade them carry it forward in his name. As followers of Christ we are to be his representatives among men. The salvation of perishing souls calls for our personal effort and for our means. This should be the great object continually before us. It is to accomplish this that God has intrusted us with means. Let us then render to him that which is his own. Let the men of means make a free-will offering to God by liberal gifts for our publishing houses and other institutions. These important instrumentalities in the cause of God are heavily burdened and seriously crippled in their work for want of means. There are still debts upon some of our houses of worship. If we would this year deny ourselves, and by our offerings clear these from debt, would it not be pleasing to our heavenly Father?

And it is not the wealthy alone who can aid in advancing the work of God. If our young men would but deny self for the truth's sake, if they were willing to work hard and to economize, they might have a capital with which to pay their expenses at college, and thus qualify themselves

for greater usefulness, and they might also have a reserve fund to answer the calls for means for the different branches of our work. If our young sisters felt the claims which God has upon them, they would dispense with ornaments and needless trimming, and would earnestly seek for the inward adorning; and instead of expending all their earnings for clothing or in selfish indulgence, they would have something to spare for the cause of Christ.

In every church, however small, special efforts should be made to show our gratitude to God by bringing our offerings for his cause. Let those who desire a Christmas tree make its boughs fruitful with gifts for the needy, and offerings for the treasury of God. And let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents.

The claims of God should take the precedence of any and every other, and should be met at any cost or sacrifice to ourselves. However small our income, we should faithfully reserve for him that which he claims as his. Saith the Lord, "Them that honor me I will honor." To withhold our tithes and offerings from the treasury of the Lord, is accounted of him as robbery. Yet are there not many, even among us, who meet all other claims before the claims of God? Some bring no offerings for his cause, and even withhold the tithe, which he has distinctly reserved to himself. Some of these persons are yet in apparent prosperity. In his great mercy, God is still sparing them that they may see and put away their sin. Others are already feeling his curse upon them. They are brought into straitened circumstances, and feel less and less ability to give, when if they had made God's claims first, and had with a willing heart brought their offerings to him, they would have been blessed with more means to bestow.

"God loveth a cheerful giver;" and if we with a grateful heart bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised,—"I will open you the windows of Heaven, and pour you out a blessing." And though it may have cost self-denial and sacrifice on our part, the approval of our own conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced.

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New-year gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. For those who can procure it, "D'Aubigne's History of the Reformation" will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched his word, how much the men ordained and sent forth by him were willing to suffer for the truth's sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and obey the teachings of the Scriptures. During the winter evenings, when our children were young, we read from this history with the deepest interest. We made it a practice to read instructive and interesting books, with the Bible, in the family circle, and our children were always happy as we thus entertained them. Thus we prevented a restless desire to be out in the street with young companions, and at the same time cultivated in them a taste for solid reading.

Those in charge of our publishing houses at Battle Creek, Mich., and at Oakland, Cal., have been led by a sense of duty to make a careful selection of the best books, which they offer for sale at reasonable rates. Those who wish books will do well to purchase these in preference to the great mass of current literature that will strengthen neither mind nor morals. Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. The volumes of "Spirit of Prophecy," should be in every family, and should be read aloud in the family circle. More than one-half of our people

know little or nothing of the contents of these books, and they are losing much by their neglect. The Testimonies contain instruction which meets the case of all, both parents and children. Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually.

Many Sabbath-keepers neglect to take the *Review*, and some have neither the *Review* nor the *Signs*. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse. The influence of most of the periodicals of the day is such as to render the word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates to that which it feeds upon. The secular papers are filled with accounts of murders, robberies, and other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. By indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means.

Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables, with the *Review* and *Herald*, our church paper, and the *SIGNS OF THE TIMES*, our missionary paper, and the effect upon both parents and children will be good. During these long winter evenings, let parents see that all their children are at home, and then let the time be devoted to the reading of the Scriptures and other interesting books that will impart knowledge and inculcate right principles. Let the best reader be selected to read aloud, while other members of the family are engaged in useful occupations. Thus these evenings at home may be made both pleasant and profitable. Pure, healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles.

There is in many families professing to believe the truth, a shameful neglect of searching the Scriptures. They are ignorant, when it is their privilege to be wise. All should take time for the daily study of the word of God, with earnest prayer that they may learn the way of life and salvation. That holy word is a sure guide, and will enable all who search its pages to distinguish between its sacred truths and the false doctrines so widely taught in these times of peril. I urge upon you, my brethren and sisters, the necessity of searching the Scriptures. Your eternal destiny depends upon your understanding and obeying them for yourselves. There the plan of salvation is clearly set forth, God's claims are plainly stated; and if we are his obedient children we shall search carefully and prayerfully to learn his will that we may do it.

We need to think more of God, and less of ourselves. If we would but think of him as often as we have evidence of his care for us, we would keep him ever in our thoughts, and would delight to talk of him and praise him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from him than from any other friend; and it should be the most natural thing in the world to make God first in all our thoughts, to talk of his goodness and tell of his power, and to respond to his love by our free-will gifts and offerings for his cause. All things belong to God; and the rich gifts he has bestowed upon us, the glories of the heavens, the beauties of nature, the bounties of his providence, are not for us to worship; they were not given to absorb our thoughts and love so that we should have naught to give to God: they are to constantly remind us of him, and to bind us in bonds of love and gratitude to our gracious Benefactor. Oh, I entreat you who profess to love God to be less self-caring. Center your affections upon Jesus, your Redeemer. Give

up all for him, be willing to make any and every sacrifice to save souls for whom he died. Give him your loving homage, your willing service, and he will bestow upon you the priceless gift of everlasting life.

Faith.

BY B. R. NORDYKE.

THE apostle Paul in his letter to the Hebrews, chap. 11, says, "Now faith is the substance (ground or confidence, margin) of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In the sixth verse he says, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Verses 24-26.

We are justified by *faith* without the deeds of the law. In speaking about circumcision and the Jews, Paul says in Rom. 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." He is speaking to the Jews concerning their boasting in the deeds of the law, and tells them that they are so desirous of the praise of men that *they transgress the law of God*, and desire only to make an outward show in the flesh. See Rom. 2:28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is *not of men*, but of God." In Rom. 2:21-23, Paul upbraids them for transgressing the ten commandments. And in the first twenty verses of this same chapter he shows them that circumcision will not justify them, but faithful obedience to the law of God. (Ex. 20.) "For not the hearers of the law are justified before God, *but the doers* of the law shall be justified. Rom. 2:13.

The reader must keep clear in his mind the fact that the ceremonial laws "were shadows of things to come." Heb. 10:1; Col. 2:16, 17. And that they were "abolished, or blotted out, being nailed to the cross." Eph. 2:15; Col. 2:14. But the law of God, the ten commandments, is not abolished. Christ says in Matt. 5:17, "Think not that I am come to destroy the law," etc. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18. Paul says, in 1 Tim. 1:8, 9, "We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," etc.

That we are sanctified by faith, see Acts 26:18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." In Mark 11:22; John 6:29; 14:1; 20:31; Acts 20:21; and 2 Cor. 13:14, we are taught to have faith in and believe on the Father, Son, and Holy Ghost.

Faith is given us by the Spirit. "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5. Also read verses 13, 14 and chapter 12:8, 9, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit."

That we should have faith in Christ is taught in Acts 8:12. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation *through faith* which is in Christ Jesus." 2 Tim. 3:15. We should all come into the unity of the faith. Read the third verse of

Jude, and the whole of the fourth chapter of Ephesians.

Faith leads to salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "As many as received him, to them gave he power (the right or privilege, marginal note) to become the sons of God, even to them that believe on his name." John 1:12. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Verse 36. Read John 6:40-47. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Paul and Silas spake unto him "the word of the Lord, and he and all his were baptized, straightway, believing in God." Read Gal. 3:11; Eph. 2:8; Heb. 11:6; 1 Pet. 1:9; 1 John 5:10.

Faith works by love. Read 1 Cor. 13; Gal. 5:6; Col. 1:4; 1 Thess. 1:3; 1 Tim. 1:5; Heb. 10:23; 1 Pet. 1:22; 1 John 3:14-23.

Faith produces peace, joy, and hope in believing. See Rom. 5:1; 15:13; 2 Cor. 4:13; 1 Pet. 1:8. And overcometh the world. 1 John 5:4.

Faith is the shield of the Christian. Read Gal. 6:6; 1 Thess. 5:8.

But faith without works is dead. Jas. 2:17-24. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified and not by faith only. For as the body without the spirit (or breath, marginal note) is dead so faith without works is dead." In the first part of this chapter James refers to the ten commandments and shows conclusively that they must be obeyed in truth and in deed. He calls them "the royal law" and "the law of liberty." Dear reader are you faithful in obedience to this law? Be true in your love to God, as set forth in the first four commandments and in your love toward your fellow-man, as presented in the last six commandments. Read Exodus 20:1-17; and Deut. 5:6-21. The end of the law of God is in faithful obedience to the same.

The Pope's Palace at Avignon.

THE following shows the workings of the papacy in the height of its power and glory. The same cruelty would again be practiced could the Roman Church regain the power which she has lost:—

The popes are gone from Avignon, but their ancient palace remains, the monument at once of their glory and their shame, their power and their cruelty. If one would learn the spirit of the Church of Rome in the Middle Ages, let him spend a day in the palace of the popes at Avignon. It is an enormous pile, not unworthily compared with the Vatican, extending, I should think, over several acres, and with its massive walls and lofty towers looks more like a fortress than the peaceful abode of the vicar of Christ. Indeed, it is not at all unlikely that it was built with the idea that it might some day have to stand a siege. For the same purpose Avignon was surrounded with a wall, like the fortified cities of the Middle Ages.

In the palace, the consistory—the place of meeting of the conclave, or college of cardinals—is (or was) a magnificent hall, more than a hundred feet long, spanned by great arches, supported by columns like those of a cathedral. The effect of this is lost since the palace was turned into barracks, and even this stately and sacred apartment has been cut into dormitories, and soldiers now sleep on their camp bedsteads, or burnish their arms where once cardinals deliberated on the interests of the Catholic Church. But the eye still traces the proportions of the massive columns, and the exquisite

finish of their capitals, and other signs of former magnificence and splendor.

All this is very grand, but there are other parts of this ancient and sacred edifice in which the beauty of the architecture cannot hide the terrible purpose of their construction. The residence of the popes, like that of the doges in Venice—was both a palace and a prison. At one end of the great architectural pile stands a tower seven stories high, which was devoted to the inquisition. Here sat that ghostly tribunal, in silence and secrecy, bearing before it those accused of heresy, extorting confessions by torture, and hurrying its victims to execution. There was the chamber of inquisition and the chamber of torture, which was so constructed that no sound could escape through the thick walls, and no one without could hear the shrieks of the wretched victims, or imagine the work of hell that was going on within. There one may still see the chamber of the holy office, in which the accused made their last confessions before going to punishment. This, strange to say, adjoins the banquet hall, for in those "good old times" popes and cardinals feasted while the victims of their cruelty were dying so near them. There was a hall in which those condemned to suffer by fire were burnt. The stone vault is still blackened with the flames. And there it is as significant as the lion's mouth in the doges' palace at Venice; for it opens into the Oubliette, and through this the condemned were pushed to fall to a tremendous depth, to be received on the points of spears and spikes turned upward from below.—*Henry M. Field, in Evangelist.*

A Good Comparison.

THINGS that seem very simple and eminently reasonable to one experienced in the ways of civilized life, would seem inexplicable, if not actually silly, to an untutored savage. Take, for example, our postal arrangements. Suppose an Indian chief, who had never known anything of such a matter, should be with us while we were proposing to send a message to, and get an answer from, a friend across the continent. He would see us take a piece of paper, trace on it a number of crooked marks, fold the paper and fasten it in a paper pocket, trace a few more black marks outside, carry it to a lamp-post, and push it into a small opening in a box fastened there, and then return to our house, telling him we would wait for a stranger to come to our door, bringing a similar paper pocket covering another piece of paper, on which there would be marks giving an answer to the message we had sent our far-off friend. What a mystery this would be to him; and how difficult it would be to get into his mind the idea of the great Government above us, through the agents of which communication could be kept up between any one of fifty millions of people, and any other of the number, from gulf to lakes and from sea to sea. And how much more difficult it would be for him to comprehend the fact that through the relations of that Government to the rest of the world, any one of those fifty millions of people could be in special communication with any citizen of all the hundreds of millions of citizens of all the countries of all the earth! The simple faith in the power and the unfailing fidelity of that Government, which we would display in stepping out from our home to thrust that bit of paper into the opening of that little iron box against the lamp-post, might seem to him like blind superstition or unreasoning presumption. Yet he perhaps would be a wise and powerful chieftain in his own range of experience and conviction. His trouble would be in his total unfamiliarity with our sphere of thought and life. He would, in fact, be as completely off a fair basis of judgment as is the unbelieving scientist, who sees a citizen of the spiritual kingdom dropping on his knees and speaking a few simple words of large request in a low quiet tone, in the firm conviction that the Government he serves will see to it that his message is carried safely beyond the stars, and that a favorable answer is returned to it. Scientist and savage are alike in their inability to comprehend that which is utterly foreign to their field of sight and knowledge. And there is a spiritual realm outside of and beyond the natural realm of both savage and scientist. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned."—*S. S. Times.*

THE MISSING GUY.

How tall and straight the smoke-stack rose,
A hundred feet in air,
Upreared with anxious thought, by those
Who fashioned it with care.
More slowly now, almost in place—
The tall top bends and sways—
With bated breath the strain we trace
Along the lengthened stays.

Another inch, and firmly held,
The shaft for years will stand,
By wind and storm in vain repelled,
A landmark in the land.
But see, it topples, it will fall,
The bottom guy is where?
A little strength, a child's, quite small,
Might save, expended there.

Alas! the cord was missing there—
A moment still and slow,
Like a long pendulum hung in air,
The shaft swung to and fro,
Then, with a heavy crash, it fell,
A shattered, ruined mass,
And crushed and broken fragments tell
Of ruin where it passed.

Have you not seen a shapely life
Rise stately, tall, and fair,
With intellectual grandeur rife,
And fashioned well with care?
Almost in place it seems to be,
We scarcely mark it swing,
Till sudden, in its place we see
A wrecked and ruined thing.

In searching for the cause of all,
The missing guy we trace;
A single cord had saved the fall,
If fastened at the base—
Anchored to Christ, the cord of love
Had held through trial's strain,
Temptation sought in vain to move,
Or sin the soul to stain.

—*Ida Fairfield, in Sabbath Recorder.*

Too Cheap.

A PREACHER of the gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy, a full and free salvation offered—the time came for the men to resume work, and the preacher came back to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied:—

"Oh, it is too cheap; I cannot believe in such a religion as that!"

Without an immediate answer to his remark, the preacher asked:—

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds!"

"Well, that certainly is very simple and easy. But do you not need to help raise yourself?" asked the preacher.

"Of course not!" replied the miner. "As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap! too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."

Men talk about the "help of Christ" in their salvation—that if they do their part, Christ will do his; forgetting, or not seeing that the Lord Jesus Christ by himself purged our sins, and that their part is but to accept what has been done.—*St. Louis Presbyterian.*

"Do not pity yourself. Self-compassion is a morbid luxury, a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world with its want and woe. Think of God and his help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn."

The Sovereign Pontiff, and the Church of Rome.

They Vindicate the Truth by Fulfilling the Prophecies.

A DISCOURSE DELIVERED BY PROF. GAUSSEN, AT THE RE-OPENING OF THE SCHOOL OF THEOLOGY AT GENEVA, OCTOBER 3, 1843.

(Continued.)

You will recollect, gentlemen, that in his chapter 2, Daniel, under the figure of a golden image, had described already at large the future history of nations until the second coming of our Lord Jesus Christ. According to him, four great monarchies must successively appear upon the stage of the world, gain dominion over all other nations, and trample under foot Jerusalem. The last monarchy, after cruelly enslaving all the countries of the prophetic land, should be divided into ten kingdoms (by the barbarians), and continue, under this new form, until the restoration of Israel, the blessed millennium, and the reign of the saints.

In this seventh chapter, we see again the same succession of four great monarchies; but here presented only for the purpose of revealing to us the time and place of a frightful apostasy which should afflict the church during many ages, and which, taking its rise in the empire of the Latins, soon after its division into ten distinct kingdoms, should not be destroyed till the second coming of our Lord Jesus Christ.

But mark how sublime and majestic is this symbolical conception of the future! These four great empires, which contain in their destinies all the glories of this world during twenty-four hundred years, exhibit themselves to the prophet under the view of four great beasts, rising up one after the other on the bosom of a great sea agitated by tempests. These four monarchies will be equally cruel and tyrannical; they will oppress the people of God; they will devastate the earth, and their glory will be that of the destroyers of mankind. The first, the Babylonish empire, is a lion with eagle's wings. Dan. 7:1-3. The second, the empire of the Medes and Persians, a wild bear of the mountains, to whom it is said: Arise, devour much flesh! Dan. 7:5. The third depicts admirably, with a few strokes, Alexander and his history: it is not only a leopard, swift and terrible; it has four wings of a fowl, and it has also four heads; its power is taken away, and its empire is soon scattered to the four winds of heaven. Dan. 7:6. The fourth, lastly, the empire of the Latins, has no name, so terrible is it; it tramples everything under foot; but (as in the prophecy of the golden image) it ends by being divided into ten; its ten horns are the ten kingdoms of the Gothic nations, which, towards the fifth century, all at once (as if at the word of command, from the banks of the Vistula to the Roman frontiers), invaded, with a view to retain, under a divided form, the vast empire of the Latins (Dan. 7:7), namely: the Visigoths, Heruli, Ostrogoths, Franks, Burgundians, Vandals, Alans, Suevi, Gepides, and Lombards.

Now listen: You have here already the place of the predicted apostasy, and you have also its time. Its place: it is a Roman apostasy, it is the whole territory of the Latin Monarchy; its time: the ages which shall follow the invasion of this empire by ten barbarian kings. You have also its whole progress; for, narrow as the canvas is, by a few strokes of the pencil, the Holy Spirit describes both the character and destinies of the empire, with wonderful precision. Mark the 8th verse:

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. 7:8.

Then (verses 24, 25) in the interpretation which the angel gives of these symbols to Daniel, we are told this signifies that another king shall rise up after the ten kings and he shall be diverse from the first ten, and he shall subdue three kings, and moreover, 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.

It would take long, gentlemen, to do justice, by our interpretations, to the divine beauty of this picture. Popery is here found completely described by thirteen or fourteen marks.

I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, *Is this the pope?* but, *There is nothing under the sun, nor in the history of all ages, to which*

these divine descriptions can be applied, unless to the pope! it can only be the pope!"

First mark. The NATURE itself of the power prefigured by the little horn. Plainly, according to the prophecy, this must be a PRIEST-KING. It is a KING; for it is written: *The little horn came up among the other ten; and another king shall arise after the ten.* It is a PRIEST-KING; for it is written that *it shall be diverse from the other kings*; and all that follows is designed to tell us in what *it shall be different*, and to show it to us at once in a political and a religious character. What does it do? It blasphemes, persecutes the saints, pretends to change times and laws. As KING, it is feeble and small, it is a *little horn*; but as PRIEST-KING, it is great and mighty, it has power to oppress the saints for ages, it speaks great words, it governs the world. But (I ask already for this first mark), where will you find under the sun a priest-king, unless at Rome, or perhaps in the mountains of upper Asia in the Grand Lama? Where will you find in the whole history of the world, unless in popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second mark. You have here, too, the *geography* of this power. Where must we seek for the little horn? Where is its "holy see?" Where its lands, its patrimony, the "domain of the church?" Where must we place the theater of these abominations?

How clear is the prophecy? It points you to the Roman monarchy; places this holy see in Rome; these lands of the church in Italy; and this theater of a wicked power in the vast empire of the ten Latin kingdoms. You are not ignorant with what care John elsewhere points us to it in Rome, the city of seven hills, the Babylon of the last times. You know, too, that the Roman Catholics, as well as we, all recognize that Babylon, in John, can be no other than Rome. If, then, this power is a territorial State, it is according to Daniel, a Roman State; if it is a church, this church, according to Daniel, is a Romish church; if it is a pontiff, this pontiff, according to Daniel, is a Roman pontiff; if it is a great apostasy, this apostasy extends according to Daniel, between the Rhine, the Danube, the Greek Empire, the Adriatic, Mount Atlas, and the great ocean, that is to say, throughout the whole territory of the "Fourth Beast." In other words, we must seek it in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria, and in a part of Hungary.

Third Mark. The ORIGIN of this power and the nature of its growth. How did it come into the world? Slowly, little by little, by constant increase, as the horn grows on the head of a bull-ock. Remark that the first ten horns (or the ten kingdoms established by the barbarians in the Roman empire) had appeared to the view of the prophet as already full-formed; but not so with the eleventh horn: it presents itself as coming up after the others, silently and imperceptibly, as a horn grows. And now inquire of all historians, if this is not an exact description of the origin of the papal tyranny; and if it has not become threatening, imposing and terrible, without their being able to tell the year when it began.

Fourth Mark. The CHRONOLOGY of this apostasy; by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel? (This is a striking mark.) According to the vision, it is immediately after the division of the Latin empire into its ten Gothic kingdoms; that is to say, towards the sixth or seventh century. And, according to the same vision, this divided state must continue till the coming of Christ! But, I ask, if it is possible to find, anywhere but in the papacy, the least solution to so clear and distinct a problem. I ask, if all the histories of the popes do not show us this power springing up from the ruins of the Roman empire, towards the sixth or seventh century, rising out of the very midst of the ten kingdoms formed from these ruins in the days of Clovis, Justinian and Belisarius! Point me, then, in all the world (but especially in the Roman empire and in Rome), to a priest-king who began to reign 1200 years ago, and who reigns in our day, still to continue till the second coming of our Lord Jesus Christ.

(To be Continued.)

THE man who has in him the elements of a worker for Christ will find a field or make one—Paul, when a prisoner, made converts in Caesar's household.—*Spurgeon.*

Joseph Barker and the Quaker.

SOME twenty-five or thirty years ago, Joseph Barker had quite a notoriety as an avowed infidel—highly intelligent, and actively earnest in spreading his views and opposing the Bible and the Christian religion.

On one occasion, when in the United States, he went out to Frankford, now a part of Philadelphia, and there lectured against the Bible to a large audience. At the close of his address, when he evidently felt that he had made a strong impression, he invited either replies or questions from any of the audience. After a moment's silence, a substantial looking Quaker rose up and said, "Friend Barker, thou saidst that the Bible was not only a pack of lies and fables, but that every preacher was a hypocrite, and well knew that in his preaching he was telling what was not true—didst thou not?" Barker asserted that he did say so, and that it was true. "Well, friend Barker, wast thou not a preacher so many years ago, and didst thou not then preach just as other ministers do?"

Barker was taken by surprise, for he did not suppose that any one present knew his early history (for he had been a minister before he apostatized to infidelity), but coloring not a little, he was compelled to admit that he had been a preacher, but had long ago given up everything like preaching. "Well," said the Quaker, "if thou wast not a hypocrite then, surely thou couldst not say that all preachers were hypocrites; and if thou wast a hypocrite then, thou mayst be so now, in what thou art telling us. And besides," he continued, "the Bible must be true, for ages ago it exactly described thyself, saying, 'in the last days there shall come scoffers, false teachers, bringing in damnable heresies, even denying the Lord that bought them, . . . of whom the way of truth shall be evil spoken of,' and this is just what thou art doing."

Barker seemed not a little confused, and making no reply, the Quaker again said, "Friend Barker, I would ask thee another question—Didst thou ever know a mother to teach her child to be an infidel? And if thou wast dying, wouldst thou not just as lief have a Christian's faith and hope as to be without them?"

The questions evidently cut poor Barker to the quick, and made a strong impression on the audience. Barker did not attempt to answer them, and the assembly soon dispersed. And they may, by God's blessing, have made a lasting impression on Barker himself, for some years afterward, about 1870, he renounced his infidelity, and again professed the truth of Christianity. He has since died, leaving behind him a remarkable recantation of his infidel views, which may be found in his memoirs, published by his son.—*Selected.*

Sympathy.

THE whole world is yearning for sympathy. The human heart cries out for it. How quick the child detects the presence of it in one who seeks his love and confidence.

Wisdom and knowledge are not enough for one who would "raise the fallen and cheer the faint." The successful teacher must reach the heart of the learner. His head may be as clear as the mountain atmosphere, but if his heart be cold he will drive humanity from him.

The Christian worker must not only have sympathy, but he must be able to express it; it must not be seen to be the profession of that which is not felt, but the manifestation of sympathy which convinces another.

There is a story of an old Scotchman who loved his excellent wife dearly, but never used the word until she had passed away, and he erected the stone, which said to the passer-by: "Here lies my dear wife." We need to have proper sympathy with others, for our own good as well as theirs. There are those who need it on every hand; they long for it, hunger for it, and we need to deepen the well-spring by drawing much from it.

Of this out-go of sympathy was it written, "There is that which scattereth and yet increaseth." Were the followers of Jesus full to overflowing with sympathy, they would be more like him.—*Church Guide.*

AN Arabic proverb says: "When you are an anvil, be patient; when you are a hammer, strike."

THE contemplation of a vice is a vice.

The Sabbath-School.

The Women at the Tomb.

THE spices with which the body of Jesus was to be anointed had been prepared on the day preceding the Sabbath. Early in the morning of the first day of the week, the Marys, with certain other women, went to the sepulcher to proceed with the work of embalming the body of the Saviour. As they neared the garden, they were surprised to see the heavens beautifully lighted up, and the earth trembling beneath their feet. They hastened to the sepulcher, and were astonished to find that the stone was rolled away from the door, and that the Roman guard were not there. They noticed a light shining about the tomb, and, looking in, saw that it was empty.

Mary then hastened with all speed to the disciples, and informed them that Jesus was not in the sepulcher where they had laid him. While she was upon this errand, the other women, who waited for her at the sepulcher, made a more thorough examination of the interior, to satisfy themselves that their Lord was indeed gone. Suddenly they beheld a beautiful young man, clothed in shining garments, sitting by the sepulcher. It was the angel who had rolled away the stone, and who now assumed a character that would not terrify the women who had been the friends of Christ, and assisted him in his public ministry. But notwithstanding the veiling of the brightness of the angel, the women were greatly amazed and terrified at the glory of the Lord which encircled him. They turned to flee from the sepulcher, but the heavenly messenger addressed them with soothing and comforting words: "Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here, for he is risen as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

As the women responded to the invitation of the angel, and looked again into the sepulcher, they saw another angel of shining brightness, who addressed them with the inquiry: "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." These angels were well acquainted with the words of Jesus to his disciples, for they had been with him in the capacity of guardian angels, through all the scenes of his life, and had witnessed his trial and crucifixion.

Mary, who had first discovered that the tomb was empty, hurried to Peter and John, and announced that the Lord had been taken out of the sepulcher, and she knew not where they had laid him. At these words the disciples both hastened to the sepulcher, and found it as Mary had said. The body of their Master was not there, and the linen clothes lay by themselves. Peter was perplexed; but John believed that Jesus had risen from the dead, as he had told them he should do. They did not understand the scripture of the Old Testament, which taught that Christ should rise from the dead; but the belief of John was based upon the words of Jesus himself while he was yet with them.

The disciples left the sepulcher, and returned to their homes; but Mary could not bear to leave while all was uncertainty as to what had become of the body of her Lord. As she stood weeping, she stooped down to once more look into the sepulcher; and lo, there were two angels, clothed in garments of white. They were disguised by an appearance of humanity, and Mary did not recognize them as celestial beings. One sat where the head of Jesus had rested, and the other where his feet had been. They addressed Mary with the words: "Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." In view of the open sepulcher, and the disappearance of her Master's body, Mary was not easily comforted.

In her abandonment of grief she did not notice the heavenly appearance of those who addressed her. As she turned aside to weep, another voice inquired, "Woman, why weepest thou? Whom seekest thou?" Her eyes were so blinded by tears that she did not observe the person who

spoke to her, but she immediately grasped the idea of obtaining from her interrogator some information concerning the whereabouts of her Master's body. She thought that the speaker might be the one who had charge of the garden, and she addressed him pleadingly: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

She felt that if she could only gain possession of the precious crucified body of her Saviour, it would be a great consolation to her grief. She thought that if this rich man's tomb was considered too honorable a place for her Lord, she would herself provide a place for him. Her great anxiety was to find him, that she might give him honorable burial. But now the voice of Jesus himself fell upon her astonished ears. He said to her, "Mary." Instantly her tears were brushed away; and he whom she supposed was the gardener stood revealed before her—it was Jesus! For a moment she forgot in her joy that he had been crucified; she stretched forth her hands to him, saying, "Rabboni!" Jesus then said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Jesus refused to receive the homage of his people until he knew that his sacrifice had been accepted by the Father, and until he had received the assurance from God himself that his atonement for the sins of his people had been full and ample, that through his blood they might gain eternal life. Jesus immediately ascended to Heaven and presented himself before the throne of God, showing the marks of shame and cruelty upon his brow, his hands and feet. But he refused to receive the coronet of glory, and the royal robe, and he also refused the adoration of the angels as he had refused the homage of Mary, until the Father signified that his offering was accepted.

He also had a request to prefer concerning his chosen ones upon earth. He wished to have the relation clearly defined that his redeemed should hereafter sustain to Heaven, and to his Father. His church must be justified and accepted before he could accept heavenly honor. He declared it to be his will that where he was, there his church should be; if he was to have glory, his people must share it with him. They who suffer with him on earth must finally reign with him in his kingdom. In the most explicit manner Christ pleaded for his church, identifying his interest with theirs, and advocating, with a love and constancy stronger than death, their rights and titles gained through him.

God's answer to this appeal goes forth in the proclamation: "Let all the angels of God worship him." Every angelic commander obeys the royal mandate, and "Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror!" echoes and re-echoes through all Heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through him, its representative and head. Here the Father ratifies the contract with his Son, that he will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that he will make a man "more precious than fine gold, even a man than the golden wedge of Ophir." All power in Heaven and on earth is now given to the Prince of life; yet he does not for a moment forget his poor disciples in a sinful world, but prepares to return to them, that he may impart to them his power and glory. Thus did the Redeemer of mankind, by the sacrifice of himself, connect earth with Heaven, and finite man with the infinite God.

The brightest morning that ever dawned upon a fallen world, was that in which the Saviour rose from the dead; but it was of no greater importance to man than the day upon which his trial and crucifixion took place. It was no marvel to the heavenly host that He who controlled the power of death, and had life in himself, should awaken from the sleep of the grave. But it was a marvel to them that their loved Commander should die for rebellious men.

Christ rested in the tomb on the Sabbath day, and when holy beings of both Heaven and earth were astir on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples. But this fact does not consecrate the first day of the week, and make it a sabbath. Jesus, prior to his death, established

a memorial of the breaking of his body and the spilling of his blood for the sins of the world, in the ordinance of the Lord's supper, saying, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus.

The other women who had seen and been addressed by the angels, left the sepulcher with mingled feelings of fear and great joy. They hastened to the disciples, as the angels had directed, and related to them the things which they had seen and heard. Peter was expressly mentioned by the angel as one to whom the women were to communicate the news. This disciple had been the most despondent of all the little company of Christ's followers, because of his shameful denial of the Lord. Peter's remorse for his crime was well understood by the holy angels, and their tender compassion for the wayward and sorrowing is revealed in the solicitude they manifested for the unhappy disciple, and which evidenced to him that his repentance was accepted, and his sin forgiven.

When the disciples heard the account which the women brought, they were astonished. They began to recall the words of their Lord which foretold his resurrection. Still, this event, which should have filled their hearts with joy, was a great perplexity to them. After their great disappointment in the death of Christ, their faith was not strong enough to accept the fact of the resurrection. Their hopes had been so blighted that they could not believe the statement of the women, but thought that they were the subjects of an illusion. Even when Mary Magdalene testified that she had seen and spoken with her Lord, they still refused to believe that he had risen.—*Spirit of Prophecy.*

Note on Matt. 28:1.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher." Some difficulty has been experienced in harmonizing this verse with the account given by the other evangelists. Luke says it was on "the first day of the week, very early in the morning," and Mark says: "And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." There is really no difference in the accounts, but the translation of Matt. 28:1 is misleading. Clarke says: "After the end of the week; this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers." The "Speakers' Commentary" says: "The rendering, after the Sabbath, or at a late hour after the Sabbath, is fully justified by quotations from Hellenistic writers, and is adopted by Fritzsche, Ewald, and Dr. Wette. The holy women left their home at the first dawn of day, nearly twelve hours after the close of the Sabbath." John says: "The first day of the week cometh Mary Magdalene early, while it was yet dark." It appears from this that she reached the sepulcher before the rest of the women. John speaks only of her coming; the other evangelists relate the coming of the women as a whole.

E. J. W.

Teachers' Meetings.

CONCEDING all that may be said by way of excuse for those who cannot attend, it must be acknowledged that the real reason for poor meetings is a want of interest in the work. The teacher who is not imperatively kept away by some providence will be there if he wishes to be there, and his wish will depend on the state of his heart. In this, as in everything else, the way to secure success is to begin at the root, and to so stimulate and nourish it that the improved life will be felt in all the branches.—*United Presbyterian.*

HUMILITY is one of the rarest of virtues; but the moment it becomes conscious of itself it is no longer humility, but pride.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, DECEMBER 14, 1882.

Scriptural Meaning of the Word Soul.

WE have referred to Prof. Bush on this subject, and now quote almost an entire section from him. We are disposed to make use of his words for two reasons: 1. He has cited the original more largely on *neh-phesh* than any other author with whom we are acquainted. 2. Being entirely a disbeliever in the literality of the resurrection, or in the resurrection of the dead, he naturally did the best that he possibly could do for the spiritualizing view, namely, that the soul is an intangible, immortal entity, the man proper, of which the body is a temporary tenement, to be laid off and never to be resumed. After quoting fifty texts in which he says *neh-phesh*, soul, is used "as the seat of sensation, the subject of bodily appetites, desires, and the various kinds of sensual or animal affections," he adds:—

"We believe it [the list] contains, on the whole, a pretty fair exhibit of the usage which recognizes the word *soul* as expressing the seat of what may be termed—whether correctly or not—*corporeal sensation* and *affection*, and with which the idea of *intellectual attributes* is not necessarily connected. Under the next division we are advanced to a higher sense."

It is this "next division," in which are given instances of the use of the word *soul* in "a higher sense," which we here quote. Our quotation marks will indicate the beginning and end of the quotation from him:—

"*Neh-phesh* in the sense of Animus, Rational Soul, Mind, and considered as the seat of various Passions, Emotions, and Affections pertaining to a Rational Being, such as Love, Joy, Fear, Sorrow, Hope, Hatred, Revenge, Contempt, etc.

Gen. 23:8. If it be in *your mind* that I should bury my dead.

Gen. 34:3. *His soul* clave unto Dinah. So also verse 8.

Gen. 42:29. We saw the anguish of *his soul*.

Ex. 23:9. Ye know the *heart* (the *soul*, i. e., the *feelings*) of a stranger.

Lev. 10:29. Ye shall afflict *your souls*. So also chap. 23:27; 29:32, and often elsewhere.

Lev. 26:15. If *your soul* abhor my judgments. Verse 16. And cause sorrow of *heart*.

Verse 43. *Their soul* abhorred my statutes.

Num. 21:4. The *soul* of the people was much discouraged.

Deut. 4:9. Keep *thy soul* diligently. Verse 29. Seek him with all *thy soul*.

Deut. 6:5. With all *thy soul* and all thy might. So also chap. 10:12, and often elsewhere.

Deut. 11:18. In your heart and in *your soul*.

Deut. 18:16. With all the desire of *his mind*.

Deut. 28:68. The Lord shall give . . . thee sorrow of *mind*.

Judg. 16:16. *His soul* was vexed unto death.

1 Sam. 1:10. She was in bitterness of *soul*.

1 Sam. 2:33. To grieve *thine heart*.

1 Sam. 18:3. He loved him as his own *soul*.

1 Sam. 22:2. Every one that was *discontented*—*bitter of soul*.

1 Sam. 30:6. The *soul* of all the people was grieved.

2 Sam. 5:8. That are hated of David's *soul*.

2 Sam. 17:8. They be chafed in their *minds*—*bitter of soul*.

2 Kings 9:15. If it be in your *minds*, then let none go.

1 Chron. 28:9. Serve him with a perfect heart and a willing *mind*.

Job 30:20. Wherefore is light given to him that is in misery, and life unto the bitter in *soul*.

Job 7:11. I will complain in the bitterness of *my soul*. So also chap. 10:1.

Job 7:15. *My soul* chooseth strangling.

Job 10:1. *My soul* is weary of life.

Job 14:22. And *his soul* within him shall mourn.

Job 19:2. How long will ye vex *my soul*.

Job 30:25. Was not *my soul* grieved for the poor?

Ps. 6:3. *My soul* is also sore vexed.

Ps. 10:3. The wicked boasteth of *his soul's* desire. Ps. 11:5. Him that loveth violence *his soul* hateth. Ps. 27:12. Deliver me not over unto *the will* of mine enemies. So also chap. 41:2.

Ps. 33:20. *Our soul* waiteth for the Lord.

Ps. 35:9. And *my soul* shall be joyful in the Lord.

Ps. 42:1. So panteth *my soul* after thee.

Ps. 42:6. *My soul* is cast down within me. So verse 5, chap. 43:6; 44:25; 57:6.

Ps. 57:1. *My soul* trusteth in thee.

Ps. 63:8. *My soul* followeth hard after thee.

Ps. 77:2. *My soul* refused to be comforted.

Ps. 84:2. *My soul* longeth . . . for the courts of the Lord.

Ps. 86:4. Rejoice the *soul* of thy servant.

Ps. 88:3. *My soul* is full of troubles.

Ps. 94:19. Thy comforts delight *my soul*.

Ps. 107:26. *Their soul* is melted because of trouble.

Ps. 119:20. *My soul* breaketh for the longing it hath unto thy judgments.

Ps. 119:25. *My soul* cleaveth unto the dust.

Ps. 119:8. *My soul* melteth for heaviness.

Ps. 123:4. *Our soul* is exceedingly filled with the scorning of those that are at ease.

Ps. 143:12. Destroy all them that afflict *my soul*.

Prov. 2:10. Knowledge is pleasant to the *soul*.

Prov. 13:19. The desire accomplished is sweet to the *soul*.

Prov. 21:10. The *soul* of the wicked desireth evil.

Prov. 28:25. He that is of a proud *heart*.

Prov. 29:17. He shall give delight unto *thy soul*.

Prov. 36:1. Give wine to those that be of heavy *hearts*—*bitter of soul*.

Eccl. 6:3. And *his soul* be not filled with good.

Cant. 3:1. O thou whom my soul loveth. So also 2, 3, 4.

Isa. 61:10. *My soul* shall be joyful in God.

Jer. 4:30. *My soul* is wearied because of murderers.

Jer. 6:16. Ye shall find rest for *your souls*.

Lam. 1:16. The comforter that should relieve *my soul*.

Lam. 3:51. Mine eye affecteth *my heart*.

Eze. 23:17. *Her mind* was alienated from them. So also verses 18, 22, 28.

Eze. 24:21. That which *your soul* pitieth.

Eze. 25:6. Rejoiced in *heart* with all thy despite.

Eze. 25:15. Taken vengeance with a despitful *heart*.

Eze. 36:5. Which have appointed my land . . . with despitful *minds*.

Hos. 4:8. They set *their heart* on their iniquity.

Jon. 2:7. When *my soul* fainted.

Mic. 7:3. He uttereth his mischievous *desire*—Heb., the mischief of *his soul*.

Hab. 2:4. Behold *his soul* which is lifted up, is not upright in him.

Hab. 2:5. Who enlargeth *his desire* as hell."

The foregoing is the entire list given by Prof. Bush under that head. We quoted thus at length because we wished the readers to notice particularly two points in connection with his citations. 1. That these texts give the idea of *personality*, as we have all along claimed that *the soul* is used to express *the person*, the being, the man, wholly and entirely. In this list it will be seen that *neh-phesh* with the pronouns, as *his soul*, *my soul*, *your souls*, *their souls*, etc., may with all propriety be rendered *himself*, *myself*, *yourselves*, *themselves*, etc. And, 2. The qualities here ascribed to *neh-phesh*, where the Professor says it is used in "a higher sense," are ascribed to the lower animals. Therefore its use in this higher sense proves nothing whatever as respects the immaterial or immortal nature of man. And this Prof. Bush admits in other places, as we will now show.

We notice that in the heading of this section he says that *neh-phesh* in these texts is used "in the sense of a rational soul, mind," that is, in "a higher sense" than in the texts in a preceding list, and ascribes to that rational soul the "various passions, emotions, and affections pertaining to a rational being, such as love, joy, fear, sorrow, hope, hatred, revenge, contempt, etc." Yet in another place he uses the following language:—

"Advancing still farther in the gradation of sense, we find the term extending its import to embrace the idea of a higher class of *affections*, such as pertain mostly to a rational being, and imply the exercise of those various *passions* and *emotions* which have their seat in a higher region of intellect. The examples, however, of this usage, given under the fourth head [the one we have copied herein], evince that we are still within the range of that import of the word which applies to

beasts as well as to man. Nothing is more obvious than that the brute creation is possessed of *emotions* and *passions* as truly as man. While the degree of *intelligence* they manifest is often astonishing, they give proof also of being affected by love, joy, fear, sorrow, hatred, jealousy, and shame. So far therefore as these affections in man can be predicated of the *psuchee*, or soul [same as *neh-phesh*], as their subject, so far must they be referred to the same subject in the nature of beasts. Still man is distinguished by a heaven-wide difference from the highest grade of the brute tribes, yet not upon the ground of the *psuchee*, or *neh-phesh*.

This is a remarkable concession to be made by a man who labored so long and so ardently to prove that the higher nature and immortality of man is found in the *neh-phesh*, or *psuchee*, soul. He has claimed the impropriety of applying the term *soul*, which is from *neh-phesh*, to beasts. He has predicated certain passions and emotions of "a higher region of intellect." And then concedes that these passions and emotions are manifested in beasts, and that man's superiority to the beasts is entirely outside of the *neh-phesh*, or *psuchee*, or soul. He assumes that the superiority of man is found in the possession of the *roo-ach*, or spirit, which is never, he says, ascribed to beasts. But in this he is as greatly mistaken as he was on the *neh-phesh*, for the Scriptures directly affirm that man and beasts have one *roo-ach*, or spirit. But on this subject we are not speaking at present.

English Sabbath-keepers.

CHAMBERS speaks thus of Sabbath-keepers in the sixteenth century:—

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia), that the fourth commandment required of them the observance, not of the first, but of the specified *seventh* day of the week, and a strict bodily rest, as a service then due to God; while others, though convinced that the day had been altered by divine authority, took up the same opinion as to the scriptural obligation to refrain from work. The former class became numerous enough to make a considerable figure for more than a century in England, under the title of 'Sabbatarians'—a word now exchanged for the less ambiguous appellation of 'Seventh-day Baptists.'"

Gilfillan quotes an English writer of the year 1584, John Stockwood, who says that there was then

"A great diversity of opinion among the vulgar people and simple sort concerning the Sabbath day, and the right use of the same."

And Gilfillan states one of the grounds of controversy thus:—

"Some maintaining the unchanged and unchangeable obligation of the seventh-day Sabbath."

In 1607, an English first-day writer, John Sprint, gave the views of the Sabbath-keepers of that time, which in truth have been substantially the same in all ages:—

"They allege reasons drawn, 1. From the precedence of the Sabbath before the law, and before the fall; the laws of which nature are immutable. 2. From the perpetuity of the moral law. 3. And from the large extent thereof appertaining to [the Sabbath above] all [the other precepts]. 4. . . . And of the cause of [this precept of] the law which maketh it perpetual, which is the memorial and meditation of the work of God; which belongs unto the Christians as well as to the Jews."

John Trask began to speak and write in favor of the seventh day as the Sabbath of the Lord, about the time that King James I. and the archbishop of Canterbury, published the famous "Book of Sports for Sunday," in 1618. His field of labor was London, and being a very zealous man, he was soon called to account by the persecuting authority of the Church of England. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and that the civil authorities ought not to constrain men's consciences in matters of religion. He was brought before the infamous Star Chamber, where a long discussion was held respecting the Sabbath. It was on this occasion that Bishop Andrews first brought forward that now famous first-day argument, that the early martyrs were tested by the question, "Hast thou kept the Lord's day?"

Gilfillan, quoting the words of cotemporary writers, says of Trask's trial that,

"For 'making of conventicles and factions, by that means which may tend to sedition and commotion, and for scandalizing the king, the bishops, and the clergy,' 'he was censured in the Star Chamber to be set upon the pillory at Westminster, and from thence to be whipt to the fleet, there to remain a prisoner.'"

This cruel sentence was carried into execution, and finally broke his spirit. After enduring the misery of his prison for one year, he recanted his doctrine. The

case of his wife is worthy of particular mention. Pagitt gives her character thus:—

"She was a woman endued with many particular virtues, well worthy the imitation of all good Christians, had not error in other things, especially a spirit of strange, unparalleled opinionativeness and obstinacy in her private conceits, spoiled her."

Pagitt says that she was a school-teacher of superior excellence. She was particularly careful in her dealings with the poor. He gives her reasons thus:—

"This she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the *safest rule*, rather against than for her private interest."

Pagitt gives her crime in the following words:—

"At last for teaching only five days in the week, and resting upon Saturday, *it being known upon what account she did it*, she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England."

Observe the crime: it was not what she did, for a first-day person might have done the same, but because she did it to obey the fourth commandment. Her motive exposed her to the vengeance of the authorities. She was a woman of indomitable courage, and would not purchase her liberty by renouncing the Lord's Sabbath. During her long imprisonment, Pagitt says that some one wrote her thus:—

"Your constant suffering would be praiseworthy, were it for truth; but being for error, your recantation will be both more acceptable to God, and laudable before men."

But her faith and patience held out till she was released by death.

"Mrs. Trask lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted much: alleging that it was written, 'It is more blessed . . . to give than to receive.' Neither would she borrow, because it was written, 'Thou shalt lend to many nations, and shalt not borrow.' So she deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part during her imprisonment, that is, till a little before her death, was bread and water, roots and herbs; no flesh, nor wine, nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon she had of such prisoners as did employ her sometimes to do business for them."

Pagitt, who was the cotemporary of Trask, thus states the principles of the Sabbatarians of that time, whom he calls Traskites:—

"The positions concerning the Sabbath by them maintained were these:—

"1. That the fourth commandment of the Decalogue. 'Remember the Sabbath day, to keep it holy' [Ex. 20] is a divine precept, simply and entirely moral, containing nothing legally ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in force and virtue to the world's end.

"2. That the Saturday, or seventh day in every week, ought to be an everlasting holy day in the Christian church, and the religious observation of this day obligeth Christians under the gospel, as it did the Jews before the coming of Christ.

"3. That the Sunday, or Lord's day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth commandment."

It was for this noble confession of faith that Mrs. Trask was shut up in prison till the day of her death. For the same, Mr. Trask was compelled to stand at the pillory, and was whipped from thence to the fleet, and then shut up in a wretched prison, from which he escaped by recantation after enduring its miseries for more than a year.

J. N. A.

(To be Continued.)

Why It Is.

A MAN who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Tes-

tament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumbly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is or can be the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night, and the darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life.

Some of the reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

E. J. W.

"WHO is he that saith, and it cometh to pass, when the Lord commandeth it not?"—JEREMIAH.

Fitting Young Men for the Ministry.

BY PROF. S. BROWNSBERGER.

ONE of the chief objects for which our College at Healdsburg was established is to provide instruction suited to the necessities of those who expect to labor in the ministry of present truth.

The College is in successful operation to this extent: Hard-earned means have been invested; suitable accommodations in grounds and buildings have been provided; teachers have been secured who are well qualified to give first-class instruction, and to meet the wants of all classes for whom the school was established; eighty-two students have been in attendance during the past month, a large majority of whom are the children of our brethren; but the number who are here for the express purpose of preparing to labor in the ministry, is small.

Now this should not be. The cause needs workers, and there should be at our College to-day forty or fifty young men and women preparing for this work. I have no doubt that there are many young people on this coast that feel impelled to come here for that purpose but for different reasons they are hesitating; some for lack of means, others from embarrassment on account of age and ignorance, while some are so involved in business that they cannot find time to attend school; others, too, may be undecided in regard to the practical benefits of education.

Pluck and industry will make a little money go a great way in meeting a student's *necessary* expenses at school. By self-boarding, expenses here are small, and a few students can find opportunities to labor Sundays and thus *add* some to their scanty supply of means. Where there is the disposition to succeed, however great the difficulties may appear, the end is already secured.

The fact is that most who hesitate for want of means are *dreaming* more than they are *doing*. Men who are *lifted* over difficulties, never render good help at the wheel of reform.

To those who are halting from *embarrassment*, I would say, No *true* seeker at the shrine of wisdom, takes any cognizance of age and condition. The embarrassment you fear is a phantom of the imagination that is never realized. It is never seen nor felt within the walls of our College. Those who come here with such fear, soon discover their folly. True it is, those who have reached the noon of life, or nearly so, have not the time to take a full course of study, but a year's study or even a single term in special classes, would help them much.

But some are questioning whether the benefits to be derived from attending the College are at all proportionate to the cost, and whether after all they cannot accomplish just as much without such effort.

We do not think that education will change a weak man into a strong one in all cases; but it takes each one as it finds him, and imparts to him a degree of character and ability such as otherwise he would never have attained.

It must be apparent to every one that no ignorant person can succeed in any profession or business in which are required knowledge and cultivation of mind. Because some educated men fail for want of tact, energy, or natural ability to apply their powers, it is not therefore just to suppose that education is not necessary to full success. One of our most successful ministers made the following statement in a private letter concerning a preparation for the ministry:—

"It is my experience that no man can hope to succeed in the ministry without such a knowledge of English Grammar as will enable him to form correct sentences, and not disgust the people with his slaughter of the king's English. Most people judge from appearances, and would be liable to put a man down as entitled to no credit, if he made a bad use of language, spelled his words improperly, and withal wrote poorly. In these three particulars a minister should seek to attain perfection, as nearly as possible.

"I regard even a few months of thorough drill in school as of priceless value, simply to aid the student in learning how to study, how to think systematically, how to control the thoughts, and apply all the powers of the mind in close study. For lack of this many a naturally strong intellect is allowed to run to waste all through life. The mind needs to be trained to think accurately, as well as the fingers to guide the pen accurately."

Our fall term of school will soon close. The spring

term will begin Jan. 3. I trust that all who have been undecided heretofore, and halting between two opinions, will fully decide to be here at the opening of next term, ready for work; and may the blessing of God rest upon them in their endeavors to better fit themselves for his sacred work.

"The Second Advent."

BY ELD. R. F. COTTRELL.

UNDER this title, which is in perfect harmony with numerous expressions of Scripture, a writer in the *Buffalo Christian Advocate* presents views which are very much at variance with his chosen title. A second implies a first while it does not disprove a third, but there can be but one second in any series of events. The sacred writers would have the Christian church look for a second advent of Christ. Says Paul, "So Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation." Christ had once appeared to men, and he is to appear a *second time* to those who look for him according to the promise, "I will come again, and receive you to myself." Again signifies once more, or a second time.

But this writer, after referring to several instances of the Lord's appearing to his disciples in vision, proceeds to the following expressions: "The 'coming' seems a matter of course, a common occurrence, a stated feature of the dispensation." "He did 'come in the glory of his Father,' and has not ceased to come. His promise is sure, and in the recorded fulfillments we have a revelation of what is yet to come. A notable instance of his advent was to John on the Isle of Patmos." He inquires, "Was this the only coming of the Lord to the 'beloved disciple'?" The whole character of Christ, and the current of the gospel, forces the conviction that it was merely one of many; a representative occurrence, illustrating the certainty and mode of advent, which began soon after the descent of the Spirit, and is to continue to the final catastrophe, at the end; a personal coming to spiritual vision."

What does all this mean? How many second advents are there? What is the final catastrophe of which he speaks? and in what relation to other events is it to come?

Speaking of the disciples when they saw the Lord ascend from the Mount of Olives, our writer says, "Still they hoped to see him again, and stood gazing, when two angels came to say, 'This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.' This agreed perfectly with the promise, 'Lo, I am with you alway, even to the end of the world.' How could he be present with them, if he did not come?"

The promise to the apostles and the church, that he would not leave them, but be with them *alway*, to the end of the world, by his Spirit, is made, by this writer, to agree perfectly with the promise that, though he was about to leave them and go to the Father, he would come again and take them to himself, or the assurance to the disciples by the angels, that "this same Jesus shall so come in like manner." What a good thing it is that we have the Bible, and that the poor have the gospel preached to them! If they depended upon such expositors, they might well be pitied.

St. Helena Health Retreat.

HAVING lately returned from a three weeks' visit at the above-named place, and feeling grateful that a place has been provided in California where the sick can be treated in harmony with the laws of nature, and for the benefits derived in so short a time, I will write a few lines in regard to the institution.

The Retreat is located two and a half miles north of St. Helena, on the south-west side of Howell Mountain, about one-half mile from the valley, and at an altitude of four hundred feet—high enough to be clear of the fog and dampness that arise from the valley. Frosts seldom visit the place. The view for beauty and grandeur can hardly be surpassed in the State. A living spring of pure, soft water bursts from the mountain, a few rods above the house, from which the place is supplied through pipes leading wherever desired. The rooms for patients are all pleasant and comfortable, warmed with stoves during the rainy season. The spacious parlor with open fire-place glowing with coals from oak and manzanita "chunks," deserves special

mention; and when the household and patients are gathered in, one is reminded of home enjoyments of by-gone days. I know of no institution where a person will be made to feel more at home than here.

The manager and the employees are all Christian men and women, and try to exemplify the principles of the Christian religion in all their relations to the institution.

At seven o'clock morning and evening the bell is rung, and all who can are invited to come together in the parlor, a chapter in the Bible is read, and prayer offered. The Great Physician is appealed to, to heal our spiritual infirmities, and to bless the means used to restore our physical health.

The facilities for giving treatment are all that can be desired. Dr. H. H. Chase is a skillful physician and a Christian gentleman, and is always on hand, and attentive to the wants of his patients. A lady who has had long experience at the Sanitarium at Battle Creek, Mich., will give treatment to lady patients. An excellent bill of fare is provided. Everything is in readiness to give successful treatment to the sick. I went there in a very debilitated condition from inaction of the liver, and dyspepsia. After three weeks' treatment I came away quite well, and feeling that I have a new lease of life. Bro. Charles Turner went there from camp-meeting nearly helpless from asthma and lung trouble. In seven weeks he came home, having gained twelve pounds in weight, and is able to perform his daily labor as a mechanic. Very many testimonials could be procured from persons who have received help at the Retreat. We believe if the sick people of our State could know of the benefits to be derived healthwise from a few weeks' stay at the Health Retreat, it would be crowded to its fullest capacity all the time. I can recommend any who are suffering with disease to give it a trial.

M. C. ISRAEL.

The Missionary.

Missionary Work an Individual Matter.

THE examples which we have already considered are sufficient to show us the qualifications necessary in order to carry on missionary work successfully. Earnestness, zeal, devotion to the work, a spirit of self-denial, persevering prayer, and an unwavering trust in God, are the essentials. In short, the missionary spirit is the spirit of Christ; and he who would labor for God, must be in every particular as nearly like Christ as it is possible for man to be. We shall now proceed first to consider the question, Who should act as missionaries? We are speaking, of course, of Christian missionaries. The answer will be found in the Bible: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark 13:34. Here, then, is the answer: "To every man his work." The word translated "every man," is *hekastos*, and means "each one," "every one," every one separately." According to our Saviour's own testimony, every individual who is enrolled as one of his servants, has a work left him to do. Every Christian, therefore, must be a missionary, for in the primary sense, as we have seen, a missionary is any one who has a special work to do, or who is intrusted with an errand or message.

This fact is brought out with additional particulars in the parable of the talents, Matt. 25:14-30. There is so much important truth contained in this parable, that we quote the greater portion of it.

"For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man [every individual] according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto

him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. . . . Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

From this we learn that no servant of Christ is exempt from laboring for him. The master, in the parable, did not call only a few of his servants and give them charge of his property, with instruction to invest it to good advantage; he gave to *every one*. So in the Christian life, the Lord has not intrusted his work to a few ministers, leaving others without any responsibility, but has given each his proper share.

Again, no one is at liberty to excuse himself from working, on account of unfitness, for the Master, who knows the capacity of each servant, has given to each one, "*according to his several ability*." If each individual sets himself earnestly to do the work which he finds at his hand, he will find that he can do it perfectly well, for it is just suited to him.

Still further, the smallness of the task, or the limited capacity of the worker, does not in any wise relieve that one from responsibility. The responsibility is proportionate to the task, and the task is apportioned according to the worker's ability; and though the task be small, yet the punishment will be sure if it is neglected. If the man who received the one talent had used it properly, he would not have been upbraided because he had not accomplished a great deal. Not very much would have been expected of him, for he was not able to do very much. But he was expected to do the little that was given him to do as promptly and thoroughly as though he had received five or even ten talents.

And there is another point that should by no means be overlooked. It is that he who had not improved on the talent given him was treated as an enemy. It was not enough that he returned the entire talent to his lord; it had been delivered to him that he might work with it, and his failure to do so implied an utter indifference to his master's interests, or else so much love of his own ease that he would not rouse himself to action. That he was guilty in both of these particulars is shown from the fact that he was called a "wicked and slothful servant." The parable teaches then, that if we do not work in the cause of Christ, we are enemies to him. This accords with Christ's statement in Matt. 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." There is no exception here; everybody is included. No matter how great the profession, the badge of discipleship is work. An idle Christian is an impossibility.

In our Lord's sermon on the mount he taught the same thing. Said he, "Ye are the light of the world." This language is not addressed to a few, but to all. All Christians are of necessity light-bearers. It is by means of those few who have received light from Heaven, that the truth is to be conveyed to others. God could warn the world, and cause the gospel to be known in all parts of the earth without the work of man, but he has not chosen to do so. And well it is for man that he has not. It is not that God is in need of man's assistance that he calls on him to work; but it is that man may be strengthened; that by handling sacred things, he may have his affections set on them, and drawn toward Heaven; and that he may be fitted for a more exalted position. In the parable, the faithful servants had developed their business capacity, and when the lord returned he said, "Thou hast been faithful over a few things, I will make thee ruler over

many things." But they never could have been raised to a position of honor and dignity if their faculties had not been quickened by exercise. And so with the Christian. God kindly allows him to work in his cause, inefficient and bungling as his efforts often are, in order that he may be fitted for the higher duties that await him at the return of Christ. Heaven is not a place of idleness. God works continually in upholding and governing his vast creation. Angels are his servants who hearken unto the voice of his word, and are sent forth as ministering spirits. Christ's life was one of the most intense activity, and now that he has ascended to Heaven he is engaged in the work of man's redemption. Work is not a part of the curse, for man worked in Eden. It is sin that makes us "heavy laden," and causes weariness. Heaven will be a place of rest, not because no work will be done there, but because the work will not be attended with the fatigue that accompanies work here.

It is a solemn thought that the manner in which we work here, and the way we improve or waste our time, will determine our standing in the eternal world. It will not do to say that we will be content if we can but gain a place in Heaven, no matter how small it is. God requires our best efforts. Our undivided attention must be given to his service. "Ye cannot serve God and mammon." Besides, we are not to work with the mere desire to get to Heaven. The trouble with the man who had the one talent was that he was selfish. He would not exert himself to benefit another. Like all selfish people he was shortsighted, and over-reached himself. He did not understand that by laboring for another he would be benefiting himself. He could not look to the end of his labor, when his lord would return.

We should learn a lesson from his selfishness as well as from the faithfulness of his companions. We must labor unselfishly with love to God and to our fellow-men. If we have the love of Christ in our hearts, we shall have a longing desire to see the salvation of others, and will work unremittingly to this end. Our only duty here is to labor. At the end of our labor the prize is given, not as payment for our services, but as a gift which we have been fitting ourselves to enjoy.

E. J. W.

Letter from Brother Drew.

50 SILVESTER ST., HULL, ENGLAND, }
Nov. 18, 1882. }

DEAR BRO. WAGGONER: Would you insert these few lines to express our gratitude to those who so kindly are sending us such a good club of SIGNS? We are getting 156 copies every week, and can account for 81 copies, but the rest are coming from a source that we know nothing about. We are now in a position to use a good supply of all reading matter, not excepting the *Good Health*, which is a great favorite here. Anything sent to Battle Creek will be forwarded from there to us free.

Our work here in the English, Scandinavian, and German languages is very encouraging, and we feel of good courage, and thankful that we can work among so many nationalities. I have many warm friends and helpers among the English, Russian, Scandinavian, and German captains, and it would do our friends in America good who are sending the publications over here for distribution, to see the eagerness and the joy expressed in getting them; frequently they are received with tears of joy. The Judgment alone will show all the good accomplished. All missionary workers should read 2 Chron. 16:9; Ps. 126:5,6; Isa. 55:11.

I am happy to say that we are all increasing in courage every day, for we see the hand of God in bringing us here. We get perfect freedom to visit all the ships in Hull, even during the working hours. We pray daily for the cause in America, and we will consecrate our spirit, soul, and body anew to the good cause.

Your brother in Christ, GEO. R. DREW.

WORK with a will, and also with your hands and head. It is such that achieve the great things of the world. Nothing is easy that has value. Laziness and sloth never raised a man above the grade of a monkey. Work does the thing, the right thing, and the whole thing.

THE soul must have a clear footing, as well as the foot.

Temperance.

"A Striking Example."

UNDER the above head, a paragraph is going the rounds, which reads thus:—

"A Detroit saloon-keeper advertises that he has paid \$300 for a year's license to sell liquors, but that he means to voluntarily restrict his business within certain bounds. 'To the wife with a drunken husband,' he says in the advertisement, 'or a friend who is dissipated, I say emphatically, give me notice of such cases, and all such shall be excluded from my place. Let fathers, mothers, sisters, do likewise, and their request shall be regarded. I pay a heavy tax for the privilege of selling whisky and other liquors, and I want it distinctly understood that I have no desire to sell to drunkards, or to minors, or to the poor or destitute. I much prefer that they save their money, and put it where it will do the most good to their families.'"

The man who thus poses for the applause of an admiring world, is receiving more than his full share of praise, from those who ought to see through his device. Let us see how much this "striking example" differs from others of his class, that he should be lauded as a virtuous reformer.

"To the wife with a drunken husband, or a friend who is dissipated, I say emphatically, Give me notice of such cases, and all such shall be excluded from my place." Nothing strange in that. It is very common to hear that a fellow who has become a common drunkard has been kicked out of a "respectable" saloon. This man wishes, not to save himself the trouble of doing that, but to insure himself against possible loss. Drunkards, ordinarily, do not have money enough to make it any object to court their custom; what little money they might bring in would be more than counterbalanced by the loss sustained by having them around. Their presence would spoil the reputation of the place.

That this is not an uncharitable view is proved by the next sentence. "I pay a heavy tax for the privilege of selling whisky and other liquors; and I want it distinctly understood that I have no desire to sell to drunkards, or to minors, or to the poor or destitute." Wonderful philanthropist! His disinterested benevolence makes that of George Peabody and Peter Cooper sink into insignificance. "No desire to sell to the poor or destitute." Why not? Because, I have to pay a heavy tax for the privilege of selling whisky and other liquors." Most saloon-keepers feel the same way, but they do not usually advertise it as an act of virtue. His device is exceedingly transparent, but perhaps it might be made a little plainer if his words were translated thus: "I pay a heavy license for the privilege of robbing the bodies and ruining the souls of men; and I do not care to waste time rifling the pockets of a man who has not a cent; and I have no use for a man whose reputation is gone. Somebody else has been at work on such, and I desire fresh victims. I want only well-to-do men to visit my place, for money is what I am after; and I want these men to have a fair reputation, for then others will be induced to follow their example." This is the true meaning of the advertisement, and the example is "striking" in nothing but its frankness, for this is the principle upon which all saloon-keepers work.

But the last sentence caps the climax. He says: "I much prefer that they [the destitute] save their money, and put it where it will do the most good to their families." Truly this is the refinement of sarcasm. Here a poor, trembling, shivering wretch comes for a glass of whisky. Once he earned a good living at his trade, had a house and lot paid for, kept his family well supplied with all the necessities of life, and even some of the luxuries, and was independent. Everybody spoke well of him. Now he lives in a hovel, through whose broken windows and battered roof the rain and snow beat, and the chilling wind howls. The few rags which he calls clothes are incapable of affording any protection. His family, if not already dead, are starving and freezing, for he has no money to buy food and clothing. He spent it all in "respectable" saloons. But he has an intolerable thirst, and he begs for "just one glass." And the self-denying saloon-keeper says to him in the kindness of his heart:

"Go home, my good friend, and spend your money where it will do the most good; I don't want it. I never take money from the destitute." And the man who can do all this, actually lives in Detroit. Is it possible that the millennium is to dawn on the world from that city? We anxiously wait further developments. E. J. W.

The Beginning and the End.

It began in this way: Two boys came to the city from the country. They left home with kindly words of advice ringing in their ears. Their parents bade them remember the good counsel given them in youth, and earnestly entreated them to resist the many temptations which the city would place before them. And they promised to remember the words of loving counsel, and went out from the hearthstone of home to face the world and fight the battle of life, brave of heart, and hopeful of overcoming in the strife.

One day they were going by a saloon. On the screen, which stood a little way back from the open doors, hiding from passers-by what took place within, was displayed a card on which was written: "Fresh lemonade. Only 5 cents a glass."

"A glass of cool lemonade would taste good this hot day," said John. "Let's go in and get some."

"I'd like the lemonade well enough," said Philip, "but I don't really fancy the idea of going to a saloon to get it."

"Pshaw!" laughed John. "What difference does it make whether you buy your lemonade here or somewhere else? We needn't drink anything else if we don't want to."

"I know that," answered Philip hesitatingly. "I was thinking that father wouldn't like it if he knew. He's opposed to saloons, you know."

"Yes, but how's he to know anything about it?" urged John. "Come on; I'll pay for the lemonade." And he drew his companion into the saloon.

They drank their lemonade.

The proprietor exerted himself to make their call pleasant, and when they were going he urged them to have another drink.

"Better have a little something in it to give it the right kind of flavor," he said smilingly.

"All right," said John; and the man poured some of the contents of a long-necked bottle into each glass. The boys drank it down. The liquor was strong enough to produce considerable effect upon them. It made them 'jolly' they told each other; but I do not think either of them would have called the effect that if they could have foreseen what the end would be. Well, they went to that saloon again. It was not long before they felt a kind of contempt for a man who would drink anything as mild as lemonade. That might do for boys, but they were men, and they could drink whisky and brandy and gin. And they could smoke and play cards and billiards, and talk slang. This kind of an education is acquired with wonderful rapidity. In six months they were good scholars in the school of ruin.

The end came to one two years ago. In a drunken brawl he was stabbed to the heart. To the other the end came only last week. "Died of delirium tremens," a friend said.

It is sad to think that boys are daily beginning this kind of life, and sadder to think what the end may be. Oh, boys! be careful, be careful!—*Temperance Banner*.

A CHICAGO paper says that it is getting to be quite common for ladies in that city to smoke, not cigarettes merely, but real cigars. It says: "Cigarette smoking is very common, and not alone among the fashionables. Women and school-girls, book-keepers, amanuenses, and shop-girls indulge in it. And they smoke not alone at home, but in private rooms of restaurants, where in threes and fours they regularly take their dinners."

Well, why should they not smoke as well as men? If smoking is beneficial, an aid to digestion, soothing to the nerves, and generally indispensable, why should women be deprived of its benefits? They certainly are as liable to dyspepsia as men are, and are commonly supposed to almost monopolize nervousness. If there is any good to be got out of it, we say let them have it, by all means. The paper, however, says further: "There is nothing unladylike in the conduct or demeanor of these girls." Opinions differ.

He, and he only, is safe from a drunkard's death, who never tastes a drop of anything that can intoxicate.

The Home Circle.

WITH POWER.

How shall the Word be preached with power?

Not with elaborate care and toil,
With wastings of the midnight oil,
With graceful gesture studied well,
And full intoned syllable;
With trope and simile, leading force
To subdivisions of discourse,
Or labored feeling framed to please—
The word of power is not in these.

How shall the Word be preached with power?

Not by a separate holiness,
Which stands aloof to warn and bless,
Sneaking as from a higher plane
Which common men may not attain;
Which treats of sin and want and strife
As things outside the priestly life;
And only draws anigh to chide,
Holding a saintly robe aside.

How shall the Word be preached with power?

Ah, needless to debate and plan,
Heart answereth unto heart in man;
Out of the very life of each
Must come the power to heal or teach.
The life all eloquent may grieve,
The brain may subtly work and weave,
But if the heart take not its share,
The word of power is wanting there.

How shall the Word be preached with power?

Go, preacher, search thy soul, and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in;
Apply the balm and test the cure,
And heal thyself, and be thou sure
That which helps thee has power again
To help the souls of other men.

How shall the Word be preached with power?

Go ask the suffering and the poor,
Go ask the beggar at thy door,
Go to the sacred page and read
What served the old-time want and need;
The clasping hand, the kindling eye,
Virtue given out unconsciously,
The self-made selfless hour by hour—
In these is preached the Word with power!

—Congregationalist.

Two Sides to Everything.

"MARY," said Mr. Norris to his wife, as he entered his snug little home one evening, "we are to have company to supper to-morrow. I met my old friend Henry Ard in the street to-day, and asked him to come out."

"Isn't he the Ard who has grown so wealthy in the last few years?" asked Mrs. Norris, as she stepped briskly around, intent on the laying of the tea-table.

"Yes; but I don't think his wealth has spoiled him. He was as cordial to me as ever, regretted that I was still only a clerk in Holden's, and wondered how I could get along on such a poor salary. He doesn't put on any airs at all. So wear your prettiest dress to-morrow, Mary, and have a good supper."

"He shall have no reason to complain, I'll promise that," said Mrs. Norris, who was an excellent cook and a capable housekeeper. It was to her careful management that her husband owed his freedom from debt; for only the most systematic and judicious economy would have made his small salary adequate for the support of his large family.

While several of his friends, among them Henry Ard, had risen rapidly, through fortunate speculations, to positions of affluence, Mr. Norris had remained poor, a clerk only in the house in which he had started as an errand boy. But, by means of the most rigid economy and numberless sacrifices, he had been able to purchase a small cottage on the outskirts of the city, and he declared that the day he made the last payment on it was the happiest of his life. It had been the dream of many years to own a home; and, in his enjoyment of it, he forgot the sacrifices he had made, which at the time seemed very hard. His wife had worked nobly to beautify the grounds, planting rose-bushes with her own hands, and training vines over the cottage. A prettier place in summer it would have been hard to find.

Mrs. Norris was dressed in her best, and the children looked as fresh and sweet as could be, when Mr. Norris reached home next evening, accompanied by Mr. Ard.

The gentleman was cordial in his manner, it is true; but his coming cast a gloom over the household, for he began at once to complain of the

tedious ride he had had from the city, commiserated them on living so far out, and averred that he had heard that land was cheap in this section because it was said to be unhealthy. He asked Mrs. Norris if she did not think her children looked pale; and he advised Mr. Norris to sell out, and buy somewhere else. He dwelt earnestly upon the fact of there being so few neighbors, and no doctor within a mile or two; and he succeeded in filling the breast of his hostess with anxiety and alarm.

At table, he spoke of the elegant silver tea-service he had given his wife, a few weeks previously; of the delicious tea he had drunk at the house of a friend the evening before; of the rare old china which had been used, and the dozens of luxuries which had been heaped upon the table in his honor.

Mrs. Norris listened and sighed. Her china set, used for many years, began to look poor and mean in her sight, as she imagined the beauty of Mrs. Ard's silver; the tea tasted bitter and she had no appetite for the salad, jelly, and cake she had prepared so carefully, and with so much pleasure, anticipating, as she had, some compliments from her guest on her cooking.

After supper, the whole family gathered about the stove, and listened enviously as Mr. Ard dilated on the delights of an open grate; of the actual necessity of a home library, where there were growing children; of the rare pictures and elegant furniture in the houses of his friends; of the fine society in which his wife moved, of her jewelry, her costly dresses, and the number of servants he found it incumbent on him to keep, in order to secure comfort; of the convenience of gas, and the danger of using kerosene; and of twenty other things that the host, of whose hospitality he was partaking, did not and could not possess. Yet he was neither boastful nor ill-tempered, and gave no occasion for offense in anything he said.

But, when he rose to depart, neither Mr. Norris nor his wife felt any regret to have him go so early, nor did they urge him to come again. They felt sad and discontented. The little home in which they had taken such genuine comfort now looked shabby and mean. The small rooms seemed more cramped than ever, and they felt ashamed of the poverty which prevented their living as Mr. Ard and his friends lived.

Mary put her children to bed and then went to bed herself, where, after thinking over her lot in life, and recalling the many sacrifices she had made, and the pinching economy she was obliged to practice, she finally cried herself to sleep.

A few days passed, and the cloud of discontent which had settled upon the family was still heavy, when, one evening, a visitor, Mr. Andrews, called just as they were about to sit down to supper.

Mr. Norris invited him to the table; and Mrs. Norris began to apologize for the homely fare, wishing it were better.

"No apologies are necessary, my dear madam," said the gentleman, as he threw off his coat and seated himself at the table. "I walked out from the city, and have acquired the sharpest kind of an appetite. I feel as if I could relish any and everything."

"We live such a terrible distance from town," said Mrs. Norris, "it is a wonder to me that our friends ever find us at all. As it is, they come very seldom."

"Why, I think your home most delightfully situated!" exclaimed Mr. Andrews, who was even wealthier than Mr. Ard, and lived in far greater style. "I drove past here one day last summer, and remember thinking how like a bower of beauty this cottage looked, almost covered with climbing roses, and surrounded by shrubs. And you couldn't have found a healthier spot anywhere. Your children show the effect of the pure air they breathe. It is a shame to shut children up in the city, where they have no chance to play out doors."

"They certainly enjoy the garden and lawn," said Mrs. Norris, beginning to feel in a little better spirits. "I never knew how to amuse them when we lived in the city."

"Property out here is rising in value every day," continued Mr. Andrews, who dealt largely in real estate. "You'd better lay your hands on all the land you can, Norris. You may realize a fortune out of these few acres in ten years' time."

It was now Mr. Norris' turn to look pleased. He began to think he had made a profitable investment, after all, in buying the place.

Mr. Andrews continued to talk in the same strain all the evening. He praised everything on the table, apologized for eating so much, but declared he could not help it, for everything tasted so well; admired the tea-set as looking "just like one mother used to have;" and, when Mrs. Norris regretted not having open grates, he told her that open grates were a mistake, unless there was a furnace in the house; that they never threw out half so much heat as a stove; and, as for a furnace, several doctors he knew had declared them unhealthy; and they were ruinous to house plants, of which Mrs. Norris had a great many. He observed, in answer to a remark of Mr. Norris', that gas was a convenience certainly, but that kerosene gave a much softer light, and was not nearly so trying to the eyes.

When he at length rose to go, both Mr. and Mrs. Norris urged him strongly to come again; and he replied that he would be very glad to do so, for he could not remember when he had spent a more pleasant evening or had been made to feel more at home. When he had gone, the husband and wife felt satisfied with themselves and their home. The cloud which had been cast over them by Mr. Ard's visit had flown away with Mr. Andrews', and they forgot their poverty and many discomforts, and felt thankful to Heaven for the many blessings they enjoyed.

Both Mr. Ard and Mr. Andrews were sincere in what they said; but you see there are two ways of looking at everything, and always a bright and a dark side. We can make ourselves contented with our lot by viewing it always from the bright side, or we can become very much discontented by comparing it with that of our richer neighbor. It lies with us to choose.—*Sel.*

A Sharp Pigeon.

Cats are generally thought to possess great cunning; but no one would look for that quality in pigeons. The other day, however, I saw something in the alley-way behind our store that proved one pigeon, at least, had sufficient craft to outwit a cat.

The bird I am to speak of was busily engaged in picking up scatterings of grain, when our "tabby" came forth in the stealthy manner peculiar to her race, and prepared to capture him, he not seeming to suspect there was a cat within five miles.

Gradually Miss Puss wriggled up to a place from which she could make her deadly spring. But just as she was going to jump, the pigeon gave a flying leap, landing some ten feet away, and then went on picking up grain, all the time not appearing to see his enemy.

Not discouraged by her first failure, kitty again went through the crawling process, until near enough for a leap, only to see the pigeon quietly hop beyond her reach and continue his dinner.

This performance was repeated several times. The bird, while not appearing to notice his pursuer, was really keeping a sharp look-out, and never allowed her to get quite near enough for a spring. At last, in his retreat he had reached the alley's end, where there was no chance to go any farther.

"Now," thought I, "this fun must end. Mr. Pigeon will have to fly away altogether or get caught." Pussy was evidently of the same opinion, for she approached her intended victim with even more than usual caution. But the seemingly careless bird knew his business better than either of us, and picked away as though nothing was the matter.

This time puss actually succeeded in making her spring, and landed just where she intended. But the pigeon wasn't there! He went into the air at exactly the right moment, and flying over the cat's head, alighted on the very spot from which she had just sprung.

Our cat had neither courage nor patience to endure any more such trifling, and with a very dejected look, disappeared through a broken cellar window, leaving Mr. Pigeon to finish his dinner at his leisure.—*Selected.*

WE learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

HOPE is like the sun, which as we journey toward it casts the shadow of our burdens behind us.

Religious Notes.

—The Archbishop of Canterbury died in London, Dec. 3, aged seventy-one years.

—The four periodicals of the Salvation Army have a combined circulation of 400,000.

—The *Catholic Examiner* emphatically endorses church fairs with their attendant gambling.

—A new Congregational paper is to be started in Boston, and \$100,000 has been secured as capital.

—There are 92,653 Protestant churches in the United States, with 71,662 ministers, and 9,003,030 members.

—The number of Congregational churches in the western part of the State of Pennsylvania has doubled during the last seven years.

—The first Monday in January has been appointed as a day of general fasting and prayer for the colleges and general interest of the Methodist Episcopal Church.

—There are now more than 4,000 Hindoo girls in mission-schools in Calcutta and its suburbs. The number of non-Christian females who can read and write has doubled in the last five years.

—At the installation of Dr. Newman Smith, Dr. Duryea made some severe strictures on the abuse of church choirs, and said: "Music is chiefly used in our churches as an aid to the publishers of sheet music."

—A fashionable church in New York has an "invalid room," a luxurious apartment near the pulpit, but out of sight of the congregation, where invalids can sit, lie down, walk around, leave or enter at any time without disturbing any one else, yet at the same time be able to hear the entire service.

—The *American Baptist Flag*, published in St. Louis, says: "Over one hundred firms in St. Joseph, Mo., have signed agreements not to pay off their help on Saturday. Monday in future will be the pay-day. Thus the business world recognizes the wisdom of keeping a Sabbath." And so the heaven is working.

—Rev. Dr. Hepworth, speaking of the "Passion Play," which Mr. Morse is trying to bring before the people of New York, says that in the little group which figure so prominently in the real passion week, there was only one man who was so mean and sordid as to make the crucifixion a matter of financial speculation, and that he had sufficient sense remaining after the deed was accomplished to go and hang himself.

—There is a great deal of discussion going on over the site of Paradise. Dr. Delitzsch claims that Paradise occupied the ground upon which Babylon was afterwards built, but Prof. Paine scouts the idea. As for ourselves, we are not troubled over the matter. A far more important matter engages our attention, namely, How shall we gain a home in it? If these Doctors would devote their talents to the solution of this question, they would do themselves and their hearers much more good.

—While we value the Sabbath-school very highly as a means of imparting religious instruction to children, we should not undervalue the importance of home training. Rev. A. R. Crandall, President of the Seventh-day Baptist General Conference, made the following remarks in his opening address: "There are truths of religion which can be planted in the mind and heart of the child only at home. No people can guard too vigilantly the truth that the primary school of the church is the home. Half a dozen towering truths wrought into the life of the child, at the hands of those to whom God has committed his tender years, are worth more all through life than the whole vast plain of Sabbath-school instruction."

—The corner-stone was recently laid in New York for a new convent for a strict order of nuns, called the Sisters of Perpetual Adoration. It is said that their fasts are very severe, that the nuns are compelled to arise every night at midnight for two hours' devotion in the chapel, that they can hold no communication whatever with the outside world, and that no fires are allowed in the building. The *Independent* justly says that the Board of Health ought to have something to say on the subject, in the name of humanity. Rome has plenty of dupes who are willing to sacrifice themselves at her beck, and no one can interfere so long as this self-sacrifice consists in being uselessly shut away from the world; but neither murder nor suicide should be allowed under the guise of religion.

News and Notes.

—Governor Ordway, of Dakota, says that 100,000 emigrants have entered that Territory this year.

—Arabi and his fellow-conspirators will spend the remainder of their lives in the island of Ceylon.

—Five Russian dragoons have been condemned to fifteen years in the mines for engaging in the riots against the Jews.

—The emigration to America, from the mountain districts of Hungary is so extensive that the authorities are attempting to check it.

—It is calculated that the private and official embezzlements in Russia during the year amount to 26,000,000 roubles (about \$20,000,000).

—A bill is now before Congress to reduce letter postage from three to two cents for a half ounce. It will doubtless soon become a law, as the President and the Postmaster-General favor it.

—The Boers, of South Africa, have driven the Caffres into caves. One cave has been destroyed by dynamite, and fifty natives were killed.

—The passenger trains on the Texas Pacific Road are hereafter to carry a strong force of State Rangers between Fort Worth and El Paso.

—The Russian Minister of Marine has asked for a grant of 5,000,000 roubles (nearly \$4,000,000) for the construction of four men-of-war.

—Arabi Pasha's associates also pleaded guilty and were sentenced to death, but the Khedive commuted their sentence to imprisonment for life.

—An attempt has been made to assassinate the Sultan, and he is completely terror-stricken in consequence, hardly daring to show himself outside the harem.

—A member of the Government Commission to inspect the Navy Yards says that those already visited cost about \$50,000,000, and would not sell for \$1,000,000.

—While the Mississippi steamer *Morning Star* was racing with the *Sunbeam*, Dec. 6, her boilers exploded, and sixteen persons were either killed or fatally wounded.

—The Prefect of St. Petersburg has ordered the police to expel all the Jews residing in the city without official permission. The Senate has decided that Jews are incapable of holding office in Russia.

—An ostrich farm is to be started in California, about seventy-five miles south of San Francisco. The farm consists of 800 acres, and twenty-two birds have arrived from the East, with which to stock it.

—The President of the First National Bank of Denver says that the banks of Colorado have lost paper to the value of a million and a half dollars, during the past year, through robberies of the mail.

—A citizen of Oakland, who recently purchased a mountain near Los Gatos, Cal., for a stock range, accidentally discovered that it yields 96 per cent. pure sulphur, the market value of which is \$20 per ton.

—The total number of arrests made during the last fiscal year by secret service agents was 335, the majority being for counterfeiting money. The total fines assessed amounted to \$10,664, and the total amount of counterfeit coin captured, \$8,830,134 51.

—The anti-Mormon population of Utah are very much disappointed with the President's message, because it practically ignores the Mormon question. The Mormons are correspondingly jubilant, and impiously say that God has interposed in their behalf.

—Secretary-of-War Lincoln says in his report that sixteen per cent. of the United States army desert, and that every year a number of men enlist merely in order to secure free transportation to some point in the West, and desert as soon as they have reached it.

—A band of Apaches from Arizona recently crossed the border into Chihuahua, Mexico, and sweeping down upon the town of Casa Grande, massacred seventy-five persons, and carried off several women and girls. A large quantity of stock and other property was stolen.

—The new code of New York punishes attempted suicide. The first prosecution was of a man who took laudanum, and who received, instead of death, two years in the penitentiary. This is as it should be. There is not much glory to be obtained in States Prison, and suicide may be expected to become unpopular.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 14, 1882.

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OUR readers will see by reference to our advertising columns that we are now prepared to supply these books either singly or bound in one volume. We have previously called attention to them; but they need no recommendation from us. We can only say that, like all of Mrs. White's writings, they treat of the most sacred and important matters, in a manner calculated to impress every one. We wish a copy could be placed in every family in the land.

Canvassing.

IN the minds of very many persons there is a great prejudice against canvassing, or any one who is engaged in that business. And yet there is no real reason why it should be so. If the canvasser is an honorable man, dealing kindly and fairly with all, and handles only those things that are useful, and that will recommend themselves to the purchaser, his is as honorable a way of earning a living as is the grocer's or the dry-goods merchant's. Such an one, if he continues in one section of country, and becomes known to the inhabitants, will be looked upon as a friend.

But the canvasser need not look upon his work as a mere means of earning a living. If he realizes that he is doing good, in short, that he is a missionary, his work will be ennobled, and he himself will be elevated by it. If he is canvassing for a really valuable book, one that teaches things of the greatest importance, we see no reason why he should not be considered a missionary, for what more can any missionary do than to teach men those things that they most need to know? His work does not end when the book is delivered and he has received the money, but the influence of the transaction will be felt in all coming time. Let the book canvasser, then, consider himself an educator.

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Crowding the Pope.

THE pope has received another blow; not directly but in such a manner that its import cannot be mistaken. The case is this: An artist had been employed to do some work in the Vatican. As his pay was not forthcoming, he sued the pope's chief steward, in one of the lower courts, and won his case. The steward protested that the State Court had no jurisdiction in a matter arising within the Vatican. The court rejected his plea, and the higher court, although it awarded the case to the steward on the merits, affirmed the principle asserted by the lower court, that the jurisdiction of the civil court does extend into the Vatican. Of course if it extends over the pope's household, and his chief officials, the conclusion is unavoidable that it extends over the pope himself.

What a change from the time when the pope made and dethroned kings at his pleasure. Then nobody dared call him to account for his acts; now he is amenable to a petty court, the same as the clergy of Protestant denominations. This is something like retributive justice; and it is more. It is in the line of the fulfillment of the prophecy that "they shall take away his dominion, to consume and to destroy it unto the end."

—At a meeting of the Ministerial Union in San Francisco, recently, the matter of advertising Sunday services in the Sunday papers was discussed at some length. The prevailing opinion seemed to be that it is wrong. Dr. Jewell said that some of the Methodist clergy had resolved not to advertise any day in papers that publish a Sunday edition. Even the late election has not taught them tolerance. We will not quote the proverb which this conduct brings to our mind.

Healdsburg College.

OPENING OF SPRING TERM.

THE fall term of Healdsburg College closes December 26, and after a vacation of one week the spring term opens January 3. We would urge all who can attend next term to be present at the opening. Commence work with the others in your classes and you will be more likely to succeed.

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S. BROWNSBERGER.

Gradations in Crime.

THE law does recognize different degrees in crime, but the men whose duty it is to enforce the laws seem to have become confused as to their purport, and invert the intended order. Three cases have recently come to our notice by means of the daily press. We give them in the reverse order of their occurrence. 1. A Chinaman in San Francisco was convicted of smuggling half a pound of opium. For this offense he was promptly fined fifty dollars. 2. A short time before, from a vessel in the bay, two white men were detected in the act of smuggling 10,000 pounds of the same drug. The enormity of the crime seemed to appall the officials, for up to the present time nothing has been done about the matter with the exception of an occasional newspaper mention. 3. Frank James, brother of the notorious Jesse, himself a well-known robber and murderer, who for years has led the life of a lawless bandit, and has distinguished himself as the slayer of many unarmed and inoffensive citizens, has grown weary of dodging the officers of the law, and given himself up. If he were a representative of one of the powers of Europe he could not receive more marked attention. The Governor of the State (Missouri), Judges, and all the first (?) citizens press for the honor of shaking his hand; and bouquets are sent him every day, by ladies who have furnished the room where he is temporarily detained, like a palace. Nobody has any doubt that he will receive an unconditional pardon. The sentiment of justice seems to be fast dying out. And in this we see another evidence that we are now in the last days, for the prophet in speaking of the time just preceding the coming of the Lord, says: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14.

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