

# The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

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## The Signs of the Times.

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

### ONE STEP MORE.

WHAT though before me it is dark,  
Too dark for me to see?  
I ask but light for one step more;  
'Tis quite enough for me.

Each little humble step I take,  
The gloom clears from the next;  
So though 'tis very dark beyond,  
I never am perplexed.

And if sometimes the mist hangs close,  
So close I fear to stray,  
Patient I wait a little while,  
And soon it clears away.

I would not see my further path,  
For mercy veils it so.  
My present steps might harder be  
Did I the future know.

It may be that my path is rough,  
Thorny, and hard and steep;  
And, knowing this, my strength might fail  
Through fear and terror deep.

It may be that it winds along  
A smooth and flowery way;  
But seeing this I might despise  
The journey of to-day.

Perhaps my path is very short,  
My journey nearly done,  
And I might tremble at the thought  
Of ending it so soon.

Or, if I saw a weary length  
Of road that I must wend,  
Fainting I'd think, "My feeble powers  
Will fail me ere the end."

And so I do not wish to see  
My journey or its length;  
Assured that, through my Father's love,  
Each step will bring its strength.

Thus step by step I onward go,  
Not looking far before;  
Trusting that I shall always have  
Light for just "one step more."

—British Herald.

## General Articles.

### The Ark in Philistia.

BY MRS. E. G. WHITE.

THE loss of the ark was the heaviest blow which had fallen upon Israel since their establishment as a nation. Unfaithful to God as they had been, they still regarded this sacred symbol with awe and reverence, not unmingled with pride, as they recalled the glorious triumphs of the past. The tidings that it had been taken by the Philistines sent a thrill of terror through every heart, followed by the mute calmness of despair. Military power, could they command it, would not avail them now; and the strength of their men of war seemed paralyzed.

But the Lord had not wholly cast aside his chosen, nor would he long suffer the exultation of the heathen. He had used the Philistines as the instrument to punish Israel, and he would now employ the ark to punish the Philistines. In time past the divine presence had attended it to be the strength, salvation, and glory of his obedient people. That invisible presence would still attend it to bring terror and destruction to the bold transgressors of God's holy law.

The Philistines removed the ark in triumph to Ashdod, one of their five principal cities, and placed it in the house of their god, Dagon. They felt that now they had nothing to fear from Israel. In their superstitious ignorance they imagined

that the mighty power which had hitherto attended the ark would be theirs, and this, united with the power of Dagon, would render them invincible. Attributing their success wholly to the favor of their god, they sought to show their gratitude by the most extravagant demonstrations of reverence and praise.

Their rejoicing was of short duration. Upon entering the temple on the following day, they beheld a sight which filled them with consternation. Dagon their god had fallen upon his face to the earth before the ark of Jehovah. Reverently the priests lifted the idol and restored him to his place. But the next morning they found him, strangely mutilated, again lying upon the earth before the ark. The upper part of this idol was like that of a man, and the lower part was in the likeness of a fish. Now every part that resembled the human form had been cut off, and only the uncouth body of the fish remained.

Priests and people were horror-struck as they beheld their cherished deity thus mutilated and dishonored. They looked upon this mysterious event as an evil omen foreboding destruction to themselves and their idols before the God of the Hebrews. They now removed the ark from their temple, and placed it in a building by itself.

The living God whom the Philistines had insulted and defied, had arisen to assert his authority and manifest his power. The divine judgments rested heavily upon Ashdod, and the inhabitants were smitten with a distressing and fatal disease. Remembering the plagues which were visited upon Egypt by the God of Israel, the people attributed their afflictions to the presence of the ark among them. Accordingly they assembled their leading men to consider what to do with the ark, declaring that it should no longer abide with them. It was decided to convey it to Gath. But the plague followed close upon its removal, and the men of that city sent it to Ekron.

Here the people received it with terror, crying, "They have brought about the ark of the God of Israel to us, to slay us and our people." They sought to their gods for protection, as the people of Gath and Ashdod had done. But the work of the destroyer went on, until, in their distress, "the cry of the city went up to heaven." Fearing longer to retain the ark among the homes of men, the people next placed it in the open fields. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the storehouse and in the field. Utter destruction, by disease or famine, now threatened the nation, and gloomy forebodings for the future added to the heavy burden of the present.

In his dealings with the Philistines, God had shown how easily at his appointed time he can overthrow the stronghold of superstition, and sweep away the refuge of lies. The Lord often employs his bitterest enemies to punish the unfaithfulness of his professed people. The wicked may triumph for a time as they see Israel suffering chastisement; but let them be assured that the wrath of God will ere long fall with crushing weight upon themselves. However the sinner may now rejoice in the rewards of unrighteousness, the blind eyes will yet see, the hard heart one day feel, that a life of rebellion against God has been a terrible mistake.

For seven long months the ark remained in Philistia. During all this time the Israelites made no attempt to recover the symbol of Jehovah's presence. But the Philistines were now as anxious to free themselves from its power as they had been to obtain it. Instead of being a source of strength to them, it was a great burden and a heavy curse. Yet they knew not what course to pursue; for wherever it went, the judgments of God followed. The people called for the princes of the nation, with the priests and diviners, and eagerly inquired, "What shall we do to the ark of the Lord? Tell us wherewith we shall send

it to his place." They were advised to return it with a costly trespass-offering, that the wrath of God might be appeased. "Then," said the priests, "ye shall be healed, and it shall be known to you why his hand is not removed from you."

In India at the present day, when a pilgrim comes to a pagoda or temple to be cured of any disease, he invariably brings with him a figure of the member or part affected, in gold, silver, or copper, according to his means, and presents it as an offering to his god. A similar custom was in vogue among the Philistines; and in accordance with the prevailing superstition, the lords directed the people to make representations of the plagues by which they had been afflicted,— "five golden emerods, and five golden mice, according to the number of the lords of the Philistines; for," said they, "one plague was on you all, and on your lords."

These wise men acknowledged a mysterious power accompanying the ark; a power which they had no wisdom to meet. Yet they did not counsel the people to turn from their idolatry to serve the Lord. They still hated the God of Israel, though compelled by overwhelming judgments to submit to his authority. Thus sinners may still be convinced by the judgments of God that it is in vain to contend against him. They may be compelled to submit to his power, while at heart they rebel against his control. Such submission may honor God, but it can have no power to save the transgressor. The heart must be yielded to God and subdued by divine grace before man's repentance can be accepted.

We are filled with wonder as we contemplate the long-suffering of God toward the wicked. The idolatrous Philistines and backsliding Israel had alike enjoyed the gifts of his providence. Rain and sunshine, objects of beauty, gifts for sustenance,—the music of birds, the fragrance and loveliness of flowers, fruits without number, pleasant to the sight and good for food, golden harvests to clothe the plain, and cattle upon the hills—all came to them from God. Ten thousand unnoticed mercies were silently falling in the pathway of ungrateful, rebellious men. Every blessing spoke to them of the Giver, but they were indifferent to his love. The forbearance of God was very great toward the children of men; but when they stubbornly persisted in their impenitence, he removed from them his protecting hand. They refused to listen to the voice of God in his created works, and in the warnings, counsels, and reproofs of his word, and he spoke to them through judgments. They rejected mercy, and the great I Am caused them to feel his power.

How many there are to-day, who, like the Philistines, will present offerings to God, but refuse to give him their hearts, and cast away their idols. How many with idolatrous delight set their affections on sparkling vanities, that must ere long be consumed, turning away from the only treasure worth possessing.

God still bears long with the wicked. He still surrounds them with temporal blessings. It is his hand that provides the bounties upon their tables. He gives them raiment and dwellings. There are rich fields for the harvest; there are flocks and herds, gold and silver, friends and health. Let God but remove his providential care, and what want, desolation, and inexpressible wretchedness would result! A blight would come upon the fields, every creature that ministers to our comfort would perish, and man himself would be swept from the earth as by a devouring plague. And yet men enjoy God's blessings, and, like the soulless beasts, return to him no grateful acknowledgment. They feel secure in their possessions, when a word, a breath, the slightest accident, might deprive them of their earthly all. No bounty or blessing can men claim as their own. All are committed to us as a trust, which, if not wisely improved, God will remove.

The Philistines hoped by their offerings to appease the wrath of God, but they were ignorant of the one great sacrifice which alone can secure to sinful men the divine favor. Those gifts were powerless to atone for sin; for the offerers did not through them express faith in Christ. Not a ray of hope, no proffer of mercy, no token of God's favor, could have been ours, but for the cross of Calvary. Justice must have cut men off forever from temporal and spiritual blessings, separating us from God both here and hereafter, closing the door to all the joys of earth, and forever shutting out the brightness of Heaven. For us, Jesus trod the wine-press of God's wrath. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Let every son and daughter of Adam unite to exalt the name of Christ, as our King and our Redeemer. "For there is none other name under heaven given among men, whereby we must be saved."

### The Whole Heart.

Our times demand not only a wise and prudent service of the Master, but a whole-hearted, self-forgetful service. It is not sufficient to say, I do my share. In a world where as a rule, all fail, to do only one's share is to do badly. A man's excellence begins where he exceeds his share, his equal part of what is done. The real question is, Can I not do more? If I can, my duty, my share is not done. Very few of us have actually done our best for God or for his church, or our race, or our neighbors, or even for ourselves. Flesh and blood must be kept out of every council for God or for humanity. It is as much out of place in such councils as Satan was among the sons of God.

The sacrifice of all our property for righteousness sake may be the best use that we can make of it. You have your fine farm, your good wife has toiled hard with you, for it, and she deserves to enjoy it. It is rightfully yours; you can now support your family and educate your children. On a chance visit to the county seat you learn there is a flaw in the title. It is of a kind that the oath of a good man like yourself would remedy it. You look the alternative in the face—a false oath and plenty—truth and poverty. It is for an instant only. You go home and tell your wife that she is poor and homeless; that the children must be taken out of school, and that you must begin life again as a poor man and beyond middle age. Your wife tells you a good name is better than riches, and she goes down into poverty with you with a graceful resignation that adds to the bitterness of your lot. That night the regiment of angels that encamp around them that fear him, gather in close and watchful bands about you, and say to one another, he is a braver and better man, and he is nearer to God than he ever was before.

Faith rejects flesh and blood as a factor in Christian character, one who is above the baser elements of self, on a higher plane than the lower motives of life, will be ready to lose time, to give service beyond his share, to labor without stint, to risk reputation or even life. Such a character costs a great deal. All valuable things cost. "Cost nothing, worth nothing," holds alike on change and in church. The vacillating self-counseling one, the eye-servant, man-pleaser, who is whirled by the changing wind is worth nothing to himself, to the church, or to the world.—*Golden Censer.*

**VANITY**—the sin's index of a small mind and a smaller heart. It flatters its victim, beyond measure, and blinds him to the ridicule and contempt of better men. He fails to see his folly, or the danger of his delusion. His feet shod with conceit, his body wrapped in self-righteousness, he honestly thanks God he is not like other men. You may tell me his weakness is a harmless folly, that it hurts nobody. Don't be too fast; vanity is one of the most prolific sources of unbelief, Sabbath-breaking, and moral stupidity, to which our depraved natures are exposed. It was vanity that killed a beautiful Absalom, strangled Haman, led Nebuchadnezzar out to eat grass like an ox, and sent many a man, and woman too, on a fool's errand. No, vanity is not so harmless a folly as some try to believe.—*Sel.*

HE that hath light thoughts of sin, never had great thoughts of God.—*Dr. Owens.*

### The Sinner's Wages.

BY PROF. C. W. STONE.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

MY DEAR FRIENDS: Did it ever occur to you that the sinner is at work for wages? This is what the text teaches. Every act of disobedience to God is to have its appropriate reward—"the wages of sin is death."

While it is conceded by all Bible students that the sinner is to be punished, the opinions of men as to the kind of punishment differ widely. It is my purpose to notice briefly the doctrine of the eternal conscious suffering of the wicked, and then to place before you the plain teaching of the Bible on the final destiny of the wicked.

"The wages of sin is death." I can conceive of no proper definition of the word death that can make it convey the idea of eternal life in misery. Should the sinner live forever, though in torment unspeakable, he never would see death. Suffering is not death. No degree of torment is death, so long as its subject does not die. But the apostle declared the wages of sin to be death; and we know that we rightly understand the meaning of the word to be the cessation of life, the opposite of life, for the apostle speaks of it in contrast with eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." This gift of eternal life comes through Jesus, and will be given to those alone who "by patient continuance in well-doing" seek for it. Rom. 2:5-7. But the wicked do not seek for it, and receive no gift through Christ; therefore they cannot live forever, but must die.

Eternity! Finite mind cannot grasp the idea that is named by that word. The old man with hoary head can look back over his three score years and ten, and estimate the length of that period; but he cannot comprehend the duration of a thousand years. But we are told that the sinner is to be tormented in fire and brimstone not a thousand years only, but years without end, eternally. If it were a million years, which is one hundred and sixty times as long as the world has stood, if it were ten millions of years even, there would be a distant spark of light to cheer the horrible blackness of despair at spending the long, unending ages in unutterable anguish which nothing can alleviate, and which death is not permitted to end. Ten million years would end some time, but the years of eternity unceasingly roll on.

If it be claimed that the lost in hell are continually sinning by blaspheming God in their misery, thus adding to their guilt eternally, we reply, there is no scripture which teaches that the lost in hell are ever to be judged for deeds done there, consequently they can never be punished for them. They are to be punished only for the sins of this life. God permits sin to exist for a time, but he will not perpetuate it by working a continuous miracle, to keep forever alive the blaspheming hosts of hell.

Many of the advocates of the doctrine in question now deny the literal fire of hell, and state that the fire is a symbol of the terrible burning of a guilty conscience, which is to be the punishment eternal of the wicked. To this I object; firstly, because there is not a Bible text for it; secondly, because it is contrary to the Bible; and thirdly, because it will not bear even the feeble light of reason. If it be true that a guilty conscience is to be the source of the sinner's eternal misery, then the most hardened wretch will suffer least, and the man who dies "almost a saint" will endure the heaviest punishment of all. The little boy who steals or swears for the first time, feels very guilty, and is afraid and sorry whenever he thinks of what he has done; but after a while he will swear and not think of it, and rob a savings-bank without twinge of conscience. Sin hardens the conscience, until it becomes as callous and unfeeling as though "seared with a hot iron."

Again, these same persons teach us that men go at death into this lake of fire, or rather this place where their consciences cause them to mourn and feel such anguish. They teach us that the devil and his angels are now enduring the same torment. Whatever be the nature of the punishment of the wicked, that of the devil and his angels is of the same sort; for the wicked are commanded in that day to depart "into everlasting fire prepared for the devil and his angels." Matt. 25:41. Now, inasmuch as the devil is the originator of sin, he ought to suffer more than any

human sinner. "The Lord shall reward the doer of evil according to his wickedness." 2 Samuel 3:39. Therefore it must be that as soon as the devil was cast into that place of punishment centuries ago, he began to be very sorrowful and the sense of his awful guilt has caused him to repent deeply of his sin, and to weep incessantly at his condition, and to feel unutterable sorrow as the wicked at times remind him that had it not been for him they would not now be in a like condition. Cannot any one see that if this were the kind of punishment, the devil must long ago have ceased his work of tempting souls to sin? When a person is so conscience stricken over any wrong course he has pursued as to feel unutterable anguish day and night, we always expect to see him refrain immediately from such acts. Then all the wicked in torment would cease longer to curse God or do any wrong thing, and with loud weeping over their unchristian conduct in life they would send up one long, united wail of contrition and repentance. But one advocate of eternal torment says, that the lost in hell "utter as many blasphemies against God as the righteous shout hallelujahs to his praise."

Another phase of that doctrine is that the damned will forever be in sight of the saved, and that the "eternal sufferings of the lost will give the intelligent creation, as a whole, a higher knowledge and enjoyment of God." One writer says to the wicked, "When your godly parents have been in Heaven millions of years, they will not even then begin to pity you, but will praise God that their happiness is made perfect in your misery." To this slanderous sentiment we reply in the sarcastic language of Sylvanus Cobb, that we should "have a unanimous petition from the righteous to be disencumbered of that enormous surfeit of enjoyment which should be derived from the endless misery of others."

But what does the Bible say? It teaches us very plainly that there will be a day of Judgment. God "hath appointed a day in the which he will judge the world." Acts 17:31. "He that rejecteth me . . . the word that I have spoken shall judge him in the last day." The judgment is placed among the events of the end of the world. In Rev. 11:15-18 it is mentioned among the closing scenes of this world's history. I now ask, Of what use is a future judgment, if men have all gone to their punishment at death? No one can answer this; and the simple fact that there is to be a day of Judgment proves that none have yet gone to their punishment.

This point, however, is plainly proven by direct Scripture testimony. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. "Where are the dwelling-places of the wicked? Have ye not asked them that go by the way [them that walk in the road, the highway]? and do ye not know their tokens [have ye not observed the tombstones, the tokens of the dead], that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath." Job 21:28-30. And in Rev. 11:18 we learn that "the time of the dead that they should be judged" is followed by the time to reward the prophets and to destroy the wicked. This, indeed, is so reasonable that it scarcely needs an argument. This is the way in which all law is executed. In no case does the executioner hang a man before he has had his trial in court; and if, perchance, a mob hang him before the time set for his trial or judgment, his trial would never take place.

This principle being established, we go farther, and state that even the fallen angels with Satan at their head are not yet receiving their punishment. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "They are reserved unto the day of Judgment, when they will receive their sentence, and be punished. When the Saviour met the two mediums under the "possession" or "control" of devils, the devils said to him, "Art thou come to torment us before the time?" Matt. 8:29. This text shows that the devils were not then in torment, and also that they know that at some future time they are to be punished. At present the devil is "going to and fro in the earth," and "walking up and down in it." Job 1:7. His business is to lead men down to destruction. As a roaring lion he seeketh his prey. 1 Pet. 5:8.

(Concluded next week.)

A Thankful Spirit.

Is THERE a Christian life so utterly destitute of anything, as to have nothing for which to be thankful? Are there not in every life, and in every lot even to the humblest and hardest, many daily blessings, many exemptions from evil, and many interpositions of good, which we ought to recognize as coming from God, and which we ought to receive and acknowledge with a thankful spirit?

There may be an innumerable train of mercies along our pathway, but, if there happen to be one discomfort among them, all the mercies, and all the comforts are apt to be forgotten by the remembrance of the most trivial inconvenience.

Outward circumstances of disquiet, and the many little annoyances which we have to encounter through life, unquestionably have a tendency to mar our happiness, but one secret of a happy life is always looking on the bright side.

Are not our lives absolutely filled with blessings multiplied from hour to hour, and repeated from day to day, if we had but eyes to see them and hearts to be grateful for them? If we do not see them, and feel them, the fault certainly lies in us; we do not consider the source from whence they come.

It is our duty and privilege to think, and plan, and labor, to do the best thing, and accomplish the most good; but we too often trust our own wisdom; and fail to seek him who has promised to give to all who ask, and thereby fail to accomplish what we most desire.

If we accustom ourselves to see God's hand in every event of life—to live in daily acknowledgment of blessings received, we will find many obstacles removed which stand in our way of happiness; and the many little annoyances of our daily life will be smoothed away, and bright beams of sunshine will illuminate our pathway, and joy and gladness will reign in our heart.

We are too prone to borrow from the future, neglecting to-day. The sweet warblers of the forest will sing a song of praise even when the sky is black with the coming tempest; may we not learn a lesson from these?

Why should we vex, and worry ourselves with care—why fill our nights with weariness and our days with toil, when it only impairs our capability of distinguishing things that are excellent?

Gloom, fault finding, ungenerous criticism, these dismal weapons of despair, should find no abiding home in our hearts. There is no disposition of mind so unfriendly to comfort and usefulness. They but tend to hush the sweet music of nature and darken the brightest skies; destroy peace where peace should reign paramount. Then let us banish from our thought all words of complaining and despondency, and receive the sweet things of life, with a cheerful, happy, thankful spirit.—*Arkansas Beacon.*

Brothers and Sisters.

WE have noticed, sometimes, that brothers and sisters, while kind and polite to others, are, to one another, as snappish and disagreeable as they can be. The boy who takes off his hat to the girl across the street and is ready to rush to her help when she drops her books or fan or has some trouble in opening the gate, would not think of treating his sister in the same way. To her, he is as rude as a bear. And so, on the other hand, the young lady, who in society, is all smiles and sweetness, is oftentimes, at home, as surly and sour to her own brother as she can make herself. Of their comfort and happiness, she scarcely ever has a thought.

Now this ought not so to be. We should be as careful and loving and attentive towards our brothers and sisters, as toward other people. Politeness is as binding on us at our own home, as at other people's homes. That brother who neglects his sister, and that sister who tyrannizes over her brother, are both acting an unworthy part. Brothers, be gentle. Sisters, be considerate. Thus you will make home what it ought to be: the sweetest place on earth. Thus will you save yourselves from bitter memories which sometimes, when it is too late, gnaw the heart.—*Ex.*

It is a certain sign of an evil heart to be inclined to defamation, for it ever arises from the lack of what is commendable in one's self and impatience of seeing it in others.—*Addison.*

Walk When You Begin.

It is said that when Chief Justice Oliver Ellsworth commenced the practice of his profession, he was accustomed to walk to and from his office, while a merchant of the same city rode a much less distance in grand style. Once, pausing and proffering a ride, he questioned Ellsworth as to why he did not also sport a carriage, and received for answer, "Because I have found that persons must walk at some period of their lives, and I choose to walk when I begin." The sequel proved the truth of the assertion, for later in life, when the dashing merchant had failed, and was forced to go afoot, the Chief Justice rode in his carriage, and bore the honors of Minister Plenipotentiary to France.

The wisdom of the answer is apparent to all who have watched the fluctuations of business life, and reflected upon the causes of disaster. Walking when he began, would have saved many a man from wreck; many a home from the iron grasp of the law; many a family from the poor-house. It is the launching out into extravagance that cuts to the core. Carriages and fast horses are the premonitory symptoms of failure in the great majority of cases. Money taken from business for such purposes, is like draining the life-blood from the veins, as cupping the heart, upon the healthy movements of which all the functions depend. There is a sturdy manhood shown in the young by walking, that commands respect and justifies confidence, while foolish and luxuriant outlay creates suspicion as to stamina and distrust as to credit.

Walking at the beginning shows strength of will, independence of character, and that the foundation is laid upon something less shifting than sand. It gives practical assurance that there is nerve and muscle behind, capable of enduring the strain, and meeting the troubles of life without flinching. The sturdy pedestrian commands respect even from the snob who rolls by in a carriage, and his bread tastes ten times more sweet, his digestion remains unimpaired, and his slumber is indeed rest. Putting all other phases of the question aside for the moment, walking pays a very large interest on the investment in health. There is no exercise that can compare with it, when judiciously employed. To one confined in an office, to one whose hours are mostly passed at a desk, to one whose labor is especially that of the head, it stands before all others, and is the best possible training for the mental prize ring.

But we attempt not to discuss it from a medical stand-point. It is with the effect upon business relations that we would enforce the lesson taught by the little story heading this article; and that is, if we correctly understand it, that man must not scorn little beginnings if he would triumph in the end; and the word "walking," in this connection, is fraught with a far wider and deeper meaning than the simple stretching of the muscles of the limbs; it embraces a thousand little things that go to make up the sum total of prosperity. Granting that the simile of going on foot and in a carriage is a forcible one of the whole, yet the idea must be carried out through all the various shades of a business life if the "true inwardness" of the matter is understood.

You must walk before you can safely indulge in any other means of getting over space. You must be content to accomplish little things, to be saving of the little things, to accumulate by the penny, before you can expect the pound. Expenditure for style, for show, for luxury, to save the use of your legs, is a dangerous experiment for the beginners in business. The cost must be closely estimated, and it must be demonstrated with mathematical precision that it will pay before the risk is taken. Pleasure is rarely, if ever, an institution that returns golden shekels. It may be gratifying to pride, may be convenient, agreeable, lessen labor, and help to avoid dust and mud, to keep a carriage; it is "nice to see your wives and daughters keep up with the neighbors;" may be in some cases beneficial to their health; but upon the opposite side of the ledger stands the paramount consideration of the drain upon the cash account, and the inability to sustain it without such sacrifices as will leave the arm of business paralyzed, and the chance of riding and lolling upon velvet cushions very slim when age has come, the steps feeble, and the powers to accomplish greatly weakened, if not entirely gone.

Better walk when you are young and vigorous, than to be forced to creep on with a staff in old

age. Better begin at, than come out of, the little end of the horn; better be guided by you "can," than be driven by the tyrant "must;" better wear out sole-leather, than credit and independence and manhood; better be your own master while young, than the slave of another when your hair is thin and white with the frosts of many winters.

Of the truth and wisdom of this, the world is so full of striking examples that you cannot shut your eyes to them if you would. The ranks of aged and dependent poverty are so thronged with those who rode when they should have walked, that the lesson should need no further impressing. It stands full-faced before us in every class and condition of life; it is as the light-house flaming through the stormy darkness upon a rocky coast, and bidding all beware of approach. The records of bankruptcy, the imprisonment of the debtor, the law to collect, the books filled with mortgages, the closed doors of many a once fair mart of trade, the sacrifice of the property under the hammer of the auctioneer, all point to the same cause—to the rolling in carriages when one should have walked; to the squandering of means for luxury when it was unjustified by the resources.

A Woman's Wit.

A WOMAN'S advice is generally worth having; so, if you are in any trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal, there is no cat there. I advise a man to keep none of his affairs from his wife. Many a home has been saved, and many a fortune retrieved, by a man's full confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chance. As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? The men that succeed best in life are those who make confidants of their wives.—*Independent.*

Style.

EXCELLENT advice is proffered to young writers in the following extract from *Good Words*. The editor says, "Style of composition, though to some persons it comes naturally, does not come to all. When I was young, an older and more experienced writer once said to me:—

"Never use two adjectives where one will do; never use an adjective at all where a noun will do. Avoid italics, notes of exclamation, foreign words and quotations. Put full stops instead of colons; make your sentences as short and clear as you possibly can, and whenever you think you have written a particularly fine sentence, cut it out."

"More valuable advice could not be given to any young author. It strikes at the root of that slipshod literature of which we find so much nowadays, even in writers of genius. To these latter, indeed, it is a greater temptation; their rapid, easy pen runs on as the fancy strikes."

Don't Talk Loudly.

NOTHING marks a true gentleman or lady more surely than a low voice, and a man can have it as well as a woman. A loud voice either arises from extreme carelessness or from low breeding. No one likes to walk beside a person on the street who talks loudly. The same rule applies to boys and girls. Play is one thing and conversation quite another, though the former need not be boisterous. Children may have good lungs, and use them in cheering when the right time comes, but when they talk, a low, distinct voice marks one accustomed to good society and possessed of innate refinement.

A REAL Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, and the whole overhanging trees, but when it is rough it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

## No Millennium Till Jesus Comes.

BY REV. E. P. MARVIN (PRESBYTERIAN).

ALL honest and intelligent Christians believe that the two following events lie before us—the personal return of the Lord Jesus Christ to the earth, and the universal prevalence of gospel truth and righteousness in what is called a millennium. But Christians differ as to the chronological order of these two important events. One class holds that the Lord's coming occurs first, and the other that the millennium comes first. In order to discover the truth—

1. We should dismiss all preconceived theories and undertake original investigation.
2. Remember that it cannot be settled by unaided reason.
3. We must expect to find difficulties on both sides.
4. We must not be shaken from known truths by objections founded in ignorance.
5. When truth is once established all objections must of course fall.
6. Waiving the discussion of the comparative influence of the two theories, let us simply endeavor to ascertain which is true, and be assured that truth must be more beneficial than error.
7. Then let us bow absolutely to the testimony of the written word of God as the only source of certain information.

"This is the judge that ends the strife;  
Where wit and reason fail."

Dr. Hodge truly says: "The only legitimate method of controverting a doctrine which purports to be founded on Scripture is the exegetical."

I will present some reasons from the New Testament, why, as it seems clear to many of us, there can be no millennium till Jesus comes. They can only be fully appreciated by those who carefully study the texts adduced.

If the church was to make the triumphant conquest of the world, and usher in the millennium before the coming of Christ, we should confidently expect it to be clearly, prominently, and frequently revealed in the New Testament. Those who now expect this, are constantly holding it up before the church. Indeed they regard it almost as the essential and supreme stimulus of the missionary effort. They declare that Christian work and missionary zeal are absolutely and hopelessly paralyzed without it, and Christianity is a failure. Now where in the discourses of Christ or the writings of the apostles is this doctrine made so clearly prominent—nay, where is it taught at all? Nay, more, bring us one solitary proof-text, upon a fair exegesis. I have never heard one adduced. Further, there were special reasons and occasions for presenting and magnifying this doctrine if it was true.

When Christ issued the great commission, (Mark 16:15, 16) why did he not encourage and stimulate his followers, as some do now, by promising them the conquest of the world?

When Peter wrote to the dispersed and suffering saints, why did he not cheer and encourage them with the promise, now so current, of "taking the world for Christ?"

When Paul corrected the mistake of the Thessalonian Christians, that the day of the Lord was "present," why did he not tell them that a millennium must intervene? 2 Thess. 2:1-12.

But let us come now closely, reverently, and candidly to the word.

1. There can be no millennium till Jesus comes, because his coming and the establishment of the kingdom occur together. The kingdom comes with the King. It is to be ushered in by his coming, and by catastrophe. Study 2 Tim. 4:1; Acts 3:20, 21; Luke 19:12-15. We are "heirs" "preserved unto this kingdom," exhorted to "walk worthy of it."

2. The antichrist, whose career all believe to be premillennial, will be alive at his coming and destroyed by its brightness—2 Thess. 2:8.

3. God's purpose through this dispensation, in the gospel mission to the gentiles, is plainly declared to be witness-bearing and out-calling, and not the ingathering of the nations.—Matt. 24:14; Acts 1:8; 15:14-17; Col. 1:6, 23. How does the history of Christianity comport with the purpose of its converting the world?

4. The spiritual exaltation and universal extension of the church does not conform to the Messianic kingdom. Elders and deacons are not the officers of a kingdom. It is to be realistic, like the four preceding universal Gentile kingdoms.

A king must sit on a throne (Luke 1:32, 33; Heb. 2:5-9; Phil. 2:10, 11); saints are associated as vice-regents (1 Cor. 6:2; Col. 3:4; 2 Tim. 4:8; Rev. 3:21; 20:4); and there must be subjects of authority (Rev. 2:26; Luke 22:29, 30).

5. The predicted imperfect and humiliating condition of the church until the end of this dispensation, forbids any millennium until Jesus comes. The professing church will be a mixed multitude.—Matt. 13:3-50; 1 Tim. 4:1; 2 Tim. 3:1-8, 13; 2 Pet. 2:1; Matt. 7:22, 23; Luke 18:1-8. God's true people will be a despised, persecuted, and suffering people till the end.—Mark 10:30; John 15:18-20; 16:33; Rom. 8:17-19; 2 Cor. 4:8; 1 Thess. 3:3; 2 Thess. 1:4-10; 2 Tim. 2:12; 1 Pet. 4:12.

7. The repeated injunctions of Christ and the apostles to watch for the Lord's coming, as for an event to our knowledge always imminent, forbids an intervening millennium.—Matt. 24:42-48; 25:13; Mark 13:35-37; Luke 12:35-46; Rev. 16:15. It seems evident that no one can, nor does watch for the Lord's coming intelligently, (as for example men watch for death) if he believes that at least a thousand years must intervene.

It seems to me that dear Brother Inglis scarcely exceeded the truth when he said, that "the conversion of the world in this dispensation would be the positive refutation of the New Testament."

## Over the Guns.

HERE is the position. Three guns of a divided battery are stationed on the crest of a hill to the left of an old orchard which surrounds an ancient farm-house. The other three are on the right of the orchard, and the six pieces point at the meadows below—meadows broken by fences and haystacks and lone trees, until they are lost in the edge of the woods a mile away. The eye ranges over the fields in front and sees nothing to fear. The ear listens to sounds in rear of the battery and hears the ominous preparations for a bloody struggle. Cavalry are swinging away to the right to get position, infantry are marching here and there—guns rushing along at a gallop, and aids fly from point to point with orders. In ten minutes a deep stillness begins to settle down over the left wing. The doves fly down from their cots, the hens walk about in search of food, and the gray-headed farmer stands at the door and shades his eyes with his hands and looks curiously about him. Twenty minutes ago he sat rocking on the porch and the bees flew lazily in the June sunshine, the birds sang in the orchard, and afar down the meadow he heard the voices of his sons as they swung their scythes.

Ah! what's that? Down there where meadow and forest blend we can see quick puffs of blue smoke, and here comes the sound of muskets. A blue cloud just begins to gather and rise down there, and we catch sight of men. They are retreating back—coming towards the orchard. They fall back slowly, halting at every fence to tear it down and to deliver a fire from behind the scattered rails. Now we see a long thin line of skirmishers emerge from the woods and occupy the ground as the other line loses it. Back! back! forward! forward! and you might think it a pantomime if men did not fall out of the lines here and there and drop heavily on the earth.

There is a stir around us. The silence has been so deep that the jingle of a sabre or rattle of a spur has made men nervous. Out from the edge of the woods by the broad highway and across the peaceful fields, pours a host of armed men. Regiment after regiment and line after line, sweeping forward like mighty waves—now undulating, like the course of a serpent—now marching as steadily as the stride of Time. One—three—five—ten—you cannot count the flags. Silk and fringe and gold and bunting stream over the heads of the men whose eyes are fixed on the orchard and the hill-side. The stir deepens. There is a tramping of feet, orders are given in quick, sharp tones, and three companies of infantry come up at a double-quick as a support and fling themselves down under the trees. Just a moment now to listen to the notes of the blue-birds and robins—to see the blue smoke creeping lazily from the farm-house chimney—to note that the marching lines are almost within musket-shot, and down over men and guns and sabres and shot and shells falls a shower of pink and white apple-blossoms—emblems of purity and peace! Aye! a rough hand brushes them off a cannon

which a moment later is carrying a horrible death to a score of men.

"Boom! boom! boom!"

Now the fight has begun. Men raise their voices from whispers to mad shouts. The smoke leaps up and stains the pure blossoms. The flame springs forward and scorches the green grass to yellow, and then burns it to the roots.

Are the lines yet advancing?

You cannot see ten feet beyond the guns, but you can hear. Heavens! but how they shout and scream and shriek and curse! The guns are using grape and canister, and the murderous missiles cut men into shreds and scatter flesh and blood over the living far behind. We are driving them back! hip! hip! hur!—

No! Here they are! Through the cloud of flame and smoke they rush at the guns—spectres of death bursting through and over the vapory barrier which has reared itself between the living and the dead. They shout in fury! They shriek in despair! They fight the very flame which dissolves them and they pass the muzzles of the grim monsters! Here on this acre of ground—here beneath the apple blossoms—is a hell on earth. A hell in which smoke and flame and curse and wail and blood and wounds and death are so mingled that those outside of it only hear one terrible and appalling roar, as if some fierce beast had received its death-wound.

Shoot to the right or left—over the guns or under them. Strike where you will, but strike to destroy! Now the hell surges down even to the windows of the old farm-house—now back under the apple trees and beyond it. Dead men are under the ponderous wheels of the guns—mad devils are slashing and shooting across the barrels. No one seems to know friend from foe. Shoot! slash! kill! and—!

But the hell is dissolved. The smoke is lifting, shrieks and screams growing fainter, and twenty or thirty living men pull the bodies of the dead away from the guns and renew the slaughter against the lines marching across the meadow. Three hundred dead and wounded on the single acre! Blood on the grass, blood on tire and spoke and gun! Arms backed off—brains spattered against the trees—skulls cleft in twain and bloody fingers fast clenched into blood-red grass!

They tell of war and glory. Look over this hell's acre and find the latter.—Anon.

THE INN.—In reading a book which interested us greatly during our three months' sojourn at the Hotel de la Paix, at Mentone, we stumbled on the following passage: "In the anecdote books of our boyhood used to be told the story of an Indian Faquir, who entered an Eastern palace, and spread his bed in one of its ante-chambers, pretending that he had mistaken the building for a caravansary, or inn. The prince, amused by the oddity of the circumstance, ordered, so ran the tale, the man to be brought before him, and asked him how he came to make such a mistake. "What is an inn?" the Faquir asked. "A place," was the reply, "where travelers rest a little while before proceeding on their journey." "Who dwelt here before you?" again asked the Faquir. "My father," was the prince's reply. "And did he remain here?" "No," was the answer. "He died and went away." "And who dwelt here before him?" "His ancestors." "And did they remain here?" "No, they also died and went away." "Then," rejoined the Faquir, "I have made no mistake, for your palace is but an inn, after all."

The Faquir was right. Our houses are but inns, and the whole world a caravansary. Under what sign are we living? We like our own sign of "peace." De la Paix has a soft sound to our ear. Others prefer to have their hotels called the "Splendid," or the "Royal," or the "Imperial;" let us dwell in "peace," and we shall be content. It was said of old, concerning our Lord and Master, that "there was no room for him in the inn;" if it be so in any house, peace will be courted in vain; but make room for Jesus, and all will be well, for "he is our peace."—Spurgeon.

A MAN in the path of duty is twice as strong to resist temptation as out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is, because the water is a proper element of the one, and the earth of the other. Thy work is the element wherein thou art most able to resist temptation.—Sel.

**A Good Mother's Plan.**

A LADY gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so that they preferred to remain at home evenings, instead of seeking amusement elsewhere. She said:—

"I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask questions, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays, or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a good concert, lecture, or entertainment, we all go together to enjoy it; for whatever is worth the price of admission to us older people, is equally valuable to the children; and we let them see that we spare no expense, where it is to their advantage to be out of an evening.

"But the greater number of our evenings are spent at home. Sometimes it requires quite an effort to sit quietly, talking and playing with them, when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls grow into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family."

**Kindness.**

KINDNESS is as cheap as it is beautiful. It may be given in word or look without diminishing aught of our wealth. With courtesies alone we may illuminate our pathway and pluck down blessings which no gold could purchase. To be brotherly, befriend and cheer and console as far as in us lies—these are the crowning graces of humanity—and all these are born of kindness. It is anger, breeding hate and contumely, that has filled the earth with misery and ruin. Anger between kindred and races, before which all that is beautiful in man vanishes, leaving only the wild, fierce animal of his being; families divided, friends parted, communities at feud—these are the fruits of anger. But from kindness, in proportion as this has been the ruling spirit among men, peace and happiness have followed. The home heart has been the center of a paradise, and the community of Elysium. Verily, "better is a dry crust and quietness therewith, than a house full of sacrifice with strife." Let us study and strive to be kind, no matter how seemingly trivial the occasion, nor how small the promised fruit. It is the only language of our nature that is universal and irresistible.

**A Poser.**

THE Rev. Mr. Osborn, in a recent speech in England, said: Allusion has been made to the progress of infidelity in these times. Some of the lecturers occasionally met with their match. Some time since he heard of a man who went down to Lancashire or Yorkshire, and delivered a lecture on evolution or development. He endeavored to show that every form of excellence was developed from some inferior species of the same genus, and to account for the existence of man in the same way. He said: "You go and stand by the side of a pool of water perfectly bright, pure, and clear; go a little while after, and you will find it getting thick; go again, and it will be green and putrid; go again, and there will be a number of little creatures popping about in the form of tadpoles; go again, and you will see these tadpoles cutting their capers in the shape of frogs." By that time he had got as far as he could, and he did as parsons sometimes do when they do not know what else to do; he said, "And so on." Whereupon a man in the audience got up and said; "Yes, I think I see what you mean; but can you tell us how long we should have to stand by the pond before we should see a man pop up?"

**The Sabbath-School.**

**Pouring-in Process.**

THIS consists in lecturing to a class of children upon every subject which occurs to the teacher, it being his chief aim to bring before them as many facts in a limited time as possible. It is as if he should provide himself with a basket of sweetmeats, and every time he should come within reach of a child, should seize him, and compel him to swallow—regardless of the condition of his stomach—whatever trash he should happen first to force into his mouth. Children are indeed fond of sweetmeats, but they do not like to have them administered—and every physiologist knows there is such a thing as eating enough even of an agreeable thing to make one sick, and thus produce loathing forever after. Now many teachers are just such misguided caterers for the mind. They are ready to seize upon the victims of their kindness, force open their mental gullets, and pour in, without mercy and without discretion, whatever sweet thing they may have at hand, even though they surfeit and nauseate the poor sufferer. The mind, by this process, becomes a mere passive recipient, taking in without much resistance whatever is presented till it is full.

"A passive recipient!" said one to his friend, "what is a passive recipient?" "A passive recipient," replied his friend, "is a two-gallon jug. It holds just two gallons, and as it is made of potters' ware, it can never hold but just two gallons." This is not an unfit illustration of what I mean by making the mind a passive recipient. Whenever the teacher does not first excite inquiry, first prepare the mind by waking it up to a desire to know, and if possible to find out by itself, but proceeds to think for the child, and to give him the results, before they are desired, or before they are sought for—he makes the mind of the child a two-gallon jug, into which he may pour just two gallons, but no more. And if day after day he should continue to pour in, day after day he may expect that what he pours in will all run over. The mind, so far as retention is concerned, will act like the jug; that is, a part of what is poured in to-day, will be diluted by a part of that which is forced in to-morrow, and that again will be partially displaced and partially mingled with the next day's pouring, till at length there will be nothing characteristic left. But aside from retention, there is a great difference between the jug and the mind. The former is inert material, and may be as good a jug after such use as before. But the mind suffers by every unsuccessful effort to retain.

This process of lecturing children into imbecility is altogether too frequently practised; and it is to be hoped, that intelligent teachers will pause and inquire before they pursue it further.—Page.

**The Object of Questioning.**

In the Sabbath-school as well as in the courtroom, questioning is an art. But all art is achieved by working according to definite rules. In every stroke the sculptor has an aim, and for every chip that flies can give a reason. Questions are the strokes of the Sabbath-school teacher, and by them he best fashions character who directs his words according to these three primary principles of Scriptural catechism.

Questions should aim rather to awaken thought than to secure assent to thought. That all sentences followed by an interrogation point are not questions, needs no proof. The nature of an object tells what it is; and the nature of a question is unlike that of an answer. Questions appeal to memory or reflection; answers are the product of that appeal. To put the substance of an answer into the form of a question is, however, a common fault of teachers. "Was it not fitting that the angels should announce the birth of Christ?" "Do shepherds watch their flocks by night?" "Would not the advent of Christ be miraculous?" All questions of this order are eggs of the cuckoo in the nest of the sparrow. They are answers in a borrowed garb, defeating, too, all the ends for which questions, instead of affirmations, are made use of by the teacher.

It is erroneously supposed that questions designed to stir up thought must be hard questions. What we wish to escape is, not easy, but foolish, questions. Now that is ever a foolish question which a fool can as readily answer as a wise man.

It is evident that the intelligence of a scholar may be lost sight of in two ways: by questions too profound, or by questions too simple for his understanding. In any case, the sure mark of a good question is that it is adapted to awaken and draw out the mind of the one addressed. If the proper answer has no nutriment in it, represents neither a quickened intellect nor heart, the question, though an epitome of the entire lesson, is worthless. For questioning is dropping into the brook a line, not with the trout on the hook, but with the bait on it, in order to catch the trout out of the brook.—Prof. J. A. Howe.

**Learn Your Sabbath-School Lesson.**

AMONG the resolutions for the new year, the resolution to faithfully learn the Sabbath-school lesson should have a place. And when it is made it should be renewed three hundred and sixty-five times during the year. If this is done there will be a wonderful increase of interest in the Sabbath-school. Let each individual devote a few minutes to his lesson every day. Get a few points in your mind early in the morning, and then think of them during the day. In this way new ideas will be gained. The mind has time to grasp the subject, and consider its relation to other lessons. No lesson can be properly learned at one sitting. Time must be taken.

If all could realize the value of our lessons, and the importance of thoroughly understanding them, there would be a coming up on this point. The lessons will do us no good if not learned. If they are only half learned and then forgotten, the time spent on them is wasted, except as the individual may have been kept from doing something in itself bad.

Let parents impress upon the minds of their children the necessity for thoroughness in the preparation of their lessons, and then remember that in this nothing teaches like good example.

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## 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, JANUARY 12, 1882.

### Brief Comments.

COL. 2:16. It has not only often been asserted, but is continually being reiterated that Paul taught the abrogation of the weekly Sabbath of the Old Testament, the seventh-day Sabbath, in Col. 2:16. The text reads: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

The whole connection shows the nature of the sabbaths under consideration. They were those connected with the ceremonies of the Levitical law; not those connected with the moral law on the tables of stone. But it is objected that these ceremonial or annual sabbaths are called "holy days" in the text, leaving the term sabbaths to specify the weekly Sabbath. This is a mistake; and for calling it a mistake we have good and sufficient reasons to offer.

1. The holy days, the original in every other instance in the New Testament being rendered *feast*, were more in number than the sabbaths with which they were connected. Thus in Lev. 23:34-36, of the feast of tabernacles it is said: "On the first day shall be an holy convocation; ye shall do no servile work. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you." The sabbaths and feast days together embraced eight days, only two of which were sabbaths. Therefore the term *feast* or *feast day* (holy day) does not necessarily refer to an annual sabbath, as here were six feast days which were not sabbaths. Both are included in Col. 2:16, each class under its own title.

2. Verse 17 is the complement of verse 16, fully explaining that which might to some seem obscure. It reads: "Which are a shadow of things to come; but the body is of Christ." This verse commencing with the relative, "which," defines the subjects of verse 16 to be "shadows of things to come," which the weekly Sabbath is not. *It is only commemorative*; it looks altogether to the past—to creation—not at all to the future, or to redemption. Why did God bless and hallow the Sabbath day? Because that in it he had rested from all his work which he created and made. All the annual sabbaths were connected with types of the work of redemption, as the passover, day of atonement, etc. "The body" of these shadows "is of Christ." But not a word in the Scriptures concerning the seventh day or weekly Sabbath refers it forward to the work of Christ.

While this chapter does not exclude the seventh day Sabbath as a day of observance, it does exclude the first day. It condemns "voluntary humility," or offering as service to God that which he has not required, "Intruding into those things which he hath not seen." Who has seen, in the word of God, that the first day of the week is the Christian Sabbath? "Which things have indeed a show of wisdom in will worship." There is indeed a show of piety in such observances, such voluntary humility and will worship; walking "after the commandments and doctrines of men," is a sure method of building up a popular religion, but will never add to the spirituality of those who observe them. Dress them up as you will, they remain but "the rudiments of the world," destitute of that sanctifying power which is found in God's word of truth. John 17:17. Language could not more clearly point out such an institution as the Sunday-Sabbath than it is pointed out and described in Col. 2:18-23.

Heb. 7:12. "For the priesthood being changed, there is made of necessity a change also of the law." Singularly enough, some have argued from this a change, substituting another law for the decalogue, or at least a change of the Sabbath. But a reason for this application of the text has never been offered. It cannot possibly be shown that a change of the priesthood makes a change of the Sabbath necessary. But there was a law which stood directly in the way of the change of the priesthood. See Num. 3:10: "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death." The same in other texts. This order ex-

cluded all who were not descended from Aaron, even though they were Levites, for Korah, who was slain for aspiring to the priest's office, was a descendant of Levi-Dathan and Abiram, who perished with him for the same cause, were of the tribe of Reuben. Of this law Paul spoke in Heb. 7. See verses 12, 13:—

"For he of whom these things are spoken [that is, Christ], pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

Uzziah, king of Judah, was smitten with leprosy for his presumption in essaying to offer incense before the Lord in the temple. Azariah the priest withstood him, saying: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed." 2 Chron. 26:16-18.

It was this law, restricting the office of priesthood to Aaron and his sons, which, if remaining, would forbid Christ, of the tribe of Judah, acting as priest. This, and this only, is the law spoken of by Paul in Heb. 7. The Sabbath, or any other precept of the decalogue, had nothing to do with it. The moral law of God was not in question in this argument.

### Question Answered.

If there is no life or consciousness from the death of the body till the resurrection, why does Jesus say in Matt. 10:28, "Fear not them which kill the body but are not able to kill the life" (*psuchee*). For on that supposition are we not equally deprived of one as the other until the resurrection, when we shall not only have the *life* restored but the *body* also? And wherein have men failed to destroy the one and not the other, seeing both are alike affected?

J. B. T.

It would afford us pleasure to give at some length the Scripture evidences on the subjects of the soul and immortality. In the question the sentence is given—"are not able to kill [or destroy] the life." This is suggestive. Where consistent, it is our practice to refer to our publications for answers to questions. We should refer this to Elder Smith's work, "Man's Nature and Destiny." But for the sake of the many of our readers who have not this book, we will copy from it, only regretting that our limited space will not permit us to give in full his remarks on this point. We invite the questioner, and all others interested, to procure the book and read it with care. We heartily indorse the following extracts:—

"Whatever it may teach concerning the intermediate state, it is most positively against the doctrine of eternal misery, and the consequent immortality of the soul. It teaches that God can destroy the soul in hell; and there is no force in our Lord's warning unless we understand it to affirm that he will thus destroy the souls of the wicked. We never could with any propriety be warned to fear a person because he could do that which he never designed to do, and never would do. We are to fear the civil magistrate to such a degree, at least, as not to offend against the laws, because he has power to put those laws into execution and visit upon us merited punishment; but our fear is to rest not simply upon the fact that he has power to do this, but upon the certainty that he will do it if we are guilty of crime. Otherwise there could be no cause of fear, and no ground for any exhortation to fear.

Now we are to fear God, that is fear to disobey him, because he is able to destroy body and soul in hell; and what is necessarily implied in this? It is implied that he certainly *will* do this in the cases of all those who do not fear him enough to comply with his requirements. So the text is a direct affirmation that the wicked will be destroyed, both soul and body in hell.

The next inquiry is, What is the meaning of the word, destroy? We answer that, take the word "soul" to mean what we will, the word "destroy" here has the same meaning and the same force as applied to the soul, that the word "kill" has as applied to the body in the sentence before.

Whatever killing does to the body, destroying does to the soul. Don't fear men, because they cannot kill the soul as they kill the body; but fear God because he can and will kill the soul (if wicked), just as men kill the body. This is the only consistent interpretation of the language. But all well understand what it does to the body to kill it. It deprives it of all its functions and powers of life and activity. It does the same to the soul to destroy it, supposing the soul to be what is popularly supposed. The word here rendered destroy is

*appolluo*, and is defined by Greenfield, "to destroy, to kill, to put to death," etc.

Having seen that the text affirms in the most positive manner the destruction of soul and body, or the complete cessation of existence, for all the wicked, in hell, we now inquire whether it teaches a conscious existence for the soul in the intermediate state? This must be, it is claimed, because man cannot kill it. But the killing which God inflicts, according to the popular view, is torment in the flames of hell, and that commences immediately upon the death of the body. Let us then see what the Scriptures testify concerning the receptacle of the dead and the place of punishment.

The word "hell" in our English version is from three different Greek words. These words are *hades*, *ge-enna*, and *tartaro-o*, a verb signifying to thrust down to tartarus. These all designate different places. . . .

Now the punishment against which the text warns us, is not a punishment in *hades*, the state or place of the dead, but in *gehenna*, which is not inflicted till after the resurrection. Therefore we affirm that the text contains no evidence whatever of the condition of man in death, but passes over the entire period from the death of the body to the resurrection. And this is further evident from the record in Luke: "Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell."

Luke does not use the term "soul" at all; yet he expresses the same sentiment as Matthew. Man can kill the body or destroy this present life; but he can accomplish no destruction beyond that. But God cannot only kill the body, or destroy the present life, but he can cast into Gehenna, or destroy the life that we have beyond the resurrection. These two things alone the text has in view. And now when we remember that *psuchee*, the word here rendered "soul" often means life, either the present or future, and is forty times in the New Testament so rendered, the text is freed from all difficulty. The word "kill," to be sure, is not such as would naturally be used in connection with life; but the word "destroy," which is among the definitions of the original word, *apokteino*, can be appropriately used with life. Thus, fear not them which kill the body, but are not able to destroy the future life; but rather fear him who is able to destroy the body and put an end to all future life, in hell. And it is worthy of notice that the destruction in hell here threatened is not inflicted upon a person without his body. Nothing is said about God's destroying the soul alone; but it is at some point beyond this life, when the person again has a body; which is not till after the resurrection.

Another declaration from the lips of our Lord, found in Matt. 16:25, 26, will throw some light on our present subject: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The word "soul" should here be rendered life. Dr. Clarke, on verse 26, says: "On what authority many here translate the word *psuchee* in the 25th verse, *life*, and in this verse, *soul*, I know not, but am certain it means life in both places."

But let us take the expressions, "soul" and "to lose the soul," in the popular sense, and what should we have? Whosoever will save his soul (to save the soul meaning to save it from hell) shall lose it (that is shall go into hell torments); but whosoever will lose his soul (suffer eternal misery) for my sake, shall find it (shall be saved in Heaven). This makes utter nonsense of the passage, and so is a sufficient condemnation of the view which makes such an interpretation necessary.

The passage simply refers to the present and future life. Thus, whosoever will save his life, that is, will deny Christ and his gospel for the sake of avoiding persecution, or of preserving his present life, he shall lose it in the world to come, when God shall destroy both soul and body in Gehenna; but he who shall lose his present life if need be, for the sake of Christ and his cause, shall find it in the world to come, when eternal life is given to all the overcomers.

Here the life is spoken of as something which can be lost and found again. Between the losing and finding no one can claim that it maintains a conscious existence. And what is meant by finding it? Simply that God will bestow it upon us in the future, beyond the resurrection. So what is meant by the expression that man

cannot kill it? Simply the same thing, that God will, in the resurrection, endow us with life again, a life which is beyond the power of man.

**Sunday Law Unconstitutional.**

THERE has been placed in our hands the Brief of J. R. Brandon, filed by permission of the Supreme Court of California, as to the Constitutionality of the Sunday Law. The following exposure of the flimsy pretense of a "sanitary" or "police regulation" is unanswerable. The facts are clear, and within the reach of the understanding of every person:—

"But it is only for the sake of argument that I have admitted that the law, the constitutionality of which is disputed, is a law merely defining a general day of rest as a sanitary measure, or a police regulation. It is not such a law, but on the contrary it is a law prescribing religious duty. *It is a law DECLARING AN ACT TO BE AN OFFENSE AGAINST RELIGION, and punishing it as such.*

"The title of the chapter in which the Sections in question occur, (see Title 9, chapter 7, Penal Code,) is as follows:—

"Of Crimes against religion and conscience, and other offenses against good morals."

"And then follows Sec. 299, which says that certain acts done on the *Christian Sabbath* constitute a misdemeanor.

"Then we have Sec. 300 under which the conviction in the case at bar was had, which provides that whoever keeps open any store, etc., for business on Sunday shall be fined, etc.

"Sec. 301. Excepts certain privileged classes.

"We have not a word here of setting apart a day of rest, not a hint of sanitary regulation, but we have the broad, clear, definite announcement that the Legislature decrees the doing of an act perfectly legitimate in itself, perfectly lawful and praiseworthy on any other day, to be an offense against religion if committed on the *Christian Sabbath* or Sunday.

"The heading of the chapter which is part and parcel of the Act, and evidences the intent of the Legislature, (Barnes vs. Jones, 51 Cal. 303), clearly shows that such intent was to enforce the observance of the *Christian Sabbath* or Sunday on all classes, as religion. The intent could hardly be plainer if the law read, 'The opening of any store or place of business on the *Christian Sabbath* is an offense against religion, and shall be punished as follows.'

"It can not be said that it is intended to make it an offense against good morals, because it is no act of immorality on the part of the Israelite or Seventh-day Christian to open his store on the *Christian Sabbath*. It is, however, deemed an offense against religion for a Christian to do so, and therefore when the Legislature speaks of such acts which are immoral in themselves, in the same chapter thus headed, it can only intend to say that those which are recognized by some as acts against religion, shall be so deemed by the State and punished as such.

"This certainly seems the only legitimate construction that can be put on the law."

Another extract from this argument will be given next week. Such evident facts presented to the public may have the effect to temporarily check the progress of religious fanaticism, but the check will only be temporary. The popular current sets in the direction of a complete union of church and State, and we look for nothing short of this.

**The Life Promised to the Righteous.**

WHEN man had sinned against God, we are told that God spoke thus concerning him: "And now, lest he put forth his hand and take also of the tree of life, and eat, and LIVE FOREVER; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24. No one will deny that man was excluded from the tree of life on purpose that he should not live forever. There is but one interpretation that can be given to these words. God had given to man the tree of life, that he might eat of it and live forever. But when man rebelled against God, his right to this tree was forfeited; and he was excluded from it on purpose that he should not continue to live always. Man's right to endless life was forfeited by sin. To "live forever" he must "have right to the tree of life."

"To him that overcometh will I grant to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. Now it is plain that the overcomer will eat of the tree of life. It is equally evident that no other persons will taste its immortal fruit. To eat of this tree is the sure pledge of immortal life. But man, having lost the right to this tree, because of sin, can never get back to it unless he overcomes his sinful nature. This

does not agree with the view that man can live forever though he continue in his sins. For if men can live as long who are excluded from the tree of life as can those who have access to it, then the Lord overestimated the importance of a right to it when he shut man away from it lest he should eat of it and live forever.

In the record of man's glorified state in the heavenly Jerusalem, we read still further of the tree of life, and with it we read of the river that flows beneath its branches and that issues from the throne of God. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [literally the service] of the nations." Rev. 22:1, 2. And in verse 14 we read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

These two, the river and the tree of life, are for the righteous only. Or to state this in another form, those only shall drink of the river, and eat of the fruit of the tree, who have their names written in the book of life. Rev. 21:27. These are very expressive terms. This book contains the names of those who are to have immortal life. These shall have access to that river which possesses the virtues of endless life, and that tree which is the certain pledge to all who eat of it that they shall live forever. Those who do not have their names within the book of life shall have the second death for their portion. And this will be in the lake of fire. Rev. 20:14, 15; 21:8. Can we learn nothing from these terms? Shall we maintain that those who have the second death for their portion will live just as long as will those who eat of the tree of life, and drink of the river of life which issues from the throne of God?

The Saviour did not place a light estimate upon having the name written in the book of life. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." Luke 10:20. And Paul speaks of certain of his fellow-laborers thus: "Whose names are in the book of life." Phil. 4:3. And we are further told that "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. To this book, Isaiah refers when he says: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:3. Is it not manifest that those whose names are not blotted out of the book of life are the persons that shall have endless life for their portion? Is it reasonable to believe those whose names are taken out of the book of life, and whose portion is the second death, shall live as long as shall those who eat of the tree of life and drink of the river of life that springs from beneath the throne of God?

The nature of that great blessing which God promises to his people is thus defined by David: "For there the Lord commanded the blessing **EVEN LIFE FOREVERMORE.**" Ps. 133:3. Now the idea of duration is certainly made very prominent in this statement. It is *endless* life which is the theme of the sacred writer. In Ps. 91:16, it is said of the righteous: "With *long life* will I satisfy him, and show him my salvation." How long must that life last which shall satisfy the people of God? How soon will those who drink of the river of God's pleasures feel that they are ready to separate themselves from it and to lie down in death? God shall satisfy his people when he fulfills to them his promises. And John tells us what he will give them: "And this is the promise that he hath promised us, even *eternal life.*" 1 John 2:25. And he marks the sense of this when, in verse 16, he distinguishes between the continued existence of the righteous, and the temporary continuance of the men of the world. "And the world *passeth away*, and the lust thereof; but he that doeth the will of God *abideth forever.*"

Of the righteous it is said: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the *fountain of life*; in thy light shall we see light." Ps. 36:8, 9. This fountain of life is that which issues out of the throne of God. Those who drink of it are partakers of God's own immortal nature. Shall we then say that men are immortal by nature? Is it

not manifest that God has promised to those who form virtuous characters that they shall live forever because they are such as he would have them be? And is not this gift of immortal life one which shall secure to the receivers an endless existence, while those who live in sin shall not be counted worthy of living forever? Is it reasonable to say that life here means happiness, and that the tree of life has nothing to do with respect to man's continued existence, but only determines whether he should have happiness or misery for his portion? Without doubt, infinite happiness will be the portion of those who eat the fruit of this tree. But the distinguishing characteristic of its fruit is that those who eat it shall *live forever*, and those who are excluded from it shall have the second death for their portion.

J. N. A.

**To the Lone Pilgrims.**

BY. ELD. R. F. COTTRELL.

THE Jubilee is coming. The year of release to the oppressed is at hand. The conflict with the powers of darkness will soon be ended; and then, if faithful, the victor's crown of glory will be yours. What though the way grows rougher, and the conflict severer, did we not expect it? Did we not count the cost? Are we not looking for trouble and affliction and persecution? The way to be prepared for the fiery trial which is to try us, is to bear with patience and cheerfulness our present trials. They will do us good if properly endured and improved. Though we are in the midst of perils—though iniquity abounds and the love of many grows cold, yet, the blessed promise is, He that shall endure unto the end, the same shall be saved. There is something to endure, but the Lord loves us and is willing to save us.

"O thou afflicted" inhabitant of Zion, "tossed with tempest and not comforted!" thou son or daughter of Jerusalem above! the Lord loves you, and you may triumph over the powers of darkness. Thou lone pilgrim, bound down with oppression, and feeling as if there were none to sympathize with, and pray for you; look up, and press forward; for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Those iron bands of oppression shall be broken. The time is not far distant when, if faithful, "thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." See Isa. 54:11-14. No one can deprive the weakest saint of salvation. Thank the Lord! salvation is free. It is within our reach. The poorest and most oppressed may be rich in faith and heirs of the kingdom that God has promised to them that love him.

God hears thy sighs, and sees thy tears. We have a God that seeth in secret, and he will reward us openly. He knows all our grief. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. We have also an High Priest that can be touched with the feeling of our infirmities. Angels are interested in our behalf, and the saints of God are praying for us. What cause then to fear? Friends and companions may turn against us, fathers and mothers may forsake us, but then the Lord will take us up.

Be patient therefore, brethren, unto the coming of the Lord. Let patience have its perfect work. These fires are intended to take away our dross; and though the furnace wax hot, let us lie passive in the crucible, till the refiner and purifier of silver can see his own image in us.

Let no lone pilgrim despond, or faint because of the oppressor. The Jubilee is coming—the time of the promise is drawing near. The strong man armed will soon let his prisoners loose homewards; for one stronger than he is coming, and will spoil his goods. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. The sword shall enter into their own heart, and their bows shall be broken. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever.

Though now deprived of the society of the saints, never despair. With calm resignation wait for the Lord. Lean upon his mighty arm which is able to support you; and soon you will meet with the general assembly and church of the first-born, which are written in heaven.

"Lone pilgrim, cease that mournful sigh,  
Look up! redemption draweth nigh."

## The Missionary.

### Among the Churches.

PETALUMA.

NOVEMBER 25, I left Oakland for Petaluma, and found a pleasant home with the family of Bro. Chapman, where I have ever been heartily welcomed. On the Sabbath I spoke with freedom to the little company who reverence God's holy day and assemble for his worship. A social meeting followed, in which sixteen testimonies were borne. We realized that the Lord's presence is not confined to large assemblies, but that where two or three are gathered in his name, he meets with them. All seemed strengthened and encouraged. I felt the sweet peace of Christ, the consolation of his Spirit. I was in feeble health, but the precious evidence of the favor of God, more than repaid me for the effort made.

Would that our smaller churches could be more often visited. The faithful ones, who stand firmly in defense of the truth, would be cheered and strengthened by the testimony of their brethren. The few standard bearers at Petaluma have had much to contend with; unruly, rebellious spirits have done their utmost to discourage all who would maintain the truth in righteousness. But these discordant elements have separated from the church. They went out from us, because they were not of us. Those who now meet from Sabbath to Sabbath are at peace with one another, and in harmony with the work of God.

Our gracious Redeemer looked down the stream of time, and beheld the perils that would in the last days surround his chosen. For our encouragement he declares, in the words of the prophet Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

If the members of the church labor faithfully to build up the cause of truth, they will not escape the tongue of gossip, falsehood, and slander. "All that will live godly in Christ Jesus shall suffer persecution." Their consistent, unwavering course is a constant rebuke of the unbelief, pride, and selfishness of the hypocritical professor.

Their prayers and admonitions disturb his worldly ambition, and he endeavors to cast reproach upon the faithful followers of Jesus. He will garble, distort, and misrepresent facts, in the same spirit that actuated the Pharisees in their opposition to Christ.

Jesus does not lose sight of his people who have so many discouragements to encounter. It requires little effort to float with the popular current, but those who would gain the immortal shores must struggle against wind and tide. There is a form of Christianity—a spurious article—which has no reformatory energy. Its possessors delight to oppose and decry the faith of others. Their religion is not seen in the marketplace, in the family, or in the workshop. Their religious experience runs in the corrupt channel of the world.

The true follower of Christ should not be dismayed at receiving reproach from this class. Said the beloved apostle, "Marvel not, my brethren, that the world hate you." And our Saviour reminds his disciples, "If the world hate you, ye know that it hated me before it hated you." Those who are faithful to God will not be harmed by reproach or opposition. Nay, rather, virtues will thus be developed that will not flourish in the sunshine of prosperity. Faith, patience, meekness, and love will bud and blossom amid clouds and darkness.

The members of the church should individually keep the light of God's love brightly burning in their own souls, that it may also shine forth to others. We have too much at stake to allow spiritual lethargy to creep over us. Let us beware of indulging a disrelish for religious services and religious duties. Let us resolutely battle against that sluggishness of soul which is so fatal to the growth and even the life of the Christian.

That church will be healthy and prosperous whose members are putting forth active, personal effort to do good to others, to save souls. This will be a constant incentive to every good work. Such Christians will labor with greater earnest-

ness to secure their own salvation. The dormant energies will be aroused, the whole soul inspired with an unconquerable determination to win the Saviour's plaudit of "Well done," and to wear the victor's crown.

I would encourage those who assemble in little companies to worship God. Brethren and sisters, be not disheartened because you are so few in number. The tree that stands alone upon the plain, strikes its roots deeper into the earth, and spreads out its branches farther on every side, and grows stronger and more symmetrical while wrestling singly with the tempest or rejoicing in the sunshine. So the Christian, cut off from earthly dependence, may learn to rely wholly upon God, and may gain strength and courage from every conflict.

May the Lord bless the scattered and lonely ones, and make them efficient workers for him. The Christian should not be content to be merely an active man of business. He should not be so absorbed in worldly affairs as to have scarcely a spare moment or a thought for recreation or friendship, for the good of others, for the culture of the mind, or the welfare of the soul. Energy and diligence in business are commendable, but these should not lead us to neglect that love for God and man which the Bible enjoins.

Would that we all could remember that worldlings feel at liberty to watch and criticise the professed followers of Christ. Our course in temporal matters, our conduct toward one another, is commented upon with keenness and severity. What we say in the church is not of so great consequence as our deportment in the home circle and among our neighbors. The kindly word, the thoughtful act, true politeness and hospitality, will constantly exert an influence in favor of the Christian religion. Let not the testimony be borne concerning any of us, "Religion has made them no better. They are as self-indulgent, as worldly, as sharp in trade, as ever." All who bear such fruit scatter from Christ, instead of gathering with him. They place obstacles in the way of those whom they might by a consistent course have won to Jesus. It is our duty as Christians to give to the world unmistakable evidence that we are obeying the great commandment, "Thou shalt love thy neighbor as thyself," which is the same as our Saviour's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

God bless the church at Petaluma. Brethren, do not forget the wants of these small and isolated companies. Christ will be found a guest at their little gatherings.

E. G. WHITE.

### Seaman's Mission, San Francisco.

In reviewing the labor done in this missionary field for the past year, we can see how widely the message has been distributed. The Vigilant Missionary Societies have co-operated considerably, and have aided much in this work. Africa, India, Mauritius, Japan, France, Italy, Austria, Holland, the islands north of Scotland, Pitcairn Island, the South Sea Islands, Falkland Islands, Australia, New Zealand, and other places, have received reading matter and correspondence through the direct agency of this work. Upwards of 2,500 Signs have been sent. Letters have been written, and in many instances favorable news seeking for more light, has been received. The addresses have been obtained from the officers and crews of the ships visited. In addition to this there have been 15,000 Signs distributed on board, besides 3,000 *Reviews*, and 3,500 other periodicals, with 163,000 pages of tracts, exclusive of pamphlets and books. This gives us at a low average on the ships alone, 8,000 readers. Then the reading matter on board is divided between the crews at the end of the voyages, and this multiplies the number beyond calculation. The passengers on board the steamers are not included in this estimate, and they augment the number considerably.

The more we look at this work, the greater importance it possesses. The message has been sent direct by vessels and steamers to Ireland, England, Pacific Coast ports, Honolulu, Australia, Islands of the North and South Pacific, New York, Mexico, South America, South Africa, and by the steamer *Jeanette*, and the *Corwin* sent in search of her, to the Islands bordering Alaska, viz., St. Paul, Onalaska, St. Michaels, and St. George. Also by several whalers to the places which may be called at by ships on the way to their several destinations.

About seventy-seven persons on board these vessels have become very much interested independent of those who have accepted present truth, and some have tried to give up their engagements on board, to be with us and help the cause. They will return soon, God willing, and help to spread the light. We have many conscientious sailor readers, who are dissatisfied with their knowledge of God's word, and when they have explained to them points they were unacquainted with, their eagerness to know more rewards us for any extra trouble taken in their behalf. May the Master teach us his way to gain souls. There seems to be a spirit of inquiry, and let us be thankful that it is increasing.

The result of preparing books with temperance pledge certificates, has been very satisfactory. Twenty-nine have signed the Anti-Whisky pledge in two weeks; and by these means we hope the disgraceful practices of this class of men will be lessened considerably. The law to protect the seamen in San Francisco is practically a dead letter. Officials wink at the most criminal acts, and by their silence approve of them. What the California legislative power can be thinking of, to permit this slavery to exist in their midst, and make no effort to stop it, is inexplicable. Captains say they dare not do any thing, for the boarding-house men will prevent them from getting crews if they assert their rights. Men are taken from some ships before the sails are furled. They will stay by their ships as long as they are sober, but let them once get under the influence of liquor, and then their individuality leaves them, and the boarding-house runner takes possession completely. Now look at the loss to the sailor. He loses his back pay when he deserts, perhaps ten months or more. Then he gets somehow into debt to this pretended friend of his (who is full of promises), and nearly all the advance which should be paid to the man himself, is absorbed, in other words taken by these men; for the runner receives his per centage (called "blood money") from his employer, and the boarding-house man gets the lion's share. Then after all the captain has to pay \$5.00 for each man he ships.

San Francisco has the unenviable reputation of being the worst port in the world in this respect; so what the law will not do, temperance must. If the sailors abstain from drink, they have a mind of their own, and stay by their ship, and do not lose what they have made in coming here. All the men who have signed the pledge are on board their ships to-day but one, and he intends to stay and work in the city. They all attribute it to having signed the pledge. We hope with God's help to have a better record next year. Let us pray for it.

The past year shows us where we were not able to take advantage of opportunities, necessary to assist the spread of the truth. This year these deficiencies are not lost sight of, and we are thankful that the more we become engaged in the Lord's work, the better we can advance its interest.

The coast steamers are to be supplied with portfolios of the Signs, packages of tracts, and what reading matter is necessary; and we hope that this will enable the passengers to take the truth to their homes and thus carry out the design of God.

May this great work advance, and let us seek closer walk with God, to fit us to discharge our duties more thoroughly and well. All of us can see where golden moments have been lost never to return again. May our Heavenly Father guide and direct us by his Spirit.

H. C. PALMER.

### San Francisco.

THERE was a good attendance at the church quarterly meeting at this place last Sabbath, and nearly all who were not present were heard from. All present gave encouraging testimonies, and spoke of their determination to seek the Lord more earnestly and to live up to the light of present truth more faithfully the year to come, if life is spared, than they have done in the one that is past.

The ordinances were celebrated and participated in by nearly all present, and we felt that the Lord came near.

In the evening the T. and M. quarterly meeting was held. A larger number than usual was present. There was quite an increase in the amount of labor performed compared with last quarter, and a larger number of reports than usual.



A move has been made to thoroughly canvass the city with the Signs, by taking up the wards separately. Each person who will, takes one precinct at a time, and sends a few copies of the paper to each person who manifests an interest to read them, and follows this up with a visit or a letter. Fifteen persons engaged to enter upon this work, and an addition of forty-five Signs was ordered to the club of eighty now taken.

Our Wednesday evening prayer and missionary meetings are increasing in interest, and we hope that the work we have now entered upon may be performed faithfully, and that God's blessing may attend it so that by the next tent season there will be sufficient interest to call for a tent-meeting to be held here. M. C. ISRAEL.

Arbuckle, California.

SISTER WHITE came to this place December 30, accompanied by Sister Manor, of Freshwater, and Sisters Howard and Austin, of San Diego. Sister White spoke on Sabbath at 11 A. M. and at 7 P. M. at the school-house, where we hold Sabbath-school. The Lord gave her much freedom in speaking, and on Sunday at 3 P. M. she spoke to a large audience. January 2, she spoke at College City three miles from here, on temperance.

We have been fed with the sweet essence of the word of God. May God help her and all of his people, and help us to understand our duty, and to remember how the truth came to us and also the responsibility that rests upon us in having such important truths committed to our care. We cannot bring this matter home to our hearts too closely nor feel over it too keenly. The Lord says: "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Do we feel to tremble in view of the shortness of time, or are we living as though probation never was to end? Let us examine ourselves and see whether we have a living faith in the third angel's message. The only ones who will hear the "Well done" said to them are those who have done something, and done it well. Pray for us. JOHN CLASBY.

Kernville, Kern Co. California.

WE came to this place December 1, and have held eleven meetings. We have spoken upon the subject of prophecy, signs of the times, man's nature and destiny, and Spiritualism.

We have had a fair attendance at our meetings and some of the hearers are deeply interested. We hope to see some fruit of our labor here. Brethren pray for us and the work in this place. ISAAC MORRISON, ANDREW BROESEN.

Great Results From a Small Beginning.

How an extensive system of tract distribution along the railroad lines of North Germany began, is told in the following extract from a letter written by a recent visitor to Germany: "Otto Finger is one of the most indefatigable tract distributors I ever met. Some years ago he threw a tract from a railway carriage to one of the railway watchmen. The train was slowly approaching a station, and, to his surprise, the man sprang on the step of the carriage, thanked him for the tract, and pleaded most touchingly that something might be done for his comrades, of whom it might truly be said that no man cared for their souls. They are stationed in watch-houses, at short intervals, all along the railway lines, and their duty is to keep a constant watch on the lines, so as to prevent accidents. Their work is severe, and their opportunities for getting away to where they might hear the gospel are few indeed. Mr. Finger was deeply moved by this appeal, and soon after commenced a work which has now extended to more than eighty-six lines of railway in North Germany. He has established a sort of circulating system, by which a fresh supply of good reading is sent regularly every week from the head termini of these railways, and passed down the lines as they are read, from watch-house to watch-house, to the end of the line, whence it is returned to him direct, to take its place on a fresh line. Recently a new field has been opened, the heads of the postal service having given permission to Mr. Finger to send papers to all the employes in Dresden and its neighborhood, giving every facility for their distribution, and sending the packets post free."—Sel.

Temperance.

Plain and Pointed Logic.

I wish to say that the clergymen of the Church of England are positively doing more against the temperance cause than Dissenters; and the same is true of their wives. I was invited to lunch with a clergyman, who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he. "Very well," said I, "suppose it does?" "The Bible sanctions the use of wine." "Very well, suppose it does?" "Our Saviour made wine." "I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read." "Wine is spoken of in the Bible as a blessing." I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it." "I do not know that I can, but I will tell what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mock,' and the wine that is to be drunk in the kingdom of Heaven cannot be the wine of the wrath of God. So that although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: Our Saviour made wine at the marriage of Cana, in Galilee."

"I know he did." "He made it because they wanted it." "So the Bible tells us." "He made it out of water."

"Yes." "Then he honored and sanctified the wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honored?"

"No, I do not know that there is." "Do you eat barley bread?" "No," and then he began to laugh. "And why not?"

"Because I don't like it." "Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that the man signed the pledge three days afterwards.—John B. Gough.

A Story of a Wrecked Life.

THE most thrilling and sadly suggestive temperance lecture is the sight of a once noble, talented man, left in ruins by intoxicating drink. A Washington letter tells of a ragged beggar, well known in the streets of that city, who once held an important command in the army, having been promoted for personal bravery, from a cavalry lieutenant to nearly the highest rank in military service. One night recently, when he had been too successful in begging liquor to sate his craving, and while lying helplessly drunk in the rear part of a Third Street saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to strip him.

Underneath his shirt, and suspended by a string from his neck, was a small canvass bag, which the men opened, and found it contained his commission

as Brevet Major-General, two congratulatory letters—one from General Grant and one from President Lincoln—a photograph of a little girl, and a curl of hair—a "chestnut shadow" that doubtless one day crept over the brow of some loved one.

When these things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and its contents to where they found them, and replaced the sleeper's clothes upon him.

When a reporter tried to interview the man, and endeavored to learn something of his life for the past few years, he refused to communicate anything.

He cried like a child when told how his right name and position were ascertained, and, with tears trickling down his cheeks, said:—

"For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you please promise that much? It will do no good, but will do my friends a great deal of harm, as fortunately they think I died in South America, where I went at the close of the war."

Intemperance and the gambling table, he said, had wrought his ruin.

The Danger of Wine.

I HAD a widow's son in my care. He was heir to a great estate. He went through the different stages of college, and finally left with a good moral character and bright prospect. But, during the course of his education he had heard the sentiment advanced, which he supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college, for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me about slavery," he said, "I am ruined; and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to save my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.—Prof. Goodrich.

He Drinks.

TELL me a young man drinks and I know all the rest. Let him become captive of the wine-cup and he is the captive of all other vices. No man ever runs drunkenness alone. That is one of the carrion crowns that goes with a flock. If that beak is ahead you may know that the other beaks follow. In other words, strong drink unbalances and dethrones and makes him the prey of all the appetites that choose to alight upon his soul. There is not a piece of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking place before it or behind it, or a bar over it or a bar under it. The officer said to me that night, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself the court that licensed the sale of intoxicating liquors, licenses gaming houses, licenses libertinism, licenses diseases, licenses death, licenses all crimes, all suffering, all disaster, all woes. It is the Legislature and courts that swing wide open this grinding, roaring, stupendous gate of the lost.—Talmage.

THE late Dr. Guthrie, of Scotland, was a strong temperance man. On one occasion he expressed his opinion of whisky in these words: "Whisky is good in its place. There is nothing like whisky in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man put him in whisky; if you want to kill a living man, put whisky into him."

"LEAD us not into temptation; but deliver us from evil."

## The Home Circle.

### THE YEARS ARE PASSING BY.

The years are passing by!  
We watch, as through an open door,  
Their passage through time's corridor;  
Each shadow in its falling, slopes  
Across the grave of buried hopes;  
The pulse of being slower beats  
Through winter's snow, thro' summer's heats.  
And faith, and hope, and love grow cold  
As we grow old—as we grow old!  
The years are passing by!

The years are passing by!  
Time's record hath such pages blurred  
With hasty deed, with bitter word;  
Such sad mistakes mark all life's years;  
We scarce can read, because of tears;  
We see dead faces on the walls,  
We hear dead voices in the halls,  
We touch some hands on bended knee,  
We kiss some lips we cannot see—  
The years are passing by!

The years are passing by!  
They carry with them as they go,  
The rain, the sunshine and the snow;  
They leave behind the drift of days  
Wherein each soul some penance pays;  
Some hopes we have, but not our own,  
Some loves we cherish, not alone;  
And there are leaves and faded flowers  
That tell sad tales in memory's hours.  
The years are passing by!

The years are passing by!  
The seal of silence on our lips  
We closer press. Time's umbra dips  
To deeper darkness down the lane  
Through which we walk to hide our pain.  
We smile and smile as one who bears  
A life untouched by grief or cares,  
But when in solitude we wait,  
We bow our head at sorrow's gate.  
The years are passing by!

The years are passing by!  
Another joins the passing band!  
Oh, is there not some other land  
Where compensation for all ills  
The measure of life's being fills?  
We wait the answer, but in vain,  
The shadow falls, a sense of pain  
Rests on us wheresoe'er we go,  
And whispers of the sod and snow.  
The years are passing by!

The years are passing by!  
The sun dispels the winter's chill;  
The snow is gone from vale and hill.  
We wait the answer—not in vain;  
God's word brings light—relieves the pain.  
There is a land, a beauteous home,  
Where snow and chill shall never come.  
For death is now a vanquished foe,  
And faith and hope rejoice to know  
The years are passing by!

### A Wise Father.

IN one of the leading towns of central Iowa, a wealthy banker's eldest daughter became engaged to be married. As would be expected from the position of her family, this young lady had the benefit of the best social and intellectual advantages at home, beside having been a student at Vassar for some time, and traveled considerably, from all of which she had attained quite a degree of culture for a lady of only twenty years.

To an ordinary observer it would seem that her training had been all that could be desired; but her father thought otherwise. When he found that she had concluded to take upon herself the duties of wifehood, he knowing how greatly the happiness of families is affected by the housewifery qualities of a woman at the head, declared that the marriage should be delayed until she made herself thoroughly familiar with the duties of a housekeeper.

To be thorough he knew required more than a mere theoretical knowledge, so with wise forethought he carefully provided the means whereby the practical worth of instructions received could be fully tested; and for this purpose the mother was requested to retire in the back ground for a season, while the daughter should assume the responsibilities of house-keeper. The mother consented, and the young lady undertook the duties of her novel position with a will to do her very best. The family was very large, and being exceedingly hospitable, the house was seldom without the presence of guests from abroad; but inspired by the ambition to acquit herself creditably in the present, as well as by the sweet hope that in the future she should have a home of her own to preside over, her zeal and enthusiasm increased from day to day as experience added to her proficiency.

In order that her work might be systematic she was allowed a certain sum of money a month with which to supply the table, and as a special inducement to the exercise of economy, all that could be saved therefrom was placed to their private account for individual use. This monthly allowance by no means large, she was obliged to exercise care in its expenditure, therefore the minutest details were studied, and not a dish made its appearance upon the table without the cost having been fully estimated previous to its ordering. In this manner she learned many things that might be of great value to her in the future.

She was once heard to remark that it was really astonishing to discover the many ways of economizing possible to women; and as an instance of her own experience, she frequently found for some expensive dish desired, that something else equally as wholesome and fully as palatable, could be furnished at one-half the cost.

The father often accompanied her to market and instructed her in the selection of vegetables, the cutting of meats, etc., showing such as are suitable for different purposes, and how to avoid wasteful and unwholesome purchases.

Does not this sketch contain a valuable suggestion for the parents? This young lady gained in less than one year, at an expense of probably one-third the vital energy expended in the school-room, knowledge that will contribute a thousand-fold more to the happiness of those depending upon her than any amount of school training could possibly do; yet how few think to give a daughter similar preparation for home cares and duties so sure to form a part of every woman's life. Were parents more thoughtful in this respect, the burden of young wives would be greatly lessened, while the amount of money which would be saved to young husbands would oftentimes be sufficient to lay the foundation of great wealth. The thought is worthy of consideration on the part of all those who may hold the shaping of a young girl's fortune.—*Sel.*

### One Woman's Plan.

SOME years ago there lived in Philadelphia a thrifty pair; the husband's business was one that the wife could assist in, so she was in every way his helpmeet, besides his housekeeper and his savings bank. They were happy and prospering in their own little house—the Philadelphian's patent idea of comfort.

After a time the man grew ambitious to get on a more showy footing. He took to politics—as is the duty of all citizens, when this means politics and whisky in his case, the sort of ward politics that is carried on in the liquor saloons. He grew to be such an important man in this "combination" that he could not attend to his private business any more.

If this were the story of "Mulhooly," the rest of it would be that in spite of his empty shop and unfinished orders, he went on getting rich. But X. was not a high politician of that kind. He was of the sort that is used—not a master in the political trade.

His wife, left alone in the shop, did her best; but for the very fact that she was alone, that he was never seen, customers began to suspect something. Orders that he had taken went wrong; complaints were made of lost goods that had been trusted to him. She had to make them good.

Here again the story ought to turn that she built up the business herself again, and put up her own name as sole trader. But she was a poor, heart-broken woman. She wanted to reclaim him, and not even the business was as important to her, as what was to become of her husband all the days and nights that he stayed away from her. They were half starved, but she kept up a decent appearance still, kept her children clean and herself tidy.

One day a strange thing happened. This respectable, neat woman, with her two pretty children, made her appearance in the tavern where this man spent his days. She did not make a scene; she did not come for that. She quietly took her seat there and waited for him. People came up to her and urged her to go home, saying that this low drinking place was no place for her and her children. "Wherever their father stays," she replied, "is the place for his children and for me." Of course he was ready soon to go home. Some men would have been brutal—have struck

or cursed her for interference, but this man was only weak, not cowardly.

The next day he went to another place. She followed presently, with the bright little children. This was kept up for some weeks. The tavern keepers grew uneasy. They couldn't stand the mute witness of the man's weakness. They could not complain of her, for she said nothing, did nothing, only sat and watched. She did not cry or entreat while her husband lounged up to the bar to drink. She simply sat by pained and intent, with the two children kept very close to her, as if she would shut out from their eyes and ears such talk and such sights.

No tavern keeper could stand it. One after another refused to sell liquor to a man so guarded. Finally it began to tell on him—this gentle, faithful watch. He stopped drinking, dropped his "political" associates that had led him to it, and began to turn over a new leaf. He picked up his old business again, but finally concluded to move to another place and make a clean start. He is now prosperous, and his experience is not the least part of his gains.

This was the way one woman reformed her husband; with never a spoken word, she fairly shamed him out of his ruin, by letting him see that wherever he sank to, there she and the children were bound to be, and that even in danger or foulness she still looked to him to protect them. For better, for worse, she had married him, and even when he took the worse, there would she and his children be.

It was an appeal to his manhood, and very uncomfortable appeal to the manhood of all who stood around or dropped in to drink. Not a crying woman—not even a praying one, as any one could see—but by the mute appeal of her presence there, finally conquering for decency and happiness again.—*Sel.*

### Little Things.

IT was only a trifling thing to do, but Robbie Grey could not conscientiously pass on and leave that piece of banana skin lying on the sidewalk. So he paused on his way, and sent the skin spinning into the gutter near by.

"Come on, Rob!" shouted his companion, who had gotten a few yards ahead. "Do come on, and leave that old skin alone! What's the good of all that?"

"What's the good?" repeated Robbie. "S'pose I'm going to leave the chance of a broken leg lying around loose? Some one would have slipped on that thing, like as not, and I'll always kick 'em out of the way."

Yes, it was a trifling thing to do; but did it not show the boy's home training, and betray a noble, unselfish, and thoughtful nature?

It was only a little thing when Willie Brown paused in his game of marbles to pick up the old beggar-woman's cane, which had slipped from her shaking hand as she hobbled lamely along.

"Pooh! an old beggar!" laughed his companions.

But Willie replied:—

"I'd be ashamed of myself if I couldn't do that little thing for anybody, poor and old."

And somehow his game seemed more than ever enjoyable, after the beggar's lowspoken, "God bless you, little master!"

Down the street on his new velocipede came Alec Woods—a boy of ten years. He was racing with another boy, and just a little ahead. Very sure was Alec of winning the pocketful of marbles, which his big brother had jestingly offered to the winner of the race.

But a lady coming up the block, laden with parcels, chanced to drop one, as Alec's quick eye noticed, and in an instant he was off his steed, and picking up the parcel, restored it to its owner, while, with a shout of triumph, his playmate rode on and won the race.

"You goose!" laughed the big brother, who had seen the whole thing.

"I don't care!" said Alec. "Ill bet mamma would have been glad if any one had picked up a parcel for her!"

Well, little gentlemanly Alec didn't win the race, but he didn't lose a prize, either, for the big brother decided to "reward merit," as he called it, and Alec's pockets soon knew no lack of marbles.

A messenger-boy stood waiting for a car. He was tired and warm, and longed for the rest of a few blocks' ride. Hardly had he seated himself when a lady entered. He had a right to his seat,

without question; but he or the lady must stand, as every seat was occupied. Without a moment's delay the boy rose, and the lady thanked him, as she took his seat.

Only a little thing, you will say, perhaps? Yes; but "a straw will show which way the wind blows," and that boy had the instincts and breeding of the future *real* gentleman.

When the poor, blind peddler came through the crowded street, the other day, and straying a little from his beaten path grew confused and timid, it seemed a little thing for rough Irish Johnny, the bootblack (only a little street Arab, in fact), to spring from his blacking box, and scamper after the peddler, simply to take the man's arm and guide him safely through the crowd to the right corner.

Johnny knew nothing of polite society, and could neither read nor write, but his heart was in the right place, and its manly, generous impulses would be sure to guide him toward the right path, and his kindly hand had turned the peddler from danger.

"Little things" make up our lives, remember, children, and whether human eyes note the kind actions, or whether they are done in secret, yet the heart is happier for the doing of kind deeds or the saying of kind words.

Great endings grow from small beginnings, and it is, after all, the little things, which make the sunshine of life.

**Religious Notes.**

—According to a recent compilation, the General Baptists in England number 25,000 members, with 187 churches.

—The Sunday law is creating quite an excitement in Colusa County, Cal. Both parties are reported as being at fever heat.

—Kansas contains about 200,000 Germans. Among these may be found twenty congregations of Mennonites with 12,000 members.

—The English Baptists have now at least 400 missionaries in charge of nearly 600 stations and sub-stations, with an aggregate membership of about 40,000.

—The revision of the authorized version of the Old Testament has progressed as far as the second revision of the prophetic books to the end of Jeremiah 9.

—The Board of Revision of Taxes in Philadelphia have decided that parsonages and church property not forming an integral part of the church are subject to taxation and will be assessed.

—Mormon missionaries are preaching Mormonism in all its hideousness in Fayette County, Pa., and report success. The number of accessions to the ranks of polygamy is reported as daily increasing.

A correspondent of the London *Tablet* is authority for the statement that "during the past thirty years great numbers of the laity and over 300 of the clergy" of the Anglican Establishment have become converts to the Catholic Church.

—At the fifty-fifth anniversary of the New York City Mission and Tract Society, which was recently held, the following statistics of work were given: Mission churches and chapels, 5; missionaries, 45; missionary visits, 45,506; volunteer visitors and helpers, 161; Bibles and Testaments given, 936; books loaned and given, 4,056; children led to Sunday-schools, 1,821; to day school, 123; persons persuaded to attend churches and missions, 4,527; temperance pledges, 1,545; religious meetings, 4,359; persons united with churches, 177; three organized churches—whole number received, 1,833; four mission Sunday-schools, with 2,000 children taught during the year. Aggregate attendance upon religious services during the year, 250,000; tracts distributed, 750,000; 2,803 families and 7,891 persons aided, and \$4,163 cash distributed. Receipts \$48,060; payments for the support of the missions and missionaries, \$55,662.

**Items of News.**

—Richard Henry Dana died at Rome, Italy, January 7.

—Ex-Senator Timothy O. Howe, of Wisconsin, succeeds James as Postmaster General of the United States.

—The highest temperature in San Francisco during the month of December was 63°; the lowest temperature was 43°.

—The entire tenantry of the town land of Leacka, North Tipperary, were evicted Jan. 7. The military was present.

—The department for the insane in the Macon County, (Ill.) Poor-house was burned Jan. 5. Loss, \$14,000. Three of the inmates perished.

—Two police officers in San Francisco recently captured two men who were smuggling opium from a steamer and seized \$35,000 worth of the drug.

A fire-damp explosion occurred in a coal mine at Mauch Chunk, Pa., Jan. 7. Several miners were severely injured, and others are missing, and are believed to be dead.

—In the past three years eighty-seven murders have been committed in Cook County, Ill. Nineteen were in 1879, thirty in 1880, and thirty-eight in eleven months of 1881.

—*Moderation* is the name of a new monthly journal in New York, devoted to the encouragement of "moderation" in the use of intoxicating liquors, instead of total abstinence.

—Seven-tenths of the wheat used in England, are supplied by the United States. During December sixty-eight ships sailed out of California waters with wheat and flour for Europe.

—Seven murderers were hung Friday, Jan. 7, in different parts of the country. This seems quite a large number till we compare it with the number of unhung villains who deserve it.

—It is said that since telegraph wires have been carried throughout Norway wolves have disappeared. It is stated that a wolf will not dare to pass under a rope or line stretched between poles.

—Very interesting experiments have been made in Brazil, by M. De Lacerda, which have established the fact that permanganate of potash is one of the most energetic antidotes to the venom of snake bites.

—A man was shot and killed at Castrovilla, Cal., Jan. 7, in the interest of the Sunday law. He had been arrested, and on account of some trouble, not stated, was shot by the constable. The jury rendered a verdict of justifiable homicide.

—During a funeral in a church at Quincy, Ill., the 5th inst., a panic ensued in consequence of the breaking down of a seat in the gallery. The church was filled, and in the rush for the door several women were thrown down and trampled upon. Three or four were fatally injured.

—The *Railway Age* says that twenty-nine railroads, aggregating 2,617 miles, and having an apparent investment of \$51,278,000 in capital stock, and \$76,645,000 in bonds and other indebtedness, making a total of \$128,000,000, have been sold during the year 1881, to wind up their long-standing obligations.

—A veteran watchmaker at Vouvy, Switzerland, claims to have invented a process by which watches will run for years without winding up. A sealed box containing two watches entrusted to the municipal authorities on the 19th of January, 1879, has just been opened, and the watches were found going.

—The boiling-house of Havemeyer's sugar works in New York, burned down Jan. 8. The building was seven stories high, and contained the copper boiling-pans, weighing from fifteen to twenty tons each. The loss on building and machinery was over \$1,500,000. One thousand men are thrown out of employment.

—Postmaster General James believes that the Post Office Department will be self-sustaining next year. For the quarter ending September 30, 1880, there was \$1,386,000 less receipts than expenses; for the same quarter in 1881 the excess of expenses was only \$196,403, and the quarter including January this year will be self-sustaining.

—A Frenchman who has been conducting a series of ingenious experiments to ascertain the muscular strength of insects as compared with vertebrate animals has found that, in proportion to their size, a bee is thirty times stronger than a horse. According to his experiments, the law is that muscular power is in inverse ratio to size—the smallest insects being capable of displaying the greatest effective force.

—Five hundred pounds of powder belonging to the American Powder Company, exploded at Oskaloosa, Iowa, on the 5th. Three boys, one of whom was the son of the Mayor, were using the wooden magazine in which the powder was stored as a target for their rifles, and the explosion was the result. The boys were mangled almost beyond recognition. Many others were injured. The damage to property was about \$35,000.

—January 5, the Rev. James Cameron, late pastor of the Second Presbyterian Church, Oakland, died from the effects of a dose of carbolic acid accidentally administered by his wife instead of a tonic which the physician had prescribed. Mr. Cameron had just been called to the pastorate of a Presbyterian Church in the Sandwich Islands. This is the second fatal mistake in the administration of medicine that has been made in Oakland within a few weeks.

—*La Defense* says: All arrangements are complete for the departure of the Pope for Malta, in case he deems it impossible to remain in Rome. It also publishes a telegram from Rome, saying that Bismarck has sent a courteous but very explicit note to the Quirinal, in which he states his opinion that the Pope's independence cannot be regarded as a question for Italian home politics, but should be held as an international question. The note declares an intention on the part of Bismarck to promote the meeting of a congress of the Powers for the purpose of making the guarantees of the independence of the Holy See stronger and more effectual.

—Delegate McGinnis, of Montana, proposes the following solution of the Mormon problem: Let Congress divide the Territory of Utah, incorporating the western part with the State of Nevada, the southeastern part with the State of Colorado, and the small northern part with Idaho and Wyoming. A part of the Mormon population will then be citizens of Nevada, and will be there only a minority of the whole State, and part will become citizens of Colorado, and in a minority there. The main portion of the Mormon population would thus become

citizens of States which have already established constitutions and laws, to which the Mormons would, of course, be amenable. Congress has a right to do this, and he thinks that if it is done the Mormon power will be at an end.

—The Emperor William has addressed an edict to the Prussian Ministry in which he claims the sole right to direct the government and power of Prussia. He says: The official actions of the king require the counter-signature of a minister and are carried out by his ministers, but they remain official acts of the King, in whose resolve they originate, and who in them gives a constitutional expression to his will. Therefore it is not permissible to represent their exercise as proceeding from a responsible minister. It is my will that in Prussia, and also in the legislative bodies of the Empire, no doubt will be allowed to attach to my constitutional right, or that of my successors, to personally direct the policy of the Government. It is the duty of my ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me. I am far from wishing to restrict the freedom of elections, but functionaries intrusted with the execution of my official acts are bound to support the policy of my Government, even at the elections.

**Obituary.**

WILSON.—Died, in Oakland, Jan. 8, 1882, James Wilson, aged 64 years. Brother Wilson was born in Kentucky. He was connected with the S. D. A. Church of Oakland about seven years. The difficulty which caused his death was supposed to be cancer in the stomach, from which he had long suffered a great deal. He had the appearance of a man of 80 years, so greatly had he been afflicted. His wife, who so patiently cared for him in his last sickness, has the sympathies of the church in her bereavement. Funeral, Jan. 10, from the house on Franklin Street. EDITOR.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY, 12, 1882.

Oakland Church—Quarterly Meeting.

THE late quarterly meeting in Oakland was one of unusual interest. Sister White, who had been visiting in Sonoma, Napa, Solano, Yolo, and Colusa Counties, arrived here on Friday, Jan. 6, and spoke Sabbath forenoon, on 1 Peter 2:9. As it was about a year and a half since she had spoken in Oakland, the church was much pleased with the privilege which her presence afforded. The sermon was "meat in due season;" it was truly a means of strength and encouragement to all.

In the afternoon at the calling of the roll, eighty-six members were present; nineteen were absent by reason of sickness or other unavoidable causes; twelve letters were received; and forty-eight were absent with no cause given. This is the best showing which has ever been made at a quarterly meeting of this church; not, however, such as is desired. Some of the absentees are non-residents, from whom letters should have been received. Some absented themselves without a reason, or without cause. We have been making efforts, for some time, to remedy this state of things and have hope of complete success. The members of our churches have not realized the responsibilities of church membership. No church can prosper, spiritually, in neglect of the ordinances of the Lord's house. "This do," and "ye ought," are expressions which do not admit of willful neglect. A resolution was offered and adopted, at this meeting, to the effect that any member who absents himself without cause when the ordinances are celebrated, thereby subjects himself to discipline. We are pleased to find this church coming up to a position where disorderly walk will not be countenanced. There is, however, no disposition to unduly press these matters, but to impress a just sense of responsibility on all.

Sunday evening Sister White spoke again, on Matt. 7:24-27—building on the rock. The house was filled with attentive listeners, and the speaker enjoyed excellent freedom.

The District T. & M. quarterly meeting was appointed for the evening after the Sabbath. But as the day was so well occupied, this meeting was postponed until Tuesday evening. It will be reported hereafter.

English Mission.

BRO. GEO. R. DREW, of St. Helena, California, left here on the overland express train on Thursday afternoon, January 5, to meet Elder Loughborough in New York, where they take ship for England, the 14th inst. Bro. Drew has given himself specially to the missionary work, and we congratulate the mission on getting such a helper.

The American people naturally feel a lively interest in the mission to the nation speaking our own language, and the people of California feel a special interest in it because Elder Loughborough left this coast for that field. And now California gives another worker to England, and many prayers will go with them on their journey.

A note from Eld. Loughborough, received since Bro. Drew left, informs us that Eld. John and wife of Illinois, and Sister Jennie Thayer of Battle Creek, Mich., will also accompany him; Bro. and Sister Ings, who have heretofore assisted in the work in Southampton, are coming to California. We promise these workers a hearty welcome to this coast.

Dr. Noble's Confession.

A SERMON was preached in the Plymouth Congregational Church in San Francisco on Sunday last, by Dr. Noble, on the enforcement of the Sunday law. In it he made the following remarkable statement:—

"If the law was put upon a religious rather than a civil basis, it might be an infringement on individual liberty. That should be borne in mind."

Well, we hope all will bear it in mind, for it is put on a religious basis, and on no other. See extract from the argument of Mr. Brandon before the Supreme Court, in this paper. The law defines Sunday labor as an "offense against religion," and it is for the protection of the "Christian Sabbath." If this is not a religious basis what does it mean?

Parliamentary Manual.

IF any of our readers wish to "get the best" they will send fifty cents to Uriah Smith, Battle Creek, Michigan, and get a splendid little book on Parliamentary rules, which will be sure to give satisfaction. The manuals heretofore published, need so much study to become acquainted with the rules, that only a few, comparatively, have ever acquired such a knowledge of the subject as to be at home as chairman of a meeting, or to know how to act as an active member of an assembly. The diagram in this little manual of Elder Smith shows at a glance the exact relation that any given motion or rule sustains to every other one. With this diagram before him a person could make no mistake on the most intricate points of Parliamentary practice, even though he had had little or no experience before. It is a gem which will be thankfully received by every person who is called upon to preside over a deliberative assembly.

The Song Messenger.

THIS monthly is holding its own well. The last number received contains a good piece of music—"Temperance and Liberty"—by Mr. D. S. Hakes, with words by F. E. Belden. Many thousands of our readers know that there is no discount on the music of Mr. Hakes.

The November number of the *Messenger* contained an exquisite piece of music—"Days Gone By," words by F. E. Belden—by our fellow-Oaklander, W. J. Bostwick. We feel justified in the use of the term above, as our singers in Oakland are in ecstasies over it.

Temperance.

ANY persons wishing Temperance Certificates can receive them by applying to the Secretary, Mrs. Jessie F. Waggoner, Pacific Press, Oakland, Cal. She will also receive the annual dues. Send them along.

SOME of our contemporaries still copy a floating paragraph concerning "Moses and his decalogue." Will some one kindly inform us where the "decalogue of Moses" may be found?

The Guiding Hand.

MANY of the readers of the SIGNS will remember that when we went to England, having bought our tickets to sail by the steamer *Minnesota* we were shifted to the ship *Homer*, of the Warren Line, sailing from Boston to Liverpool; that as we were about to board the latter steamer, the Captain, strangely enough, refused to carry any passengers, and we were transferred to the steamer *Nevada* of the Guion Line, at an expense of \$52 to the Warren Company; and that while the *Nevada* made a safe trip to England, the *Homer* was never heard from after leaving Boston.

Now we have another providence to record. When I decided to come to the General Conference, I negotiated for a ticket by the steamer *Bristol*, of the Great Western line. There was a delay in its arrival at Bristol, and the steamer *Somerset* was substituted for it. I went to their office, designing to buy my ticket, but seemed forbidden to do so. We prayed over it for another day, and our minds were all turned to the steamer *Rhein*, of the North German Lloyd Line, on which I embarked, Nov. 16. Although we made our passage during the terrible gales and ocean hurricane of the last of November, encountering head winds and storms all the way, and were sixteen days in making the voyage usually made in eleven days, we had no damage to our steamer, and I arrived in Battle Creek on the morning of the third day of the Conference; while the *Somerset* was reported, 24 days after leaving Bristol, as having used up all her coal in mid-ocean, and as having drifted under sail to St. Johns, Newfoundland, more than a thousand miles from New York. Had I taken that boat, I would not have arrived in Battle Creek until the Conference was over.

I am truly thankful that I have had the privilege of attending this solemn and profitable Conference, which has been so fully reported by others. I now expect to return to England by the steamer *Rhein*, appointed to sail from New York Jan. 14, 1882. As we think of God's providence toward his people, and his mercies to us in particular, we are constrained to say in the words of another,—

"The Lord is good, and all things show it.

I thought so once, but now I know it."

J. N. LOUGHBOROUGH.

Battle Creek, Jan. 1, 1882.

Appointments.

Meetings in Santa Rosa.

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

State Quarterly Meeting.

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

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

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

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

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