

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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HE LEADETH ME.

BY HALLIE C. YOUNG.

As I e'er, through good and ill,
Footsore, struggle up life's hill,
Looking upward to the blue,
Ever yearning for the true,—
Strong or frail, howe'er I be,
He leadeth me.

What though the tear-drops sometimes start;
"Blessed are the pure in heart,"
Are ever to me, words of peace,
Bidding every tumult cease;
With doubts or hopes—howe'er I be,
He leadeth me.

Or traveling in the perfect day,
Keeping in the narrow way,
To the mount where joys abound,
The holy place where peace is found;
Full of trust, where'er I be,
He leadeth me.

Beyond this vale of tears, I know
A land where stilly waters flow;
The pastures there are living green,
And ever-blooming flowers are seen.
That I may reach that glorious lea,
He leadeth me.

Clarendon, Ark.

General Articles.

Home Training—Its Importance and Results.

BY MRS. E. G. WHITE.

"THAT our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

Upon the mother rests, to a great degree, the responsibility of the early training of her children. Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring his blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mold and fashion the disposition and habits of her children. Let her watch carefully the development of character, repressing traits that are too prominent, encouraging those that are deficient. Let her make her own life a pure and noble example to her precious charge.

The mother should enter upon her work with courage and energy, relying constantly upon divine aid in all her efforts. She should never rest satisfied until she sees in her children a gradual elevation of character, until they have a higher object in life than merely to seek their own pleasure. Children should be taught at home to exert every faculty of mind or body. Thus they gain an understanding of their own capabilities, and at the same time strengthen and develop every power by calling it into action.

Parents, your own home is the first field in which you are called to labor. The precious

plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions, have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble; but to impress upon a human soul the image of the Divine.

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that his wisdom may guide and his grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God.

I speak the more freely and earnestly, because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness. They do not see the defects of their children as they would if their own eyes were beholding and admiring the perfection of Christ's character.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, out of season. Give your children intellectual culture, and moral training. Let their young hearts be fortified with firm, pure principles. While you have the opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousand fold.

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the whole character to become deformed and unbalanced. Teach the children that they must have a new heart; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word.

Family prayer receives too little interest and attention. In many cases, the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit he will not despise. The opening of our hearts to our Heavenly Father, the acknowledgment of our entire dependence, the expression of our wants, the homage of grateful love,—this is true prayer. When we come pleading the merits of Christ's blood, and trusting with implicit faith his promises, we shall secure the blessing of the Lord.

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in his strength. You may have Christ as a guest in your home. Be not satisfied merely to bear the name of Christians. Be in truth followers of Jesus. Let your hearts be warmed with his love. Make him your friend, your helper, your counselor.

The most valuable rules for social and family intercourse, are to be found in the Bible. There is not only the best and purest standard of morality, but the most valuable code of politeness. Our Saviour's sermon on the mount contains instruction of priceless worth to old and young.

It should be often read in the family circle, and its precious teachings exemplified in the daily life. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the spirit of Christ, will manifest politeness at home, a spirit of benevolence, even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree.

Few realize the influence of the little things of life, upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price.

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the corner-stones of Christian character, we would see fewer church-trials, less hardness and animosity between brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation. If we would not be consumed as dross, we must have the love of God—the gold that has been tried—abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, open the door to Satan's temptations, and lead many away from God. The Holy Scriptures give us a safe and profitable rule for thought and conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example.

"Charity suffereth long, and is kind." It "thinketh no evil."—another fruit borne on the tree of love. Our souls must be stayed upon God, imbued with his Spirit, if we learn these sacred lessons. Said the apostle, "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope, and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed his will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love him, and choose to obey him.

Parents and guardians must themselves maintain purity of heart and life, if they would have their children pure. They must give the needed instruction, and in addition to this, they must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young, new impressions made upon their hearts. The associations they form, the books they read, the habits they cherish—all must be guarded. The interests of your children, for this life and the next, are at stake.

"What now you do, you know not,
But shall hereafter know,
When the seeds your hands are sowing,
To a ripened harvest grow."

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, and of fear and anguish, are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servants, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor, have obtained a fitness for Heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed.

Fathers, mothers, shall the voices of your children swell the song of gladness in that day?

Now and Then.

BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

ST. PAUL, when contrasting the present with the future state, says, "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12. The *now* relates to this state of "adoption," "trial," "patience," and "hope," when "it doth not yet appear what we shall be;" the *then* is that time "when he shall appear, and we shall be like him; for we shall see him as he is." 1 John 3:2.

Now "the whole creation groaneth and travaileth in pain together . . . waiting for the adoption, to wit, the redemption of our body." Now we are only "saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now we are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17, 22-25. "When the Son of man shall come in his glory, and all the holy angels with him, he shall . . . say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

Now is the preparatory state for the future kingdom of glory, but when that kingdom comes it will be said, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2. St. James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." James 2:5. If we are now heirs of that kingdom the future is the time when its realities will be enjoyed.

St. Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:50-52. This language shows most clearly that the inheritance of the kingdom is not in the present state, but after the resurrection of the dead.

The words of our Lord's prayer are also clear proof that his kingdom is still future, "Thy king-

dom come." Whoever understandingly prays this prayer virtually says, The kingdom has not yet come, but, Lord, let the kingdom come, and "thy will be done on earth as it is done in Heaven;" and thus it will be done when the kingdom of Christ is fully established. Then "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light [as is said concerning the new Jerusalem, Rev. 22:5], and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." Isaiah 60:18-22. To make our Lord's prayer suit the idea that his kingdom is now established, some have rendered it thus, "Let thy kingdom be extended;" but it does not so read.

The ordinances which our Lord gave to his church are fitted to this state, and anticipate the kingdom in the future. We instance the Lord's supper. In instituting this, he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. As Luke records, "I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:18. The final fulfillment of the ordinance must be when all who have by faith availed themselves of the virtue of Christ's blood (represented by the wine in the sacrament), are saved and in the kingdom of God with our adorable Redeemer. That the ordinance looks to that time for its accomplishment is further evident from the following statement of Paul: "For as often as ye eat this bread, and drink this cup, ye do show [margin, show ye] the Lord's death till he come." 1 Cor. 11:26.

In the visions of Daniel relative to earthly kingdoms and the setting up of God's everlasting kingdom, we find the kingdom is represented by "A stone cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2:34, 35. While the metals and clay of the image are called kingdoms that should rule the world, the stone cut out without hand is called the kingdom that God shall set up, "without hand," *i. e.*, not by aid of human hands as the kingdoms of earth are now maintained, but by divine power and judgment.

If, as some claim, the stone kingdom is the church, where and when has it smitten the image? Instead of this stone smiting the image, the image has all the way along been smiting the stone; especially is this true in the fourth or Roman kingdom with its divisions. In proof of this look at the Christian blood shed under Pagan and Papal persecutions for a large part of the last eighteen hundred years. The stone is to smite the image before the kingdom is established on this earth. When the stone smites the image it is all broken to pieces and passes away with no place found for it; then it is that the kingdom is set up. The kingdom of this book of Daniel is not the church. The church exists while these kingdoms exist, but the kingdom of God is to be set up after these earthly kingdoms have all passed away. This is represented in the word of the Lord by the Psalmist, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

In the seventh chapter of Daniel the establishment of God's kingdom is placed after the overthrow of the powers represented by the beasts, and not as existing at the same time with them. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the king-

dom, and possess the kingdom forever, even forever and ever." Dan. 7:17, 18. Again, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27. A kingdom under the whole heaven must be a kingdom that shall fill the whole of the earth. It is evident from these statements that the Lord is at last to have a kingdom established over the whole earth, and indeed this is confirmed by the prediction of the prophet Zechariah, "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech. 14:9.

If a kingdom of which there shall be no end is finally to fill the whole of the earth, it must be that the Lord has a purpose concerning our world, and concerning the race of beings which he placed in the world, reaching farther than what we see manifest in the present life. The Lord has indeed been pleased to state plainly his purpose, not only in respect to the formation of the earth, but also in regard to the creation of man. The prophet Isaiah declares, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isaiah 45:18. Concerning who was, and who is, to inhabit the earth, we read, "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Ps. 115:16. To the inquiry, What must be man's condition in order to be a possessor of the earth? we may gain an answer by reference to what he was when God gave him the earth. The wise man says, "This only have I found, that God hath made man upright, but they have sought out many inventions." Eccl. 7:29. God formed the earth and gave it to man while he was in an upright state, before his inventions of sin, by means of which he has departed so far from that uprightness. Of the final possession of the earth by man, Solomon says, "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22.

Of the Lord's purpose concerning the formation of man we read, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 1:26. St. Paul, in writing to the Hebrews says, "One in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Heb. 2:6, 7. The certain one who spake thus was David. He says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8.

We see, then, that God formed the earth to be inhabited, and then formed man as king over all the living harmless creatures then existing on earth, or in the sea or air. But sin has marred this dominion, for Paul says, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:8, 9. That dominion is to be restored by Christ. But as death was the penalty for sin, he who is to destroy sin and sinners and affect the restitution of the earth to that state which would have been had man never sinned, must defeat death. That Christ has power thus to do is clearly manifest in that, having died, he rose again from the dead a victorious conqueror, exclaiming, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell [hades] and death." Rev. 1:18.

Of what Christ has at last to do with this original dominion we may read in the prediction of the prophet Micah, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter

of Jerusalem." Micah 4: 8. Christ is the tower of the flock, and the strong hold of God's people. He is to have the *first* dominion. The first dominion named in the Scriptures is the dominion of the whole earth and over all upon it, which God gave to man at his creation.

Christ's future kingdom will indeed fill all the earth. Then, after the ungodly are cut off, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem [the new Jerusalem. Rev. 21] a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . And the inhabitants shall not say, I am sick." Isaiah 33: 17-24.

This kingdom of Christ, when his glory shall fill all the earth is the *then* of our article. *Now* we are passing over the stormy sea; *then* we shall be safely anchored in the city of God. Now it is sadness, sorrow, weeping, pain and death; then all tears will be wiped away. There shall be no more sorrow nor pain nor death in that blissful abode. Looking by faith through the mists of the mortal state to the *then* of Christ's kingdom, we may with earnestness say:—

"How bright the vision, Oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Separation from the World.

SALVATION is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity." "Whosoever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and Mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in rapture, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death-songs amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance, compared with Christ. Some time ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown—ample fields were contracted into little patches; the lake was no larger than a looking-glass; the broad river, with ships floating on its bosom, seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God, and anticipating the joys of Heaven, lives above it and looks beyond it. This makes it easy, and even joyful to part with all for Christ—"this is the victory that overcometh the world, even our faith."—*T. Guthrie, D. D.*

Hunting a Text.

If the following "Tale of the Fashionable Clergyman of To-day" is strictly true, it will be seen that his position is not an enviable one. Judging from the style of many popular sermons, it might have happened if it did not:—

The good pastor was known among his perhaps envious brethren as a "sensational" preacher. One day while he was sitting in his study, immersed in thought, with a heap of crumpled newspapers on the floor beside him, Deacon Bullit came in. After a few preliminary remarks, the pastor said:—

"Bullit, I want a subject for my next Sunday's sermon, and I can't think of a thing. Can you suggest a theme?"

"I don't know," said the deacon, reflecting.

"I've been through the whole of that pile of newspapers, telegraph columns, police columns, even the advertising columns, and there is nothing striking among them."

"Let's see; you preached against the Mormons three weeks ago? That was the Sunday I was away."

"There's nothing in that. I've 'gone for' the Mormons twice since last fall. Then, you know, I preached last Sunday about the big railroad

accident at Dunkard's Creek, and in the afternoon I had a discourse about the snow-storm."

"Nothing more in the Guiteau case, is there?"

"No, the people are tired of it. Three sermons on that subject are as much as they can stand. Do you think I could stir things up with another discourse pitching into City Councils, or, say, the management of the water-works?"

"I don't know. Maybe you might. The last time you went for Councils the church was crowded; all the Councilmen came, and the collection was the largest since New Year's."

"But I couldn't repeat that story about the colored man and the mule, could I? That was the best thing in the sermon, I think."

"It brought down the house, that's certain."

"Laughed, didn't they? But I couldn't tell it again, and so I guess I won't take up Councils. I have half a notion to discuss the Panama Canal question. Do you think the people would feel an interest in that? I might preach about the Panama Canal in the morning, and about the small-pox epidemic in the evening. The spread of the small-pox interests everybody."

"Yes; but why not devote the sermon chiefly to the history and value of vaccination?"

"It might answer. Nobody knows how hard it is to find fresh and interesting subjects. Things happen so inconveniently. Just as likely as not there will be a big fire in the city late Saturday night, after my two sermons are written; and when it will be too late to write another with the fire as a theme."

"You could extemporize about it."

"But not so well; not so well. By the way, Bullit, have you heard the rumors that Cashier Smith, of the Tenth National Bank, is a defaulter?"

"I believe there are reports of that kind afloat."

"That would be a lively theme! Suppose I take it up in a general sort of a way, and make it sensational? That might do for the morning, and then I could give a blast at the variety theaters in the evening. Or I could devote my evening sermon to the tariff, and the morning one, to the balloon expedition to the North Pole. You would be surprised how little help I get now from the newspapers. A man may skim over fifty without finding a single theme that will draw a full house and excite the curiosity of the congregation."

"Have you looked anywhere but in the newspapers?"

"N-n-no! Excepting in the Report of the Board of Trade and in a couple of the Reviews."

"Didn't refer to the Bible, of course?"

"Well, I'll tell you, deacon, the people are tired of Scriptural subjects. They want something novel and exciting. Of course, it seems a little queer to throw the Bible over; but a man has to meet popular expectation, and my theory is, to reach sinners one way, if you can't reach them the other. That's sound, isn't it?"

Before the deacon left, the pastor had it arranged to preach one sermon on the boiler explosion at Hackensack, and another upon cultivation of the carp as a food fish.

People Who Whine.

THERE is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or, if rich, because they have not health to enjoy their riches; they whine because they have no luck, and others' property exceeds theirs; they whine because some friends have died and they are still living; they whine because they have aches and pains, and they have aches and pains because they whine; they whine no one knows why.

Now, a word to these whining persons: First, stop whining—it is of no use complaining, fretting, fault finding, and whining. Why, you are the most deluded set of creatures who ever lived! Do you know that it is a well settled principle of physiology and common sense that these habits are more exhausting to nervous vitality than almost any other violation of physiological law? And do you know that life is pretty much as you make it? You can make it bright and sunny, or you can make it dark and shadowy. This life is meant only to discipline us—to fit us for a higher and purer state of being. Then stop whining and fretting, and go on your way rejoicing.—*Sel.*

TRUE friends visit us in prosperity only when invited, but in adversity they come without invitation.

Perfection.

"I have seen an end of all perfection; but thy commandment is exceeding broad."—Ps. 119: 96.

On this passage the Rev. Albert Barnes remarks: "To all claims to perfection made by man, he had seen an end or limit. He had examined all which claimed to be perfect; he had found it defective. All claim to perfection on the part of man must be abandoned forever. . . . All claims to perfection had arisen from the fact that the law was not properly understood, that its true nature was not seen. . . . Men set up an imperfect standard; and when they became conformed to that standard, as they might do, they imagined themselves to be perfect; but when their conduct was compared with a higher and more just standard—the law of God—it could not but be seen that they were imperfect men. That law had claims which they had not met, and never would meet in this life. It is very easy to flatter ourselves that we are perfect, if we make our own standard of character; it is not possible for man to set up a claim to perfection, if he measures himself by the standard of God's word; and all the claims to perfection are made simply because they do not properly understand what the law of God requires."

Who Are Wanted?

A GENTLEMAN in a responsible government office, when complimented on his long and well-appreciated service, replied, "There's nothing like making yourself indispensable."

This is worth thinking of. If you have a good place and wish to keep it, try to make yourself so useful that your employer cannot do without you.

The other day a gentleman was making inquiry for the purpose of finding a man to fill a responsible position in a large mercantile house. He came to a person whom he thought would be likely to give him accurate and honest information concerning several men whose names he had. One was discussed, and another, and another. Then the name of Mr. — was mentioned.

"The very man for the place; competent and worthy in every respect; but he cannot possibly be spared from the position he now holds."

"Sir," said the gentleman, "we do not want a man who can be spared?"

There was a big volume in that remark. "We do not want a man who can be spared!" What a multitude of men who can be spared cumber every avenue to promotion.

The barnacles, the sharks, the make-shifts, somebody's nephews, somebody's proteges, somebody's good-for-nothings. Young man, remember, please, that these are not the ones who are called for when responsible positions are to be filled.

TRUE SIGHT.—Let us hesitate before we condole with a brother who is under the chastisement of our loving Father in Heaven. Be careful how you condole with a man who has lost his money and saved his good name—or congratulate the man who has made a million at the expense of his piety. When a Christian is toppled over from a dizzy and dangerous height, and "brought down to hard-pan," he is brought down to the solid rock at the same time; in the Valley of Humiliation he has more of the joy of God's countenance, and wears more of the herb called "heart's-ease" in his bosom, than he ever did in the days of his giddy prosperity. Sickness has often brought to a man spiritual recovery; suffering has often wrought out for him an exceeding weight of glory. The writer of this paragraph has lately been led through a very shadowy pathway of trial; but it has never been so dark that he could not see to read some precious promises that glowed like diamonds. The adversary tries hard to break our lamp, and to steal our diamonds, in those dark passage-ways of trial. We need good eyesight in such times of trouble, so as not to stumble, or to lose sight of the Comforter, or of the bright light which shines at the end of the way.—*Dr. Cuyler.*

If every person would be half as good as he expects his neighbor to be, some one has said, what a heaven this world would be. That is true, yet in that case every person would be but half as good as he ought in all fairness to be. It is a good rule to expect no more of others than we exact of ourselves.

Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

WHEN Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the Sees of Rome and Constantinople, as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed:—

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, patriarch.

“Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

“Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole East*. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.”—*Croly, pp. 114, 115.*

“The emperor's letter,” continues Mr. Croly, “must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, ‘head of all bishops and the true and effective corrector of heretics.’”

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, “one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all.”

The “Novellæ” of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that “as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate.” The 131st, on the ecclesiastical titles and privileges, chapter 2, states: “We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.”

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconceivable truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, “That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.” Again he says: “On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer.”

Such were the circumstances attending the decree of Justinian. But the provisions of this de-

creed could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was intrusted to Belisarius. On his approach toward Rome, several cities forsook Vitijes, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. “The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance.”

Belisarius entered Rome Dec. 10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylvester, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days, during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation, or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian, five years before. The saints, times, and laws, were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.

VERSE 32. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and the decisions of councils, than they do of the word of God,—these shall be, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself, by the bestowment of wealth, position, and honors.

At the same time, a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal rule, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these, stand the Waldenses, Albigenes, Huguenots, etc.

VERSE 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow-men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall, is given in Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5.

VERSE 34. Now when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries.

In Rev. 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German States espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many should cleave unto them with flatteries, or em-

brace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

VERSE 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes under papal, jurisdiction, according to the religion of the ruling house. The bloody queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed.

VERSE 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: “Nor regard any god.” This has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected from that system of religion. The only difficulty in applying it to a new power, lies in the definite article “the;” for, it is urged, the expression “the king” would identify this as the one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, “A certain king shall do according to his will,” thus clearly introducing a new power upon the stage of action.

Three particulars must be shown in the power which fulfills this prophecy: 1. It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse. 2. It must be a willful power. 3. It must be an atheistical power. Or perhaps the two latter might be united, by saying that its willfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. Voltaire had sown the seeds which bore their legitimate and baleful fruit. That godless infidel in his impious but impotent self-conceit had said: “I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it.” Associating with himself such men as Rousseau, De Alembert, Diderot, and others, he undertook the work. They sowed to the wind and reaped the whirlwind. Their efforts culminated in the revolution of 1793, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation.

ABOVE THE FOG.—Sometimes a fog will settle over a vessel's deck, and yet leave the topmast clear. Then a sailor goes up aloft, and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon.*

Of all great souls, of all steadfast and heroic lives, the ultimate basis is simple trust in God, and a profound sense of the divine significance and relations of our being here.—*James Martineau.*

How often do we look upon God as our last and feeblest resource. We go to him because we have nowhere else to go.—*George Macdonald.*

The Sabbath-School.

Parable of the Talents.

THIS parable was given, as we are told by Luke, "because they thought that the kingdom of God should immediately appear." Under the figure of a nobleman going "into a far country to receive for himself a kingdom, and to return," Christ conveyed the information that he was to go to the Father and receive his kingdom, which would be set up at his second coming. The disciples did not at once grasp the full meaning of this and similar parables. They still continued to look for a temporal kingdom. They thought that Christ was going to help the Jews to throw off the Roman yoke, and give to them the sovereignty of the world. On the day of the resurrection, we hear two of the disciples saying, in their despondency, "But we trusted that it had been he which should have redeemed Israel;" and at the ascension they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ did not expect them to fully comprehend at once all that he taught them, but he knew that it would afterward be brought to their minds by the Holy Spirit, and they would understand it. See John 14:26.

"And unto one he gave five talents, to another two, and to another one; to every one according to his several ability." A different amount was given to each one; no two have the same degree of talent. But no one can complain, for what he receives is not his by right—not as wages earned—but as a gift. The master delivered unto them his goods. He had a right to do as he pleased with his own. Moreover, one has no right to boast over another, for it was not through their own exertion that they received their talents. Paul says, "That no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:6, 7.

Here also is a reproof for those who wish that they were in another's position. Some think that if they had another's wealth, they would do a great amount of good. Others wish that they could speak or write as some other one can, or that they had his influence. Now the probability is that if they had these greater talents that they wish for, they would misuse them. Not willfully, perhaps, but from inability to handle them properly. There are men in an army, who make excellent officers as captains, but who would fail utterly as division commanders. They can serve their country in a low position better than in a higher one; and if they fill that low position well, they are entitled to their full measure of credit. Let no one complain, then, of the lowliness of his station, for the Master knows exactly what we are able to do, and has given "to every man according to his several ability."

"After a long time the lord of those servants cometh, and reckoneth with them." A day of reckoning will surely come. God has "appointed a day in the which he will judge the world." Because it is put off for a "long time," many flatter themselves that it will never come. See Eccl. 8:11. This is a fatal mistake. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

Notice the impartiality of the commendation. The one to whom five talents had been given had gained five talents beside them. The one who had received two talents had also doubled them. To each the lord said: "Well done, thou good and faithful servant." The reward does not depend on the absolute amount accomplished, but on the faithfulness. The first had done more than the second, but only because he had been given more to work with. If the man with the one talent has been as faithful, he would have received the same commendation.

In the fate of the unfaithful servant, lies the great lesson of the parable. After telling him that he ought to have put his talent to the exchanger's, that it might have increased, the lord said: "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."

The servant was not accused of robbing his master. He gave back all that was entrusted to him. But this was not enough; he should have added to his store. The lesson is that God requires every individual to add to the talents that have been given to him. These talents are of various kinds, and may be very small, yet the requirement is the same. Some people do not understand how it can be that, "from him that hath not shall be taken away even that which he hath." In Luke 8:18, the passage reads, "And whosoever hath not, from him shall be taken even that which he seemeth to have." The talents did not belong to the servants. They were their capital in business, and were loaned to them. They had them, but they were not theirs in fact. They only seemed to be their own. The unfaithful servant acknowledged this when he said, "Lo, there thou hast that is thine." When he had given back that which had been originally given to him, he had absolutely nothing.

A great responsibility, then, rests upon every one of us. We are not at liberty to do as we please with our talents, whether they are money, education, or influence. Let us so use them, that, instead of having them taken from us at the last, more may be given to us. "Hold that fast which thou hast, that no man take thy crown."

E. J. W.

The Anointing of Jesus.

A HASTY council of the priests and Pharisees was called to determine how to proceed with regard to Jesus, in view of the excitement and enthusiasm of the people on his account. They decided that it would be dangerous to seize upon him openly on any pretext, for since the raising of Lazarus, the sympathies of the people were greatly in favor of Jesus. So they determined to use craft and take him secretly, avoiding all uproar or interference, carry on the mockery of a trial as quietly as possible, and trust to the fickle tide or public opinion to set in their favor when it was known that Jesus was condemned to death.

But another consideration came up: If they should execute Jesus, and Lazarus should remain as a witness of his miraculous power to raise from the dead, the very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity. They therefore decided that Lazarus must also die. They felt that if the people were to lose confidence in their rulers, the national power would be destroyed.

To such lengths do envy and bitter prejudice lead their slaves. In rejecting Christ, the Pharisees placed themselves where darkness and superstition closed around them, until, continually increasing in hatred and unbelief, they were ready to imbrue their hands in blood, to accomplish their unholy ends, and would even take the life of one whom Infinite power had rescued from the grave. They placed themselves where no power, human or divine, could reach them; they sinned against the Holy Spirit, and God had no reserve power to meet their case. Their rebellion against Christ was settled and determined; he was a stumbling-block and a rock of offense to them; they would not have this man Jesus to reign over them. While all this plotting was going on at Jerusalem, Jesus was quietly resting from his labors at the house of Lazarus. Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. She saw that he was sad; she knew that immediately after raising her brother from the dead, he was obliged to seclude himself in order to escape the persecution of the leading Jews. As she looked upon her brother in the strength of perfect health, her heart went out in gratitude to Jesus who had restored him to her from the grave.

At great personal sacrifice Mary had purchased an alabaster box of precious ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion, that he would

be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to do him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, and then wiped his feet with her long, flowing hair.

Her movements had been unobserved by the others, but the odor filled the house with its fragrance and published her act to all present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such a wasteful extravagance. He was a stranger to the deep devotion and homage which actuated Mary to her deed of love. He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself the means which were designed for the service of God.

He had indulged a spirit of avarice until it had overpowered every good trait in his character. This act of Mary was in such marked contrast with his selfishness that he was ashamed of his avarice, and sought to attribute his objection to her gift, to a worthier motive. Turning to the disciples he asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus he sought to hide his covetousness under apparent sympathy for the poor, when, in reality, he cared nothing for them.

He longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes. By his professed sympathy for the poor he deceived his fellow-disciples, and by his artful insinuations caused them to look distrustfully upon the devoted Mary. Whispered hints of prodigality passed round the table: "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor."

Mary had offered her gift in the grateful homage of her heart, and Jesus explained her motive and vindicated her deed. "Let her alone," he said. "Why," he asked, "trouble ye the woman? for she hath wrought a good work upon me." He justified her work to all present, as evincing her gratitude to him for lifting her from a life of shame to one of purity, and teaching her to believe in him. Said he, "Against the day of my burying hath she kept this." The ointment so sacredly kept to anoint the dead body of her Lord she had poured upon his head in the belief that he was about to be lifted to a throne in Jerusalem.

Had the disciples rightly appreciated the exalted character of their Master, they would have considered no sacrifice too costly to offer to the Son of God. The wise men of the East understood more definitely his true position, and the honor due him, than his own followers, who had received his instruction and beheld his mighty miracles. They brought precious gifts to the Saviour, and bent in homage before him, while he was but a babe, and cradled in a manger.

The look which Jesus cast upon the selfish Judas convinced him that the Master penetrated his hypocrisy and read his base, contemptible character. He was stirred with resentment. His heart burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth. He went directly from that supper to the chief priests, and agreed to betray him into their hands.

In the case of Judas we see the fearful result of covetousness and unholy anger. He begrudged the offering made to Jesus, and although not personally rebuked, he was irritated to combine revenge with his avarice, and sell his Lord for a few pieces of silver. Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him; his niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, It is better to give it to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works, for "faith without works is dead."—*Life of Christ, by Mrs. E. G. White.*

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, MAY 25, 1882.

Sunday in the Fourth Commandment.

LOYALTY to the law of God we highly respect, wherever we find it. Of all the dangerous *isms* of the age, antinomianism holds the lowest place in our estimation. And we think deservedly so, because the law of God is fundamental; it is of the very first importance. All other relations in life grow out of our relation to the law of our Creator and Supreme Governor. Therefore disloyalty to that law is the strongest evidence of treasonable feelings against the divine government.

With regret we have noticed, during the last quarter of a century, a growing disregard for the claims of the decalogue as a code of morals, even among those whose professions would lead us to expect better things. One of the most distinctive features of Methodism, in its early rise, was its repudiation of antinomianism. Wesley and Fletcher battled manfully against this heresy which was largely prevailing in the established church. But how is it with their successors? Dr. Benson, late editor of the *California Christian Advocate*, published a pamphlet which was indorsed by *denominational action*, which, in its method of argument, and in its treatment of the fourth commandment, struck at the very life of the decalogue as a moral and perpetual rule of life. And Mr. Armstrong, of one of the eastern Conferences, wrote a pamphlet which, with an introduction by a Methodist D.D., was published by the Methodist Publishing Concern, which directly undermines the fourth commandment. But the wise men of that great and influential denomination surely know that it is impossible to destroy reverence and respect for that commandment and still maintain reverence for the other nine of the code. When they repudiate that, calling the seventh day, which is the only subject of the commandment, "the Jewish Sabbath," they are strengthening the hands of those who repudiate the decalogue as a rule of Christian life, or the basis of Christianity. The gospel system is remedial—it is for "the remission of sins." But "sin is the transgression of the law." And he who invalidates the law nullifies the gospel as a means of remission.

The commandment says, "the seventh day is the Sabbath of the Lord thy God," not the Sabbath of the Jews. Why will Methodists and Presbyterians perpetuate and spread the error of calling the seventh day the Jewish Sabbath, against the plain terms of the commandment? We have tried, and tried in vain, to get the authorities of the Methodist church, to defend Mr. Armstrong's position in regard to the Sabbath, especially his argument on Ex. 16 and 20. We are forced to the conclusion that they *will not* repudiate his argument, and that they *cannot* defend it. We are willing to stand corrected in any and every point wherein we erred, if we did err, in our review of Armstrong's argument. And if we did err, why do they not point it out, on our repeatedly requesting it? If we did not err, if Mr. Armstrong perverted the testimony of the Scriptures, why do they continue to indorse and to circulate the perversion? These are serious matters. On the authority of his commandments "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12 : 13, 14.

We observe that the recent State Sunday-school Convention at Stockton, upheld the authority of the fourth commandment. We are glad of it; only we wish they were consistent, and would not try to throw the authority of the commandment over the first day of the week. Some years ago a Mr. Baird, a Congregationalist minister, made this application of the law in a labored argument. By request we reviewed the argument at the time; and as the same position is taken almost every day by some religionists, we copy the following paragraphs from that review:—

In presenting the reason of Sabbath obligation God never refers to Adam, nor to the day of his creation, but to the creation of the world in six days and to *his own rest* on the seventh day. The work of creation in six days, dating from "the beginning," and

the seventh day of rest, cover *the first week of time*, and here only is the origin of the week of seven days. Yet Mr. Baird gravely asserts that the fact that the seventh day rest was not the seventh day of Adam's life is sufficient to entirely disprove the position of Seventh-day Adventists! Every Bible reader knows, or may know, that the day of Adam's creation has nothing whatever to do with the time selected and consecrated as the Sabbath.

The word *Sabbath* means *rest*. And we inquire, Whose rest-day was man to observe? It was *God's rest-day*. "The seventh day is the Sabbath [rest-day] of the Lord thy God; in it thou shalt not do any work." How came the seventh day to be God's rest-day? "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." These are the words of Jehovah himself. And they show, inasmuch as *Sabbath* means *rest*, and the Lord's Sabbath day is the Lord's rest-day, that no day can be the Lord's Sabbath, or rest, but that day on which the Lord sabbatized or rested. The Lord said, "Verily *my Sabbaths* ye shall keep," not our own, nor any one that we may choose. The following points should be carefully considered, as they are beyond dispute, and cover the whole question: 1. The resting of God on the seventh day is the only reason given in the Bible for the institution of the Sabbath. And, 2. The day on which God rested is the only day which, in the Bible, is required to be kept as the Sabbath. Thus the record in Gen. 2:3, reads: "And God blessed the seventh day, and sanctified it; because that *in it he had rested* from all his work." The fourth commandment literally translated reads: "Remember the rest-day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the rest of the Lord thy God: in it thou shalt not do any work." From "the beginning" God ordained that "the seventh day"—*his own rest*—should be set apart to a sacred use; and this, not to make it a rest-day, but *because it was his rest-day*; not dependent at all on our action, as Mr. Baird says, but to make our action conform to his example, both in his work and his rest.

The fourth commandment of the decalogue is the only precept of Sabbath obligation in the Bible. Let this be borne in mind. This precept is based expressly on the events of the first week of time; and it covers the entire week. When God created the heavens and earth, just six days were employed. But in establishing the week, another day was added to the six days of his work, and thus the week became seven days in length; and so it has continued to this present time. But as his work was finished in six days, the remaining day was God's *rest-day* of the week. Because he rested upon it, he blessed it; that is, he put honor upon it. And he sanctified it; that is, he separated it from the other days, and set it apart to sacred observance. Because it was his rest-day he blessed it; and because it bore the divine benediction he commanded man to *keep it holy*.

Now we appeal to every reader if it is not contrary to both reason and Scripture to apply these facts, or any of them, to any day but the seventh day. Why did God number off just seven days, if not to establish a week of seven days? All know that the cycle of seven days, or the week, had no other origin. And God's providence and his word has preserved, always and everywhere, this reckoning of seven days to the week. He said that in the first day he created the elements of which all things were formed, and caused the light to shine upon them. But he did not, therefore, set apart the first day to a sacred use. For that he chose the seventh day, because that, and that only, would be a *memorial of all his work*. A rest supposes a work performed. Inasmuch as each of the first six days was employed in work, and a different work was done in each, no one of them could possibly be a memorial of "all his work, which God created and made."

The cycle of seven days to the week was plainly pointed out at creation, and no one can point to any thing else as its origin. And we have seen that no fact recorded in connection with the institution of the Sabbath will apply to any day but *to the seventh day of that first week of time*. Therefore, to assert, as Mr. Baird repeatedly does, that the commandment does not refer to the seventh day of the week, is an evasion and a perversion of the law of God. It is only folly to assert that the phrase, "the seventh day," means a seventh day, or *any* seventh day after any six days. If that is the meaning of the language, then the phrase,

"the sixth day," in Ex. 16, would mean any sixth day after an interval of five days. That is, if "the seventh day" is a term of proportion, and marks indefinitely a seventh of a cycle of seven, then also "the sixth day" marks merely a sixth part of a cycle of six. From this, it is easy to see that the order to gather manna on the sixth day, that is, on a day of a cycle of six, would soon come in conflict with the order to gather none on the seventh day; for the end of the sixth cycle of seven would coincide with the end of the seventh cycle of six. So absurd is this indefinite seventh-day theory.

Dr. Edwards leads the way in which Mr. Baird has followed, saying, in his (so-called) Sabbath Manual, that the words six and seven in the commandment denote proportion, and not order. But the falsity of this assertion is too evident to require much argument for its refutation. For the word "seven" is not in the commandment, but the word "seventh," which is an *ordinal* number. Order, and not proportion, is the idea of the law. To justify this perversion, Mr. Baird says the commandment does not say the seventh day *of the week*. This is a very weak evasion. It refers to no seventh day but that of the week. When God rested, and blessed the seventh day, only one week had elapsed; hence it was of necessity the seventh day of that week. No other computation but that of the week was, at that time, possible. At the falling of the manna the seventh-day Sabbath immediately succeeded "the sixth day." Now this sixth day was either *the sixth day of the week*, or it was a sixth part of a cycle of six, after Mr. Baird's favorite method of computing cycles. But it could not have been a part of a cycle of six, for in seven such cycles it would coincide with the seventh day of a cycle of seven; and therefore the requirement to gather a double portion of manna, and that not to gather any, would have fallen on the same day. Hence it was the sixth day of the week and the seventh day following it was the seventh day of the week. Again, while the Saviour lay in the grave, his disciples "rested the Sabbath day according to the commandment." And the day following was "the first day of the week." As every week has seven days and no more, the seventh day of one week must immediately precede the first day of the next week. Therefore it was the seventh day *of the week* which was then kept "according to the commandment." Nor could they have kept any other day of the week and kept the commandment. For the commandment is based entirely on the fact that God wrought six days and rested the seventh day of the first week of time. No other cycle but that of the week then existed, and the weekly cycle originated there, and there only.

We will illustrate the folly of Mr. Baird's method of identifying the seventh day. Say a man has seven sons; the first-born is named John; the youngest, Robert. The father makes a will, bequeathing to each of his sons one thousand dollars, but having a customary fondness for his youngest, bequeathes to his seventh son ten thousand dollars. John determines to gain the ten thousand dollars for himself; therefore he calls the family together, and places them in a circle; commencing just next to himself he counts around, and of course reckons himself the seventh, and on that enumeration claims the ten thousand dollars. Now John has thoroughly instructed them that "the seventh son" means one son after six others, no matter where you begin to count! And while Robert fully believes in the correctness of this method in regard to the claims of God and of his commandments, he is not so ready to admit it when his own rights are involved; and therefore he throws the matter into court where John's method of determining "the seventh son" is condemned on short hearing. And so, when God shall bring every work into judgment in the light of his own commandments, will be condemned all the petty evasions by which men seek to escape God's requirement to keep the seventh day.

Practical Thoughts on Scripture Subjects.

THE FINAL SEPARATION.

WE have to experience much pain in this life in parting with our dearest friends, yet duty plainly demands the sacrifice, and we must cheerfully make it for Christ's sake. But all these seasons of separation are of no account, when we consider the events before us. We separate now, hoping to meet again in this life; or if not in

this life, then in the kingdom of God. But when the final decision of the Judgment is rendered, then there will be a separation so terrible that no words can express it: some to everlasting life, and some to the pains of the second death. Parents and children and friends must separate to meet no more. How will it be with us in that day?

CONFESSION OF SINS.

We must confess our sins. Our own good demands this. The honor of God and the interests of his cause do also demand it. But when we confess our sins, we must not mix with it the justification of ourselves. Nor should we be so general and indefinite that there shall be no humiliation on our part. We must make clean work of putting away our sins. If we confess our sins, he is faithful and just to forgive us. We must never be satisfied till the Spirit of God witnesses with our spirits. It is better to humble ourselves with genuine repentance than to go on unhumbled to the Judgment. There every knee will bow, but it will be too late. Let us attend to this work while it will be possible for us to put away our sins.

J. N. A.

Self-deception.

BY ELD. R. F. COTTRELL.

It is an easy thing to deceive ourselves. Self-esteem and self-love lead to self-deception. It is easy to persuade ourselves that we are right, and that those who do not agree with us are wrong. A person may imagine that he has attained to a state of perfect humility, when in fact it is only the perfection of self-complacency and pride. And he may become so extremely selfish as to think himself perfectly free from selfishness.

These conditions are hard to cure. The persons thus afflicted imagine that they are so completely given up to the will of God, and have no will of their own, that the thought of renouncing their fancies would horrify them, as it would seem to them to be a renunciation of the work that God had wrought in their soul by the Holy Spirit. They think they have yielded up all to God; but what God has wrought in them they cannot yield—they cannot deny him! And so their perfect submissiveness to God, results in perfect stubbornness against all attempts to correct their errors. They are ready now for martyrdom. The genuine martyrs to the truth seem stubborn, of course, to their persecutors; but it was only their fidelity and submissiveness to God.

How shall the case be reached? Humility on stilts, proud of its perfection of beauty, self-renunciation clothed in supreme selfishness, and submissiveness steel-clad in stubbornness, are hard things to meet. It was commendable for the martyrs to stand stiffly for the truth. What, then, can be done in the cases of self-deception? I can see but one chance of hope; and that is, by some argument or motive, to cause the subject to call in question his or her infallibility. If this can be done, we may report progress. The martyrs did right to stand for the truth at the expense of their lives; but are you absolutely certain that it is the truth that you are ready to die for? Is there not a bare possibility that what you esteem sacred truth may be the mere fancies of a disordered imagination? Let us make a distinction between clearly revealed truth, and our own imaginations and feelings. Let us get a humility that is teachable, an unselfishness that prefers others' judgment to our own, and a submissiveness that yields to the instructions of others, whom God has blessed with an experience possibly quite equal to our own. When an individual stands against the whole church, as well as the whole world, there is the greatest reason to believe that he is laboring under self-deception.

At the Southern Camp-Meeting.

ACCOMPANIED by W. C. White and Sister Mary A. Davis, I reached the grounds, Thursday, May 4, at 10 P. M. We found a neat, commodious tent, conveniently fitted up for us during our stay on the ground.

At the 9 o'clock meeting on Friday morning, I tried to present before our people the importance of the occasion. This holy convocation affords a precious opportunity to draw near to God. We should improve this privilege to search our own hearts, to compare our life and character with the divine law, and see what would hinder the Spirit of God from abiding with us. We should begin the meeting aright, that God may impart to us his blessing. We must carefully shun any violation of the Sabbath, making all needful prepa-

ration on Friday. We are not to consult our own pleasure or convenience, but to consider how we can best honor our Creator.

One day in the week God claims as his own; he has set it apart for religious worship, and has commanded man, "In it thou shalt not do any work." He will not grant his blessing to those who willfully trample upon his holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Lord gave the children of Israel explicit instructions prohibiting unnecessary labor upon the Sabbath. "To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake to-day, and seethe that which ye will seethe." Carelessness in the observance of the Sabbath has crept in among us as a people. Many have sought to please themselves rather than to honor God. If we would enjoy the blessing of the Lord, the Sabbath-day must be kept holy. All cooking should be done on Friday. On the camp-ground, when the mornings are cool, hot water or hot gruel should be provided. In winter, at our homes, the food previously cooked should be warmed before it is eaten. In warm weather this is unnecessary. Divine mercy has directed that the sick and suffering should be cared for; the labor required to do this is a work of necessity, and no violation of the Sabbath.

At our annual gatherings we assemble to seek the Lord, to humble ourselves before him, to search diligently our own hearts, and to learn whether we are in the faith. How inconsistent for us, on such an occasion, to make eating and drinking our chief business. The one day in seven, which God has sanctified, should be observed in accordance with the commandment.

If we would preserve health and clearness of mind, we should eat temperately of plain, wholesome food. Those who have been accustomed to eat three meals would experience benefit from taking only two meals of simple food, prepared in a simple manner. If we had bread and water only, we should receive it with thankfulness; but we are not yet compelled to confine ourselves to this restricted diet. I am convinced, however, that very many would find it a great advantage to partake of a much plainer diet on the Sabbath than on the working days of the week.

The violation of the fourth commandment is not confined to the preparation of food. Many carelessly put off blacking their boots, and shaving, until after the beginning of the Sabbath. This should not be. If any neglect to do such work on a working day, they should have respect enough for God's holy time to let their beards remain unshaven, their boots rough and brown, until the Sabbath is past. This might help their memory, and make them more careful to do their own work on the six working days.

At every camp-meeting, instruction should be given on all these points. How can we expect the special blessing of God, unless we shun with abhorrence the smallest sin. We should choose to suffer inconvenience, loss, or privation, rather than disregard the instructions of the Lord. Our lack of spirituality has been caused by our own course. We have gradually and insensibly chosen to please ourselves instead of seeking to honor God. Christian perfection consists in the complete harmony of our will with the will of our Creator. The inhabitants of Heaven find, in obeying the will of God, their joy and blessedness.

Let every family of Seventh-day Adventists honor God by a strict regard for his law. The children should be taught to respect the Sabbath. On the day of preparation, clothing should be put in proper repair, shoes polished, baths taken. Then around the family altar all should wait to welcome God's holy day, as they would watch for the coming of a dear friend.

To the praise of God, I would say that my words upon this point met a response in the hearts of the people. Our restaurant table was well furnished, yet free from extravagance. On Friday, all needful preparation was made, so that the least work was performed on the Sabbath that I have seen at camp-meeting for

many years. The plain, wholesome food was eaten with a relish. Only two meals a day were prepared at the restaurant, and those in charge had an opportunity to attend nearly all, if not all, the meetings.

For two mornings I observed that while the five o'clock meetings were in session, our sisters were busily engaged in preparing breakfast, but after this I was gratified to see that nearly all were present in the tent. These meetings were intensely interesting. There was no great excitement, but a steady advance in spiritual strength. The people were hungry for the bread of life. I have never attended a meeting where there seemed to be a stronger desire to learn, and to profit by the instruction received, than at this meeting. Oh, how much easier to labor where the people put forth earnest efforts to help themselves! Most encouraging testimonies were borne. I received precious blessings as I sought to present some practical points of truth in a few minutes' talk. And it was encouraging to learn from the testimonies borne, that our brethren and sisters gathered up these gleams of light, and purposed to make the best use of them.

Our meetings were a great blessing to myself as well as to the people. So deep was the affliction experienced in the loss of my husband, that I have felt I had received my death-wound. And as I saw our people drifting away from God, into the current of worldliness and pleasure-loving, and neglecting the light which God has permitted to shine upon them, it caused me far deeper grief than the death of my children and my husband. I had no rest day nor night.

I longed for peace. I longed for the burden to be lifted from me. I had in faithful testimony reproved, warned, and counseled. I could do no more. I was powerless to correct the existing evils. I had feared to attend the southern camp-meeting; I hardly dared test my strength by the labor which I should be called to perform; but from the first day I felt that the Lord was sustaining me. The everlasting arms were my support. When standing before the people, I was conscious of a strength not my own. I was but the instrument; God spoke to the people through clay. The burden which had weighed me down, was removed. Peace, like a river, flowed into my soul. I was cheerful, yea, joyful, in God. Thus has the Lord in mercy often helped me in time past, as I have labored for the salvation of souls. Peace and joy continued with me through the meeting. My wakeful hours at night were spent in communion with God. I felt that a risen Saviour pleads in our behalf, at the right hand of the Father. Because Jesus lives, we live also; he in us, and we in him.

On the Sabbath, we invited all those to come forward who desired to reach a higher standard in their religious life, and also those who desired, for the first time, to give their hearts to Jesus. A large part of our number at once responded, and we had a season of confession, prayer, and humiliation, before God. This meeting was timely; it seemed to break the spell of coldness and wordliness, and, from this point, there was steady advancement.

I was strengthened to speak to the people ten times during the meeting, besides several short talks of from fifteen to forty minutes, in the social gatherings. In addition to this, I wrote not less than one hundred pages, during the ten days we were upon the ground.

Of many interesting features of the meeting, I have not space here to write. The Bible-classes were productive of much good, in directing the minds of our people to the contemplation of Scripture truth. The meetings held specially for the youth and children, were among the best of the series. At all these yearly gatherings, special attention should be given to the spiritual interests of the young. Earnest labor should be put forth in their behalf.

On the last Sunday, I spoke in the five o'clock morning prayer-meeting upon the importance of cherishing faith. We must not allow our minds to be led into the channel of unbelief. If we talk of our doubts, we shall always find doubts to express. If we talk faith, we shall have faith, hope, and courage, in the Lord.

Sunday afternoon, I spoke to a good congregation on the subject of temperance, and in the evening continued the same subject, before a larger company. The Lord gave me strength and freedom. To his name be all the glory. After the exertion of this day, we slept about two hours, and then arose to prepare for our homeward journey, leaving the camp-ground at three o'clock, Monday morning.

I returned from this meeting with improved health, increased courage, and renewed hope, and with the peace of Christ abiding in my heart. As I look back at my condition of health a few weeks since, and then see what the Lord has wrought for me, I can hardly find language to express my gratitude to God. In every emergency he has sustained me. I fear that my faith has not always been as strong as it should have been. The waves of affliction had almost gone over my head. But the Lord has again revealed himself in power to me, and I will cast all my care upon him who careth for me. To me this camp-meeting has been one of the best I ever attended.

Dear brethren and sisters who shall assemble in our camp-meetings, Jesus will do great things for us, if we will faithfully perform our duty. We must yield our will to the will of God. We must honor the Lord by obeying all his commandments, even in what we term little things. The truth, like its divine Author, is unchangeable in its requirements, the same yesterday, today, and forever. It is not in harmony with the traditions of men, it does not conform to their opinions. The truth has ever brought a separation between God's people and the world. But if our position in former years, as a peculiar people, was approved of God, how does he regard our present position? Have we gained in spirituality since we departed from our early simplicity? "Ye are living epistles, known and read of all men." It was our Saviour's mission to "purify unto himself a peculiar people, zealous of good works." To his disciples he says, "Ye are the light of the world." And the apostle Paul declares, "We are a spectacle to the world, to angels, and to men."

Every person will reveal in his life all the faith that he possesses. Our dress, our conversation, our house, our associates, all bear testimony to the world with greater force than words can have. "Faith is made perfect by works," "but faith without works is dead." We profess to be giving to the world the last message of mercy. Is our daily life in harmony with our profession?

A form of godliness is popular in the world. A profession of Christianity costs little. There are but few who choose the way of self-denial, the way of the cross. A few, only, with the apostle, bear about in their bodies the marks of the Lord Jesus, desiring to know nothing but Christ, and him crucified. But God's blessing will attend the faithful few. He will make them channels of light to the world.

Those who conduct our camp-meetings should, from the very beginning of each meeting, teach others how to work. This is wise generalship. The labor should not be permitted to come wholly upon the ministers, for this will deprive the people of the education which they need. They should feel that a responsibility rests upon them to engage in the meetings in the tents. There is work that all can do, and should do to help others, and in doing thus they help themselves. The reason why so many are dying spiritually is that they are slothful servants, do-nothings. Would they go to work, they would increase in spiritual strength.

The work before us is great. Probation is soon to close. The wrath of God is about to be poured upon the earth. The sweet voice of mercy will soon cease to be heard. Every servant of the True Shepherd will realize the perils of this time, and will labor earnestly to bring souls to Christ. We must not depend on theory. The most conclusive arguments are not sufficient in themselves. Our only hope is to reach the people through God. The Bible is the sure word of prophecy, whereunto we do well that we take heed; but those who labor in word and doctrine must have a vital connection with God, a deep and living experience. While clear and convincing arguments appeal to the understanding, the Spirit of God abiding in the heart of the minister, must speak to the hearts of those who hear.

As a rule, ministers are too formal. We must show the people that we are in earnest, not merely in the desk, but out of the desk; that we fully and solemnly believe the truths we preach. If we wish them to feel, we must feel ourselves. Some ministers are adopting the customs of other churches, copying their habits and manner of labor. With many, pulpit preaching is mechanical, a mere trade. They do not kindle their taper at the divine altar. They do not have the unction from on high. The shepherds of the flock should be earnest, vigilant, and active now; the end is nearer than when we first believed. The people have a right to ask, Watchman, what of the night? Satan would

have them sleep until the time for the salvation of sinners is past. Let the trumpet give a certain sound.

Let not our camp-meetings be occasions for visiting and feasting. They should be occasions of heart-searching, deep humiliation, earnest, agonizing prayer. The judgments of God are about to fall upon the unsheltered head of the sinner. We have no time now to seek worldly honor, no time to exalt self, to indulge pride or ambition. "Our God shall come, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people." How shall we stand in that day when heaven and earth shall hear the voice of God calling to judgment?

When each thought, and word, and motive, is revealed as it stands registered in the books of Heaven, when every soul shall be tried by the one perfect standard, the law of God, how will our case stand? When God makes inquisition for the blood of souls, when the under-shepherds gather with their flocks around the great white throne, where will those stand with whom we have been associated, whom we have influenced? In that day, may it be seen that we have done well the work committed to our hands. May our voices swell the glad chorus.

E. G. WHITE.

Catholics in Washington.

THE following, as the writer says, is worthy of careful attention. The gigantic strides which the Roman Church is making in the United States are not the result of chance, but of a well-defined plan. The student of prophecy has no difficulty in forecasting the result.

For many years past the Catholic Archbishop has held, evidently for speculation, a large part of a square in the business part of the city. He now wants to sell it, and has asked Congress to remit all taxes on it. It is to be hoped the donation will not be made. The Archbishop's property already exempted is rated at \$1,905,604, and this assessment is not much more than half its real value. He is steadily and rapidly acquiring valuable real estate in the District. Next to the Government, the Archbishop is the wealthiest proprietor. He buys no odds and ends; all his lots are of the best class. He buys for churches, parochial schools, nunnery schools, convents, asylums, homes for the aged. As he pays no taxes, he can hold until he can sell at a profit and buy more. At the present rate of purchase, he and the United States will own between them three-fourths of the real estate in the District, before the end of the century.

The Baptists, who are more numerous here than the Catholics, and the Methodists, who have a still greater numerical superiority, own together several times as many churches as the Archbishop of Baltimore; but they do not together own as much exempted property. The figures are as follows: Archbishop Gibbons holds exempted property, \$1,905,604; the Methodists, \$636,449; Baptists, \$319,921—total, \$956,370. Excess of Archbishop's exempted property, \$949,234. A striking difference between the Archbishop and the Protestants is that he has a carefully digested policy in regard to the acquisition of property; and they have none of any kind. Another is, he has no paid agents to take care of his; while the agents of the Protestants are all paid. It is easy to see what the result will be in this District: the Archbishop's successor will be the most wealthy corporation *sole* at the national capital; and when he transfers his archiepiscopal residence to Washington, which he will do when he finds it no longer necessary to mask his designs, he will be so strongly entrenched as to defy attack. He will then be a strong political power; strong enough, when backed by seven millions of Catholics in the United States, to control the balance of power in the national elections.

Recently, a significant movement has been made here by the Archbishop against the public schools. The priests have refused to give absolution to parents who send their children to these schools. Hereafter, every Catholic child is to be brought up in the parochial schools taught by the priests. The Catholic population is to be isolated, as well as the priests can accomplish it, from the rest of the population, by separate education and separate social life. The placing the public schools under the ban with bell, book, and candle has not been noticed, except in short paragraphs, by the Washington daily press. regard it as of great importance, and ask the careful attention to it of all who love the Republic.—*Examiner*.

A BERLIN paper publishes the singular report that there is a strong and increasing hatred of Germans in all parts of Russia; that a declaration of war against Germany would be hailed with delight by the Russians; Russian nobles are turning off their German servants; and German tradesmen are being ruined because Russians will not deal with them. They are leaving that country as fast as possible.

The Missionary.

Letter from Brother Drew.

THE following is a personal letter, but it contains matter so interesting that we publish it:—

I am happy to say that the cause in England is onward, and we are of good courage. I left Southampton on the 14th of February, for London, and spent four weeks there, and sold \$75 worth of our books, including four "Home Hand-Books;" sold also 1,300 pages of tracts, and left several reading for themselves, and hope that much good may be done, and we will give God all the glory.

I left London on the 17th of March, for Great Grimsby, in Lincolnshire, to labor for a few days with Brother John, and we are happy to report progress in the work here. We have an invitation to visit Bradford, which, if the Lord will, we shall do at no distant day. We believe that we can soon find more work to do in this quarter than many willing hands could do, and we find many earnest lovers of the truth here, as you will find anywhere. We find it more difficult to reach the people here, but when once they are brought to the knowledge of the truth, they are such as you can depend upon, and we feel very grateful to God for permitting us to have a helping hand in the last message to a fallen world, which is to prepare a people for the coming of our blessed Lord. I go to Hull to engage in the missionary work on board of ships, and on the land. Shall be glad to be remembered by friends in America, who will supply us with reading matter in all the languages, especially in English, German, Danish, and Swedish.

We are encouraged every day, for we see God's hand in the work; and while we see the world fast filling up their cup of iniquity, we are admonished to work whilst the day lasts; the night cometh when no man can work. We hope, by patient labor, to gather up a few precious sheaves to present to the Master when he comes.

I can assure you that the people here appreciate the favors conferred upon them by our American brethren, in sending them the truth. I was introduced to a gentleman who had the *Review* sent to him, and then subscribed for it, and he said his subscription was out a year ago, but it was such a good paper that he wanted to pay for it again. We rejoice because we know that many prayers go up to God for those laboring in the English field, and we shall strive every day to double our diligence in this great work. We send our kind regards to all the missionary workers, and hope to be remembered by them in their prayers. Your brother in the blessed hope,

GEO. R. DREW.

47 Edon Road, Hull, Yorkshire, England.

Nevada.

I CLOSED my meetings at St. Clair, Nevada, April 26, after giving 36 discourses. As a result of these meetings, fourteen united with the church, and twelve others signed the covenant, making twenty-six in all that are trying now to be Christians. We sold about \$65 worth of books, and a club of 58 copies of the SIGNS was taken, making 72 with those that were taken before. The Sabbath-school, which now numbers about sixty, was reorganized. We can but believe the church has been greatly strengthened and encouraged. Eight of those that were converted were children of Sabbath-keepers. The others were neighbors that resided near by.

E. W. FARNSWORTH.

Eld. Haskell's Trip to Europe.

[From the *Review and Herald*.]

MAY 13, Eld. S. N. Haskell sailed from New York to visit our missionaries in the Old World. This visit has been in contemplation for several years past, but a pressure of other duties has prevented hitherto. It is with great difficulty that he could find the time to go this spring. Bro. Gardner, from California, who traveled extensively there years ago, and is familiar with the customs and languages of Central and Northern Europe, will travel with him. This will be a great assistance to Eld. Haskell, and will enable him to accomplish much more good. It has seemed very important to us that one of the leading brethren here should become acquainted with the state of

things in Europe, in order to co-operate to the best advantage with our fellow-laborers there. We cannot well understand the situation of things without personal observation. We trust his visit will be a great encouragement to our dear missionaries who are toiling under great difficulties. Some of them are laboring under a great pressure of feebleness and anxiety. May God bless, and guide, and sustain them. We hope Bro. Haskell, in his great interest in the missionary work, may be able to discover special openings for the truth. We expect this will be the case. We believe the time has come for forward movements in various directions. This work cannot, must not, stand still. Our eyes are not backward toward Egypt, but onward to the land of hope and immortal glory. May we not expect this visit to Europe will be another important point in the advance of the work?
GEO. I. BUTLER.

Vigilant Missionary Reports for Quarter Ending March 31.

MILTON, OREGON.

| | |
|------------------------------------|-------|
| Families Visited..... | 12 |
| Letters Written..... | 63 |
| Letters Received..... | 14 |
| SGNS Mailed..... | 226 |
| SGNS given away..... | 21 |
| Other Periodicals distributed..... | 219 |
| Pages Loaned..... | 220 |
| Pages given away..... | 952 |
| Subscribers obtained..... | 4 |
| Donation..... | \$130 |

MRS. MARY L. HUGHES, Sec'y.

WALLA WALLA, W. T.

| | |
|------------------------------------|---------|
| Families Visited..... | 144 |
| Letters Written..... | 102 |
| Letters Received..... | 5 |
| SGNS Mailed..... | 97 |
| SGNS given away..... | 79 |
| Other Periodicals distributed..... | 76 |
| Pages given away..... | 514 |
| Subscribers obtained..... | 11 |
| Donation..... | \$19.05 |

MATTIE J. RULOFORD Sec'y.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING MARCH 31, 1882.

| Districts..... | No. of Members | No. Reports returned | No. of Members Added | No. of Members Dismissed | No. of Missionary Visits | No. of Letters Written | No. Signs taken in Chhbs. | New Subscribers. | | | | | Other Part-outails |
|----------------|----------------|----------------------|----------------------|--------------------------|--------------------------|------------------------|---------------------------|------------------|-------------|------------|-------|-------|--------------------|
| | | | | | | | | Review | Good Health | Instructor | Inst. | Other | |
| No. 1..... | 26 | 15 | 3 | 3 | 79 | 49 | 22 | 1 | 1 | 1 | 1 | 1 | 1 |
| " 2..... | 25 | 20 | 3 | 3 | 40 | 63 | 24 | 1 | 13 | 3 | 7 | 21 | 1 |
| " 3..... | 44 | 28 | 3 | 3 | 29 | 62 | 22 | 3 | 3 | 3 | 5 | 3 | 3 |
| Agents..... | 3 | 3 | 3 | 3 | 354 | 158 | .. | 4 | 19 | 5 | 3 | .. | .. |
| Totals..... | 98 | 66 | 6 | 3 | 502 | 332 | 68 | 6 | 36 | 12 | 25 | .. | .. |

| Districts..... | Periodicals Dis-tributed | Pages Tracts and Pamphlets dis-tributed | Annals Dis-tributed | Memberships & Donations | Sales | Periodicals | T. and M. Re-serve Fund. | Total | Collected on Other Funds | Cash Received. | |
|----------------|--------------------------|---|---------------------|-------------------------|-------|-------------|--------------------------|-------|--------------------------|----------------|-------------|
| | | | | | | | | | | Tract Fund. | Memberships |
| No. 1..... | 5020 | 660 | 1 | 75 | .. | 2 | 00 | 4 | 75 | .. | .. |
| " 2..... | 11872 | 499 | .. | 35 | .. | 19 | 51 | 19 | 86 | .. | .. |
| " 3..... | 528 | 587 | .. | 12 | 10 | 9 | 10 | 26 | 20 | .. | .. |
| Agents..... | 1296 | 154 | .. | 1 | 00 | 53 | 65 | 51 | 32 | .. | .. |
| Totals..... | 18716 | 1810 | 7 | 7 | 75 | 81 | 93 | 156 | 78 | .. | .. |

A Cornish Cobbler's Sermon.

"He first findeth his own brother, Simon." Now I am sure 'tis a good plan to go looking after one soul. Every soul in the world do belong to our Lord. He made 'em, every one; and he bought 'em every one, with his precious blood. They's his every way, and the devil is a thief. I've often thought what a poor master the devil's servants have got. Why, when he came up to tempt our mother Eve in Paradise, he hadn't got any bit o' a little for to bribe her with, an' all he could do was to tempt her to steal her Master's apples. He haven't got anything at all of his own. Andrew didn't say: "I'll try to do all the good I can," and then do nothing, because he couldn't find any to do; but he says: "There's Simon; I'll go and catch him." That's the way; pick up one soul, and set your heart 'pon it; begin to pray for that one, and go on trying till you've got it; and then try for another. We might do a good deal o' good in the world, if we didn't try to do so much. I've heard folks a singin', an' meanin' it, too:—

"Were the whole realm of nature mine,
That were a present far too small."
An' because the realm o' nature wasn't theirs, they didn't give anything at all.—*Southern Churchman.*

"God loveth a cheerful giver."

Temperance.

Moderate Drinking.

SOME men can drink moderately. My father drank moderately. He could drink in moderation; his son could no more drink moderately than you could blow up a powder magazine moderately, or fire a gun off a little at a time. I did as every intemperate man has done; I tried to drink moderately, and failed. No man means to be a drunkard. There is not an intemperate man but tries to be a moderate drinker, and fails. Why, a man said to me, "Well, you know what one man can do another one can, if he sets himself about it." Oh, no; not at all; oh, no, sir. So I say to the moderate drinker, "I don't expect to convert you to my notion; all I ask is this: If you will drink, drink, but don't tell these young men you set them a good example by your drinking."

"If they do as I do." "Ah, if they do as you do. Suppose they can't do as you do?" "Oh, well; one man can do what another one can if he sets himself to work about it." I saw a man stand on a little platform that was sustained by a rope that was fastened, I suppose, on the inside of a little window on a spire about ten feet from the wall, 135 feet from the pavement, and he stood on that little platform without holding to anything. A man on the sidewalk halloed to him. He put his hands on his knees, looked right down 135 feet, and spoke to the man on the sidewalk. How many of you could do that? All of you could, if you only think you could, to be sure. You could do what any other man could do. Well, try it. Now if that man on the platform had said: "Follow my example," you would have said: "Oh, I don't like the looks of the thing." "Well, but I have stood here every day for the last two or three weeks perfectly safe; just try and do as I do; don't bend down with a rush; do it in moderation; don't rush for it, but steadily and moderately exercise your self-control. Now put your foot right on this plank. That's it! There, there! Now take the other foot, then the other—a moment—the other step." Ah, well, but down I go. You may say I was weak-minded, if you like. I say neither the mind nor the will has anything to do with it. You may call it a physical inability, if you like, for there are a great many persons with just that physical inability, and if I am unsophisticated, and you tell me I can stand there because you have, you induce me to do it and I fall, are your skirts clear of my blood? I only ask the question, and leave the decision to you.

You may fill this room with young men to-night, and let every man of them go out and say, "I am going to be a moderate drinker. I am going to exercise self-control and self-government, and I am going to use this article in moderation." Take your pen and paper and make your calculation—make it as correct as you can—for life insurance, what proportion of these men will become drunkards. You say that there is no necessity that any of them will. I care not for the necessity—some of them will. By all past experience you know it. Why, let any young man look back for the last ten years, and count up the men that have become intemperate and ruined, lost their situations, one after another, and drifted out to get their living by miserable sponging and begging, and when you are sixty years of age the long fingers of memory will draw crowds of them that you knew, that have gone to ruin through drink, not one of them intending it.—*John B. Gough.*

A SAND-BAG is one of the most serviceable articles to use in the sick room.

Get some clean, fine sand, dry it thoroughly in a kettle on the stove, make a bag of flannel, about eight inches square, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove.

After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.

A Few Facts.

TAKE these facts to heart, and show by your vote and by all your acts, that you are bound to protect your hearthstone from the invasion of the rum demon.

In Saltaire, England, a town of 11,000 inhabitants, there is complete prohibition of all intoxicants. Pauperism and crime are almost unknown.

In Bessbrook, Ireland, with 4,000 people, the sale of liquor is completely prohibited. Result: no poor-house, pawn-shop, or police station, and peace and industry reign supreme.

Vineland, N. J., with 10,000 inhabitants, has enjoyed for years the total prohibition of the liquor traffic. Three hundred dollars a year pays the costs of crime. Taxes only one per cent. on valuation.

Seven temperance towns in Delaware County, N. Y., total population about 15,000, have averaged for past eight years less than \$12 each for pauperism, crime, police justice and excise, while our town, Coxsackie, N. Y., with seventeen places where intoxicants are sold, and with less than one-fourth the above population, submits to costs for crime, pauperism, etc., to the amount of \$1,120.21 per annum.

In the 8,000 licensed, and 2,000 unlicensed saloons of New York City, \$60,000,000 are wasted every year that should buy bread, fuel, shoes, and clothing for the people. Yes, and this immense sum is five times wasted; for first, the drinker is incapacitated for labor just in proportion to the amount he wastes in drink; secondly, the original sum thus spent is an absolute waste, bringing not a drop of real, lasting happiness to himself or family, but an ocean of woe; thirdly, this immense sum is drawn from the traffic of the honest business men of New York; fourthly, this traffic is responsible for the great majority of all the costs for courts, police, crime, pauperism, and insanity; fifthly, it robs fifty thousand wives, and a hundred thousand children of their lawful right to a comfortable home, decent clothing, and a well-spread table, and of the love and kindly care of husband and father.

In 1880, the total number of persons arraigned in the police courts of rum-cursed New York City was 71,699, and of these 48,191 were for intoxication and disorderly habits; of the remaining 23,508 a very large proportion were for crimes growing out of the liquor curse.

Is this not enough? Will not business men, as well as Christian men, haste to the rescue, and through the ballot-box, and in every other way put their heel upon this invader of their fireside, and their homes?—*Morning and Day of Reform.*

Standing Treat.

ONE of the most foolish customs in the world is standing treat for drinks; other things are not bought in this way. Boys, if you want to be generous and treat each other, why not select some other place besides the liquor shop? Suppose, as you go by the post-office, you remark: "I say, my dear fellow, come in and take some stamps!" These stamps will cost you no more than drinks all around. Or go to the haberdasher's and say: "Boys, come in and take a box of collars." Walk up to a grocer's, free and generous, and say: "What kind of coffee will you have?" Why not treat to groceries by the pound, as well as liquors by the glass? Or take your comrades to a cutler's and say, "I'll stand a good pocket-knife all around."

Suppose a man should keep a den of rattlesnakes, and allow men to come in and be bitten at ten cents a bite? Would it be a sensible thing for a man to invite all his friends in to be bitten at his expense? Is it worth while to turn our friends into brutes, maniacs, murderers, and their homes into hells of trouble and distress, by giving them "something to drink at my expense?"—*Golden Censer.*

At the recent restoration of a church occupied by the advanced Ritualists in England, one of the workmen employed ascended the pulpit and exclaimed. "I publish the bans of matrimony between this Church and the Church of Rome!" "And I," said another artisan, toward the first speaker, "forbid the bans." "On what grounds?" inquired he of the pulpit. "Because the parties are too near o'kin," was the reply.

The Home Circle.

LITTLE THINGS.

"THOUGH little I bring,"
Said the tiny spring,
As it burst from the mighty hill,
" 'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still."

And the drops of rain,
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung their heads at our feet.

Though the drops are small,
Yet, taking them all,
Each one doing all that it can
To fulfill the design
Of its Maker divine,
What lessons they give unto man!

May we strive to fulfill
All his righteous will,
Who formed the whole earth by his word.
Creator Divine,
We would ever be thine,
And serve thee, our God and our Lord.

—Observer.

A Story of One Mother.

BY MARY MARTIN.

A CENTURY ago, Mr. and Mrs. Thompson found a home among the mountains and forests of New Hampshire. They had come from a town in the vicinity of Boston, and although "the flood of years" has wrought great changes in that, and suburban towns, it was a great change to little Lucy Lee when the neat cottage and green fields were lost in the log cabin that occupied the only land that had yet been redeemed from the "forest primeval." As the years passed, fields of waving grain and golden maize clad the hills and valleys, where towering trees had once stood. A comfortable house occupied the original site of the log cabin, and a fine young orchard gave promise of delicious fruit. Occasionally a bear from the neighboring mountains had committed depredations within the inclosure, but for the most part, prosperity had attended the efforts of these worthy, industrious people. Two fine boys had come to brighten the home, but the little daughter slept in a quiet spot not far from the farmhouse door. Five years had come and gone since the little light went out, and often, still, did the mother's eyes wander from her spinning or weaving to the tiny mound that had been raised above her treasure. Time, who knows no waiting, went on. The years were filled with unremitting, honest toil, and prosperity. Was it not prosperity?

By reason of sacrifice and planning, not only had many substantial comforts been added to the home, but the sons had received a better education than others whose circumstances were apparently quite as favorable. The mother had inherited the fine appreciation of intellectual advantages that characterized the early settlers of New England, and she resolved that whatever sacrifice of personal comfort might be involved, her children should have the best facilities for mental culture that could be afforded them. The village pastor was a learned man, and for a consideration (that was thought to be very exorbitant), proposed to receive as pupils such of the young people of his parish as wished to avail themselves of better opportunities than the district schools afforded.

The progress which Charles and Harry Thompson made in their studies was very gratifying to their parents. At length their ambition reached beyond the limits of the farm, to the fascinating, wide world in the distance. When they made known their desire to seek employment in the city, the fond parents felt that they ought to be willing to forego the pleasure of their society, and cheerfully submit to such inconvenience as might be necessary to secure their children's advancement.

Charles left home one autumn after the harvesting was done, and Harry the next, a little earlier in the season. Mothers know what these experiences cost. It may seem a small thing to put four pairs of socks, four shirts, a few handkerchiefs, and a new suit of clothes into a little leather-covered trunk; but not only has a mother's loving hands carded, and spun, and woven, and sewed or knit every stitch, but something of

more priceless value has been added to the small collection. Who can estimate a mother's prayers and tears?

It was lonely at the farm; but if the eyes sometimes filled with tears, as they fell upon the well-worn school-books, or the little frocks and trousers so carefully folded and laid away in the chest, no word of complaint or regret ever escaped the lips.

The habits of strict business integrity in which the young men had been trained both by precept and example, insured them good situations, and their native energy and ambition secured promotion and success. It was very gratifying to the parents in the old home to receive tidings that their children were "doing well." It compensated for many a heart-ache, and many a sacrifice.

When after six years' absence the sons came home to spend a week, bringing their young brides, one in the beautiful spring-time, the other in the golden autumn, they were welcomed with the most sincere pleasure, and pardonable pride. If the sons sometimes blushed at the parents' antiquated pronunciation, and forms of expression, and the daughters were somewhat reserved and haughty, it was generally attributed to "the new city ways." A mother's mantle of charity was found sufficiently broad to cover all.

It was very evident that the aroma of apple and clover blooms, and the gorgeous autumnal tints were inadequate to compensate either daughter for the, to them, objectionable features of farm-life. A week soon passes, and if there had been a shadow of disappointment, there was also a shade of relief at its close.

Truly has it been said, "Time and tide wait for no man." The silver hair and bowed forms plainly indicated that Mr. and Mrs. Thompson had passed the Summit House, and were far on their way to Sunset Land. But "a reaper," "with his sickle keen," met them by the way, and a woman's weary form was seen passing the last milestones alone.

It was found that Mr. Thompson had died insolvent—that his name, given to aid a friend, had debarred him from all right of ownership to the broad and fertile acres—that nothing remained of all the years of toil but what the four walls of the house inclosed.

When it was decided that the house must be vacated, and that it was "best mother should go to a neighbor's to board" for a stipulated sum which was to be remitted by the sons, and when she found herself in the one small room that was henceforth to be considered hers—then she felt that she was, indeed, alone.

A heart so kind and tender as hers had ever been, and hands that had ministered readily and lovingly to others' need, could never meet with cold neglect in the neighborhood where she had been known so long and well; and she still found reason to return thanks to the Giver of all good.

In a few years, Charlie, who lived in an adjoining State, wrote his mother to come and make her home with him.

In addition to her wearing apparel, she took her fine bedding, all of which had been manufactured by her own skill and industry, together with such heir-looms of silver-ware as she possessed, and accompanied by a friend, took her first ride on the cars.

But a few months had passed when it became evident that the mother was considered a burden rather than a blessing, in the fashionable city home. Sweet, serene, and heavenly-minded—a treasure that would have been highly prized in many a family circle—when the truth forced its way to her already sorrow-stricken heart, no words could express her anguish.

When it was suggested that she should go back and board with the family she had left, she uttered no word, but quietly gathered her small wardrobe (she was permitted to take nothing more of all she had brought), and alone retraced her weary way.

A few years passed, but the regular remittances which had heretofore arrived promptly, failed to come. The sons were interviewed by letter, but there was no response. It came to be understood that they no longer considered themselves responsible for any bills contracted by their mother. The neighbors could scarcely repress their indignation, and such was the universal esteem for the more than widowed mother, that, although dependent upon the town for her support, no word was ever whispered to her of the situation.

But sickness and death entered the family cir-

cle, of which she was a member, and the new Board decided that she must be removed to an adjoining town. It was a trying ordeal for a person of her years and bodily infirmity, but she silently submitted to the inevitable. During the journey, a person more noted for volubility than fine feeling, apprised her of the fact that her sons no longer met her bills, but that it was a town expense. When convinced that such was the case, it was too much for the aching heart and silvered head, and they bowed beneath the stroke. She would sit for hours with folded hands, and a far-off asking look in the faded eyes, softly repeating her sons' names, adding, "No, no, you could never do that." A few months sufficed to complete the sad story, and the recording angel had closed the book.

I was visiting in the place at the time, and my hostess was called to assist in performing the last sad offices for the dead. When the bell pealed forth in solemn tones from the country village church, I could but experience a feeling of relief that so much of suffering as that one life had held, had ended at last. Telegrams were sent to the sons in their respective homes, but neither appeared at the funeral. No kindred eyes wept over the placid face as the coffin lid was closed, and stranger hands lowered the plain casket that inclosed the precious jewel. Surely he who buried his servant on "Nebo's lonely mountain," has marked the sacred spot, and "when the graves are opened," will remember and claim his own. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Company Manners.

"WILL you please sit down and wait a few moments till mother comes?" said a little girl to two ladies who came to see her mother. "And will you give me a glass of water, Martha?" asked one of the ladies; "I am very thirsty."

"With pleasure," answered Martha, and she presently came back with two goblets of water on a small waiter, which she passed to both ladies. "O, thank you," said the other lady; you are very thoughtful."

"You are quite welcome," said Martha, very sweetly."

When Martha went out of the room, one of the ladies said, "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are!"

Let us go into the next room and see. Martha took the waiter back into the dining room.

"Me drink! me drink!" cried little Bobby, catching hold of his sister's dress, and screwing up his rosy lips. "Get out, Bob!" cried Martha; "go to Bridget." "Don't speak so to your little brother," said Bridget. "It's none of your business what I say," cried Martha, tossing back her head.

"Martha!" That is grandmother calling from the head of the stairs. "What!" screamed Martha, back. "Please come here, dear," said grandma. "I don't want to go," muttered Martha. She, however, dragged herself upstairs. Unwilling feet, you know, find it hard to climb.

"Martha," said grandma, "will you try to find my specs? I am pretty sure I left them in the dining-room." "No you didn't," cried Martha, in a cross, contradictory tone; "you always lose them here," and she rummaged round the chamber, tumbling things over like the north wind.

"No matter," said the dear old lady, seeing she would have much to do to put things to rights again, "no matter, Martha; they will come to hand;" and she quietly put down the newspaper for by and by. Martha left her and went down stairs with a pout.

Oh, dear! where are Martha's civil, obliging manners? Why, those are her *company* manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them before visitors, and hangs them up when they are gone. You see she has no manners at home. She is cross and disobliging and rude and selfish. She forgets that home is the *first* place to be polite in—in the kitchen as well as in the parlor. There is no spot in the house where good manners can be dispensed with.—Selected.

A CIRCUS never lasts too long for the spectators, but let a minister preach more than forty minutes, and his congregation can't sit still.

Religious Notes.

—It is said that the Moravians, who number only 20,000 at home, have been the means of Christianizing 73,000 heathen.

—The Episcopal Church, in convocation, has agreed upon a special form of prayer for use during the present trouble in Ireland.

—A few years ago Portland, Oregon, was a mission station. It now has a Baptist Church of 300 members, and is contributing \$1,000 annually for gospel work in other fields.

—During Bishop Bowman's visit at Foochoo, China, a Chinese merchant presented him with a sealed envelope which was found to contain three checks, two for \$3,000, and one for \$4,000, his contribution to the Anglo-Chinese College at Foochoo. And this man was not a Christian, but a "heathen Chinese."

—One of the most noticeable features about churches in missionary lands is their liberality. A report from Madura mission, Southern India, says that most of the 2,501 church members earn but *ten cents a day* as laborers, yet nearly every one gives something, if it is but a handful of rice from their scanty store.

—In 1851 there were 91,092 Protestant Christians in India; in 1881 the number had increased to 340,623. We are glad to record accessions to Christianity in heathen lands, for we believe that, as a rule, a given number of converts represent more real piety than the same number in a so-called Christian land.

—A man in Texas, by the name of Joe E. Marsh, who is certainly blasphemous, and probably insane, claims to be the "prophet like unto Moses." He claims that the prophecy of Isa. 53: 12, "He was numbered with the transgressors," is fulfilled in him, because he has two brothers-in-law who are murderers.

—In the recent Baptist Convention in San Francisco, Rev. W. T. Fleenor preached from the text, "Lead me to the Rock that is higher than I," and said that the opportunities in Christianity were unlimited, and that those desirous of advancing to higher planes of Christianity could do so if they only would, but that those who occupied somewhat advanced positions in the Christian world were too prone to think they had gone far enough, and sought no further advancement.

—It is unfortunate that those who profess the greatest degree of holiness, are often the most irreverent, sometimes almost blasphemous in their language. The Salvation Army in Philadelphia, a few Sundays ago, announced "A Real Halleluia Spree," led by "Shouting Annie, from Baltimore; Captain Pilgrim Charlie, the Salvation Wonder; Captain Joe, the Halleluia Carpenter; and Glory Milt, the Halleluia Drummer." There was also announced "A Knee Drill" by the "Blood and Fire Brigade," and "Sharpshooting by the Soldiers of the Lord."

—Six years ago a young theological student began to memorize the entire Bible, applying himself assiduously to his task during nearly the whole of that period, for fifteen hours a day. When he had nearly finished his task, his mind gave way, and he is now in an insane asylum. Some people imagine that because many good men and ministers are very familiar with the Bible, the way to be religious and gain an understanding of the Bible is to get it all in their head. They mistake, and go to work backward. Get the Bible into the heart, and then remember the exact wording of as much as you can.

—The Roman Catholic Society of Foreign Missions, of Paris, claims to have under its care nearly 800,000 Catholics in China, India, and Japan. In these fields it reports 26 bishops, 574 missionaries, 394 native priests, 1,680 catechists, 2,500 churches and chapels, 30 seminaries, and 1,683 schools and orphanages. In 1880 there went out from the Seminary in Paris 37 new missionaries. For the same year, the Society reports 246 conversions of heretics, the baptism of 18,969 Pagan adults, of 256,387 children of Pagans, and of 27,919 children of Christians. It is stated that the Pagan children "are baptized at the point of death, and generally die at once," so the society can "claim to have added a quarter of a million to the inhabitants of Heaven the past year."

News and Notes.

—A tract of 4,000 acres of land has been purchased in Arkansas for an Italian colony.

—A dispatch from St. John, N. F., May 17, says that 100 vessels are fast in the ice off the coast.

—Thirty-seven houses, including every business house, in Stewartsville, Mo., were burned on the 16th.

—The Philadelphia Press Fund, amounting to \$3,542, has been presented to Mrs. Sergeant Mason.

—The Order of the Knights of Labor, an organization opposed to strikes, has attained a membership of 140,000.

—A periodical has just been started in Vienna, the articles of which are to be in twelve different languages.

—The Captain, officers, and fifty-five of the crew of a Turkish transport, perished recently in the Bosphorus.

—May 16, the Indians made an attack on a train on the Conception Road, in Texas, and killed several persons.

—Two schooners, one in Fortune Bay, and the other in Placentia Bay, N. F., were lost, May 15, with all on board.

—Chicago has passed a law requiring wagon wheels to have broad tires. It is cheaper than to mend the streets.

—In 1871 the revenue of the Suez Canal amounted to about \$1,700,000; in 1881 it had grown to more than \$10,000,000.

—The men in all the principal tanneries in Chicago struck for higher wages, May 18. About 10,000 men are thus out of work.

—Des Moines, Iowa, claims the largest distillery in the world. It employs 125 men, and consumes 7,000 bushels of corn daily.

—An \$800,000 fire is reported from Lyons, France, May 19. Many work-shops are destroyed, and 3,000 people are out of employment.

—During the year 1881 there were 26,000,000 pounds of oleomargarine, and 21,000,000 pounds of butter exported from the United States.

—Lieutenant Danenhower, who was in command of the only surviving party of the *Jeannette* crew, is now on his way from Liverpool to New York.

—One hundred dollars' fine, and thirty days' imprisonment is what a Cincinnati saloon-keeper received for violating the Sunday Law. This is the full penalty.

—The steamer *Rio Grande*, with a cargo of cotton from Galveston to New York, took fire and was sunk off Delaware Breakwater, May 17. Loss about \$370,000-000.

—An experiment has been made between Melbourne and Albury, which shows that ordinary telegraph wires will, for a distance of 200 miles, serve to convey telephonic messages.

—The total of the killed and wounded by the recent cyclone at McAllister, Indian Territory, is 120. Of these fifteen are dead. Many are maimed for life, and others cannot recover.

—Articles of incorporation have been filed for a Cable Railroad on Market Street, San Francisco. Horse cars will be superseded. The road, with its branches will be over thirteen miles in length.

—A lady tenant in Chicago recently obtained a verdict of \$3,500 against her landlord, for damages sustained through misrepresentation as to the sewerage and plumbing of the house she occupied.

—A prominent attorney of Portland, Oregon, died suddenly on a couch in a Chinese opium den last week. He had gone there intoxicated, and is supposed to have become asphyxiated while smoking opium.

—It is said that Russia is beginning to repent of the persecution against the Jews. The Jews who are leaving are taking so much money out of the country that business in some places is seriously crippled.

—Mr. Lynch, the colored Congressman from Mississippi, was born in Louisiana, where a Mississippian bought his mother and her children. His former owner is still living, and is a firm friend of the legislator who was once his slave.

—A Western genius has invented a contrivance whereby the escape steam and hot water may be thrown out at the point of the cowcatcher of a locomotive, and not at the sides, as now. Thus he expects to frighten cattle from the track.

—The New England Conservatory of Music has obtained control of the St. James Hotel property, Boston, and will turn it into a musical college. It will accommodate 600 boarding pupils. The cost of the building, with repairs, is \$750,000.

—It is now claimed that hydraulic mining is not the sole cause of the sediment which obstructs the Sacramento river and tributaries, but that the earth disturbed by the early placer mining of 1849-50 has been coming down ever since in seasons of high water.

—There is said to be in circulation in Washington bogus silver certificates of the denomination of \$1,000, which are equally as well executed as the genuine; and it is charged that they must have been printed from electrotypes of the original plates. About 500 of these certificates are in circulation.

—A mob took forcible possession of the railroad at Crittenden, N. M., May 16, on account of the presence of a number of Chinese laborers. They drove all the Chinamen from the camp, and then, seizing the Superintendent of construction, hung him to a telegraph pole, until he promised to hire no more Chinamen.

—Surveys have been made for an aqueduct 225 miles long, to supply New York, and towns along the Hudson, with water from Lake George. It is estimated by the chief engineer of the scheme, that a daily average of 1,500,000,000 gallons of exceptionally pure water would thus be made available for city purposes. The estimated cost is \$50,000,000.

—It is thought that the murderers of Cavendish and Burke will come to America, and all steamers are being searched, and suspicious persons are arrested. The fear of being arrested is now so general in Ireland, that peasantry traveling outside their districts are applying to the police for pass-ports. Those who leave for America are doing the same.

—About 5,000 emigrants landed at Castle Garden, New York, the 18th. Among them were a number of silk-weavers, from France; a party of fifty grape-growers; many Scotch and English farmers; also carpenters, masons, etc. The German steamers brought nearly a thousand emigrants, mostly agriculturists. These are the kind of emigrants that this country wishes to receive.

—A sailing boat, containing a pleasure party of twelve, was capsized in Lake Calumet, near Chicago, May 11, and all on board were drowned. All the men worked in the Pullman Car Works, and nearly all leave families. On the 16th also, four young men were drowned, who were fishing in the lake. Three prominent citizens of St. Paul, Minn., were drowned the same day in White Bear Lake.

—The Texas Court of Appeals declares that if a man gets so drunk that he does not know what he is doing, and then commits an assault, he is entitled to an acquittal. This offers the ruffian a premium for drunkenness. In commenting on this decision, the *Oakland Times* sensibly remarks that "it would be more in accordance with sound public policy, if the man who fortifies himself with liquor for the commission of a crime, were to receive an extra punishment for his offense."

—A scientific feat never before attempted with success has just been accomplished in Cleveland, where Richard Jahr, a German student in photography, has photographed President Garfield's tomb by moonlight. Jahr has labored for some time, and expended considerable money in attempt to secure a negative with no other light than that of the moon, and it was not until one night recently that his efforts were crowned with success. The camera was left in position seven hours before the negative was perfected.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 25, 1882.

Camp-Meetings.

UPPER COLUMBIA, Dayton, W. T., May 31-June 6.
IOWA, Des Moines, June 1-6.
WISCONSIN, Baraboo, " 8-13.
OREGON, Salem, " 14-
NORTHERN MICHIGAN, Saginaw, " 14-20.
MINNESOTA, Minneapolis, " 21-27.
DAKOTA, Parker, June 29-July 4.
TEXAS, Waxahachie, July 21-31.

Healdsburg Academy.

A LETTER received from Prof. Brownsberger informs us that he is of good courage, and hopeful concerning the progress and prospect of the school. With this intelligence we are cheered, as will be all our friends in this State. He is doing all in his power to make it what it should be at the present time, and to provide for its future wants. In all this he will be sure of the hearty co-operation of friends whose hearts and efforts are with him in the work. And we ask the prayers of all the brethren and sisters for the prosperity of this very important enterprise.

Gratifying.

THE following telegram has been received at this office:—

"Send one hundred copies SIGNS to Exeter, Nebraska."

And more weighty still the following:—

"Make club SIGNS one thousand. Address New England Tract Depository."

We are pleased to know that the friends of the SIGNS are active in their labors, because we are pleased to know that the paper is successfully serving the purpose for which it is published. Now is the time for us all to work; now is our opportunity, and we cannot expect that all the privileges of the present time will long continue. God bless the work and the workers.

Tent Meeting in San Francisco.

THAT which we have long desired has at length come to pass. Elder Van Horn commences tent meetings in San Francisco this week. Although it has not been possible to secure a fellow-laborer to join him in the preaching, he is assisted by the most efficient colporters and visitors that the Conference Committee could obtain. The church in the city has done a large amount of missionary work during the past season, and we hope they will not now neglect the important duty of beseeching the Lord to send prosperity. All our efforts will be in vain without the direct blessing of Heaven. "Work, Watch, Pray."

At the annual meeting in Oakland it was resolved to invite Elder E. W. Farnsworth to come and labor with Bro. V. H. in San Francisco. Bro. F. writes that it is in his heart to come, but the state of his wife's health renders it impossible.

Pearly Portals.

WE have received a few advance pages of a soon-coming book of words and music for Sabbath-schools. Its title is "Pearly Portals;" its author is D. S. Hakes; publisher, Geo. D. Russell, Boston. Many of our readers are so well acquainted with the writings of Mr. Hakes that we need say nothing to them in favor of his music. We do not hesitate to express the opinion that this book will become popular, as the music is of a high order. We have received permission to give some pieces in the SIGNS, of which we shall soon avail ourselves.

Sabbath Readings, Four Volumes.

THOSE who heard the remarks of Sister White at the camp-meeting at Hanford, on the care of children on the Sabbath, will, more than ever before, appreciate these volumes. If you would have the children love the Sabbath, it must be made to them just what the Lord says we should call it—"a delight." Some make it a "weariness" to youthful minds, and then wonder that their children do not seem to appreciate its blessings. The minds of the young cannot bear heavy reading, doctrinal books, or even the reading of the Bible,

during an entire day. We believe it is wrong to compel a child, or any young person, to read the Bible when the mind is wearied. It is calculated to beget a distaste for that book which should ever be read with pleasure.

The compiler of "Sabbath Readings" has well supplied a want among our people. These books are full of profitable reading matter, with nothing whatever of an objectionable nature; full of interest and pure morality.

The four volumes are now put up together in neat boxes, and will be furnished at the office of the SIGNS OF THE TIMES for \$2.50, post-paid. A large number of them are needed among our people. They should be in every family.

Sabbath Memorial.

THE *Sabbath Memorial* for April, 1882, is just received; published by Eld. W. M. Jones, 15 Mill Yard, Goodman's Fields, London, E.

This number of the *Memorial* is very interesting; indeed, every number is interesting. Bro. Jones is thorough-going in his devotion to the Lord's Sabbath, well educated, and well versed in Sabbath literature. We recommend it to the patronage of our readers.

The "Evangel's" Last Will.

THE efforts of Dr. Kalloch in behalf of religion, purity in politics, and the Baptist denomination, do not seem to be well appreciated. The *Evangel*, the organ of the Doctor, has expired. In its last issue are the following words:—

"On the 23d of April preceding the meeting of the Convention in Sacramento, Rev. I. M. Kalloch, the son of Dr. Kalloch, and assistant Pastor of the Metropolitan Church, put an end to the miserable and infamous life of Chas. De Young. This brave and necessary act was such a technical violation of tardy and inoperative law, that it gave an opportunity and excuse for the old and devilish elements of envy in a few rival churches in this city to show their long-slumbering vindictiveness and ferocity."

That this was a "necessary act" in behalf of tardy justice does not to us appear, inasmuch as the trial of De Young was set for May 3—about ten days subsequent to the time of his assassination. The above extract is quite in keeping with the tone and spirit of most of the articles in the last number of the *Evangel*. After this indorsement of a premeditated and atrocious crime committed by the pastor of the "Metropolitan Church," we think the *Evangel* can well be spared from the list of "religious" papers.

IT is said that there are at least 500,000 negroes who are willing and ready to emigrate to Liberia, and the American Colonization Society calls for aid for them.

AN institution, called a "baby repository," has been established at Cleveland, Ohio, where working women can leave their infants, and have them cared for at a cost of five cents per day.

Appointments.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. Dr. E. J. Waggoner, Superintendent. Seats always free.

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Upper Columbia Camp-Meeting.

THIS meeting will be held, D. V., in the City Park, Dayton, W. T., May 31 to June 6, 1882. First service, Wednesday evening at 7½ o'clock. It is expected that Eld. J. H. Waggoner, Editor of the SIGNS, of Oakland, Cal., and other speakers, will be with us. Our four Conference organizations will hold their annual sessions in connection with the religious exercises of the encampment. Let each organization elect delegates, prepare reports, and make an early and thorough preparation to attend.

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