

# 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.]

### GOD'S TENDER CARE.

God cared for Paul and Silas,  
He cared for Peter too;  
And don't you think, dear pilgrim,  
That he will care for you?

He also rescued Daniel,  
From lions fierce and strong;  
Also the Hebrew children,  
In flames, received no wrong.

He cared for weary Jacob,  
And gave him sweet repose,  
Who dreamed of beauteous angels,  
Ere from his sleep he rose.

He cared for tender Joseph,  
While in a foreign land;  
Though hated by his brethren,  
God led him by the hand.

God cares for all his children,  
And keeps them day by day;  
From sin and every evil,  
Upon the narrow way.

—Gospel Banner.

## General Articles.

### BALAAH CALLED TO CURSE ISRAEL.

BY MRS. E. G. WHITE.

WITH joyful hearts, and renewed faith in God, the victorious armies of Israel returned from Bashan. By their late successes they had not only come in possession of rich territories, but had gained a most cheering assurance for the future. They felt that the prospering hand of God was indeed with them.

They were now on the very borders of Canaan, only the river Jordan separating them from the promised land. To the west, just across the river, lay a great plain, covered with verdure, watered with streams from copious fountains, and abounding in all the signs of beauty and fertility. They were eager to enter at once upon their inheritance. Their conquest of the Amorites and the giant hosts of Bashan had made them confident of easy success on the other side. Their anticipations were excited to a feverish height. They kept their eyes fixed with eager expectation upon the cloudy pillar, impatient to see it move and lead them on. As yet, however, it gave no signs of moving, but hovered above the tops of the mountains overshadowing the tabernacle.

The period of waiting was employed by Moses in preparing the people for the permanent occupation of Canaan. In this work the great leader's time and attention were fully occupied; but to the people this period of suspense and expectation was most trying, and ere many weeks had elapsed, their history was marred by the most frightful departures from virtue and integrity.

The high table-land which the children of Israel had long been traversing, suddenly subsides near the Jordan, leaving a plain several miles in width, and extending some distance along its bank. This was called the vale of Shittim, because of the great number of shittim, or acacia trees which flourished there, and by their shade formed an agreeable retreat. This sheltered valley had the genial climate of the tropics, but it was unfavorable to mental or physical activity, as the Israelites proved. Here many of the older people were reminded of their early home by the Nile; for just across the river flourished palm-trees in such abundance that the city of Jericho, on that plain, was called the city of palm-trees.

But agreeable as were their physical surroundings, the Israelites were here to encounter an

evil more deadly than mighty hosts of armed men or the wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people. The chief god of this region was Baal, and on the heights above the vale of Shittim was the city of Beth-peor, where the most degrading and iniquitous scenes were enacted by men and women as a part of the worship of their gods.

These surroundings exerted a polluting influence upon the Israelites. Their minds became familiarized with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect upon them; and gradually and almost unconsciously to themselves, they were departing from God, and coming into a condition where they would fall an easy prey to the temptations of Satan.

The Moabites had not been molested by Israel, yet they had watched with keen and jealous interest all that had transpired in the surrounding countries. They saw that the warlike Amorites had been conquered, and the powerful and well armed inhabitants of Bashan had yielded, before the mysterious Power enshrined in the cloudy pillar. An unseen influence was at work for the Hebrews, and this was accredited to the God of Israel; for all well knew that, so far as human skill and strength was concerned, it was on the side of the enemies of the Hebrews. It was generally believed in that country that prophets and sorcerers had power to curse persons and places, so as to frustrate their counsels, enervate their strength, and fill them with fear, terror, and dismay. The Moabites now determined, as did Pharaoh, to enlist the power of sorcery to counteract the work of God; they would have the Israelites cursed.

In this purpose the people of Moab were joined by the Midianites, to whom they were closely united by the ties of nationality and religion. There was, living near the Euphrates, a man named Balaam, who was reported to possess supernatural powers, and whose fame had reached to the land of Moab. It was determined to call him to their aid in this emergency. Accordingly, messengers "of the elders of Moab and of the elders of Midian" were dispatched to Balaam, with valuable gifts to secure his divinations and enchantments against Israel. In this movement, Balak, the king of Moab, had taken the lead, having called in the aid of the Midianites, with the alarming message, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."

The ambassadors at once set out on their long journey over the mountains and across the deserts, to Mesopotamia; and having found Balaam, they delivered to him the message of their king:—

"Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

Balaam was once a good man, and a prophet of God; but he had apostatized, and given himself up to covetousness, so that he loved the wages of iniquity. He still professed to be a servant of the Most High, though pursuing a course to gain the favor of the enemies of the Lord for the sake of the rewards that he received from them.

When the messengers announced their errand, Balaam well knew that it was his duty to send them back with a positive refusal. But like many at the present day, he ventured to dally with the tempter, invite his presence, and give room for

his temptations. He urged the messengers to tarry with him that night, declaring that he could give no decided answer, till he had asked counsel of the Lord.

Balaam was not ignorant of God's work in behalf of Israel. He knew how Jehovah had displayed his power and majesty in bringing his people from the house of bondage. The destruction of Pharaoh and his hosts, the mighty manifestations at Sinai, the countless miracles in the wilderness, and the recent triumphs over Og and Sihon,—these thrilling events had spread far and wide, and with them all Balaam was familiar. He could see how terrible a thing it was for finite man to war against the infinite God. He saw the destruction of those who set themselves in defiance of Omnipotence. Balaam knew that his curse could not harm Israel. God was on their side; and so long as they were true to him, no adverse power of earth or hell could prevail against them.

But the ambassadors from the Moabites had expressed great confidence in him as one who possessed mysterious power to bring destruction upon armies or nations; and his pride was flattered by their words,—“I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.” The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and then, while professing implicit obedience to the divine will, he labored to have his course in agreement with the purposes of Balak.

[Here is a solemn warning for the people of God to-day, to allow no unchristian trait to live in their hearts. A sin which is fostered becomes habitual; and, strengthened by repetition, it soon exerts a controlling influence, bringing into subjection all the nobler powers. Balaam loved the reward of unrighteousness. The sin of covetousness, which God ranks with idolatry, he did not resist and overcome. Satan obtained entire control of him through this one fault, which deteriorated his character, and made him a time-server. He called God his master; but he did not serve him; he did not work the works of God.]

There are men professing godliness to-day who manifest no more true love for God than did Balaam. It is solemn mockery to profess a faith which does not exert a controlling power over our lives. Christ declared to his followers that if they made it the great object of life to lay up treasures on earth, they could not be his disciples. “Ye cannot serve God and mammon.” The man whose affections are centered upon God will not be greedy for earthly treasure.

Satan is ever presenting worldly gain and worldly honor to entice men from the service of God. He tells them it is their over-conscientiousness that withholds them from prosperity. Deceived by his temptations, they venture out of the path of strict integrity. One step in the wrong direction makes the next step easier, and they become more and more presumptuous. They will do and dare most terrible things, when once they have given themselves to the control of avarice and a desire for power. If men would only seek for those things which are of priceless value,—immortality of fame and eternal riches,—they would give no place to the temptations of Satan.

The life of Paul was a brilliant success. The world, who knew not Christ and the power of his resurrection, looked upon Paul as one who sacrificed fame and honor and greatness for a life of ignominy, suffering and disappointment. But while his contemporaries who gave themselves to the service of the world and to the persecution of the pure and good, have long since been forgotten, the name of the great apostle will never perish. It is immortalized in the records above, and has in every generation been enshrined in the hearts of those who love God.

In contrast to the life of Paul, how contemptible

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appears the course of Balaam, greedily seeking wealth and honor from those who hated the God of Heaven, and willing to purchase these by conformity to a corrupt people. Who can look upon his course without loathing? Had he been true to God, to justice and principle, he would have answered the messengers of Balak: "I am in principle connected with this people whom you wish to curse. Their God is my God. He is above all gods; there is none like him in all the earth. His majesty and power fill me with awe and reverential fear. Leave the service of senseless idols, and leave with them your iniquities, and serve the Lord Jehovah, the only true and living God."

But that cowardly, avaricious spirit, which had been so long fostered, now ruled the man with tyrannical power. He opened wide the door for Satan to take the citadel of the heart when he greedily received the bribe and invited the messengers to remain. The man had become spiritually blind. As it is too often at the present day, the glitter and tinsel of this world had eclipsed the glory of eternal things.

In the night season the angel of God came to Balaam, and said, "What men are these with thee? And Balaam said unto God, Balak, the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them: peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go unto them; thou shalt not curse this people; for they are blessed."

The next morning, Balaam reluctantly dismissed the messengers. But he did not candidly repeat the words which God had spoken; and he did not warn the Moabites that all their efforts against Israel would result in their own destruction. Balaam was displeased that all his bright visions of honor and promotion had been suddenly destroyed. Like a disappointed child, he petulantly exclaimed, "Get you unto your own land; for the Lord refuseth to give me leave to go with you."

#### THE NATURE OF THE SOUL, THE RESURRECTION OF THE DEAD, AND THE FINAL DESTINY OF MAN.

From the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead us to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining as a light in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence when separated from the body, immortal in its nature, and destined to exist forever? My object, in the brief thoughts on this subject, will not be to examine all the isolated passages which appear to present objections to the views I shall present on this question; but to inquire what is the current testimony of Scripture; and this not so much to present all the evidence from the Scriptures that goes to support my views on this subject as to suggest trains of thought for others, as to what is truth on this subject.

1. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on this subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity, his perishing condition by nature. Yet in this volume, written by prophets and apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions,—yet in all this volume, composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact, plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day who believe the doctrine often discuss the subject. They speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or reads their writings, is in the least doubt as to their real sentiments on the subject.

2. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of

the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul is, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man had an intelligent and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body. But its entrance into the body made man a rational and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less than the principle of life which, before it entered the body, had no conscious and intelligent existence, and after it leaves the body has no conscious and intelligent existence; but, united, makes a rational and accountable being. This is what Paul tells the Athenians, "Seeing He giveth to all life and breath;" and what Jesus refers to when he says, "But are not able to kill the soul;" and what Solomon designates when he says, "The spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "Your life is hid with Christ in God." "When Christ, who is our life, shall appear"—though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its incorruptible state—"then shall ye also appear with him in glory." "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again, though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost or bartered away. The previous verse calls it life; they mean the same thing. If the soul of man was immortal by nature, it could not be lost or exchanged for something less valuable.

3. From the punishment threatened to the ungodly, I should not infer the soul's immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was, after the fall, explained to Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No intimation was given to Adam that he was to have an existence beyond the grave. The punishment threatened ended at the grave—sorrow in life, followed by death: "Dust thou art, and unto dust shalt thou return." The prospect held up before Adam was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to him. An extinction of being was the prospect before his mind. If Christ had not come as the resurrection and the life, there would have been no future existence for man. And until he was promised, there was no curse that reached beyond the grave. But there is a second death; and as there was an extinction of being in prospect before Adam, which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth it shall die." "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." David, speaking by the spirit, says: "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul." "And gather his wheat into the garner; but will burn up the chaff with unquenchable fire." Will the chaff

remain burning, yet unconsumed, *because* it is burnt up with unquenchable fire? "And these shall go away into everlasting punishment, but the righteous into life eternal." This punishment is the opposite of life eternal. What is the doom here threatened? In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted for destruction." "Gather ye together first the tares and bind them in bundles to burn them." When burnt, do they become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction; whose god is their belly." Not only their happiness is to have an end, but *they* are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says: "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Here corruption and life everlasting are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption."

4. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift; both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live forever." God called a wicked man's eternal existence eternal life. These terms when applied to the righteous always imply an eternal existence of blessedness. "I am the living Bread which came down from Heaven; if any man eat of this Bread he shall live forever." "This is that Bread which came down from Heaven; he that eateth of this Bread shall live forever." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it.

5. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, "That I should lose nothing, but should raise it up again at the last day." "That every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."

Paul says, "Of the hope and resurrection of the dead I am called in question." "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The final Judgment is here made to depend on the resurrection of the dead. "And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection is the apostle's ground of hope. "If Christ is not raised, . . . then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink, for to-morrow we die." The apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." Why? because the soul is immortal? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead that die in the Lord from henceforth." "Their works shall follow them."

This passage is not general in its application. The words, "from henceforth," limit it to a specified time. "For the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

I should suppose from such language that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and final Judgment. "So shall it be at the end of the world, the angel



shall come forth and sever the wicked from among the just." Who would suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats; then shall he separate them and shall say, "Come, ye blessed," and "Depart, ye cursed." This certainly looks like the first and final separation; the opening scene of rewards and punishments. When the Son of man shall come in the glory of the Father, THEN shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them as many would in our day, by describing the rapturous joy of a soul in Heaven. No intimation of this kind was made. For with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live again." Martha says, "I know that he shall rise again in the resurrection at the last day." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We shall not appear with him in glory, till his second appearing. And not only they, but "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself does not take place till the body is redeemed. "For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess a conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct, the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

#### THE REDEMPTION DEPARTMENT.

GOING through the Treasury Building, at Washington, a few weeks since, we were deeply interested in watching the various stages and processes through which the nation's currency is carried, in its manufacture, beginning with the pure white paper, and ending with the perfect bank-bill. After observing all this, we were invited by our guide to look into "the redemption department."

Entering a large room, he explained to us that thither were sent from all parts of the country, the torn or mutilated bills which the Government is pledged to redeem. He showed specimens of these bills which had been upon paper, in order to hold the torn fragments together sufficiently to recognize their genuineness. Some of these bills had been blackened and crisped by fire; some had been soaked into white pulp by water; some had been gnawed and nearly consumed by mice, and some had been turned completely black by the action of ink spilled upon them. "It is often a very long and laborious process," said our guide, "to identify these fragments and to prove the bills genuine. But the Government is pledged, at whatever cost, to redeem any bank-note that is sent here, if it is not counterfeit, and for it to return a bright, new and perfect one." "Sometimes," he added, "the applicants are often compelled to wait for months before they get their new notes; but every applicant is registered, and he is certain, sooner or later, to have his bill redeemed."

Was it strange that sayings of Scripture founded on such analogies should have instantly flashed upon our minds with such vividness? We recall instantly and especially these words of the apostle: "Waiting for the adoption, to wit, the redemption of the body."

Every body laid in the grave in Christian hope, is an application for the redemption which has been promised and purchased by Christ. The pledge of such redemption is surer vastly than any guarantee of man: "And I will raise him up

at the last day." How constantly do we find the Lord Jesus setting his hand and seal to this promise. Death is not "paying the debt of a nation," as it is often said. For the Christian it is rather the process of collecting the debt of grace. "That which thou sowest is not quickened except it die." It is bringing the old, worn and enfeebled body and presenting it to God for redemption. It may have been dismembered by accident, disfigured by disease, maimed by the sword, or blackened and torn to shreds upon the battle-field; it may have been soaked and whitened in the depths of the ocean; or it may have been calcined and dissolved into dust by the fire,—but God is able to identify it. And for it he will give back the new and perfect body, the body fashioned like unto Christ's glorious body. To wait for the Son of God from Heaven, is to wait for the redemption of the body, which he will most gloriously accomplish at his appearing and kingdom. Instead of looking so much at death and the grave as giving release from the body, let us think of them as the entrance to God's redemptive department, and be eagerly waiting till that redemption shall be accomplished.—*Rev. A. J. Gordon, in the Watchword.*

#### LIFE.

[Life itself is a curiosity, but here is a literary curiosity which a lady is said to have been a year in arranging. The whole reads almost as if it had been written at one time and by one author.]

Why all this toil for triumphs of an hour? [Young. Life's a short summer—man is but a flower; By turns we catch the fatal breath and die— [Dr. Johnson. The cradle and the tomb, alas! so nigh. [Pope. To be is better far than not to be, [Sewell. Though all man's life may seem a tragedy; [Spencer. But light cares speak when mighty griefs are dumb— [Daniel.]

The bottom is but shallow whence they come. [Sir Walter Raleigh. Your fate is but the common fate of all; [Longfellow. Unmingled joys here no man befall. [Southwell. Nature to each allots his proper sphere. [Congreve. Fortune makes folly her peculiar care; [Churchill. Custom does often reason overrule. [Rochester. And throws a cruel sunshine on a fool. [Armstrong. Live well—how long or short commit to Heaven. [Milton. They who forgive most, shall be most forgiven. [Bailey. Sin may be clasped so close we cannot see its face— [French. Vile intercourse where virtue has not place, [Somerville. Then keep each passion down, however dear, [Thompson. Thou pendulum betwixt a smile and tear; [Byron. Her sensual snares let faithless pleasures lay, [Smollet. With craft and skill to ruin and betray. [Crabbe. Soar not too high to fall, but stoop to rise; [Massinger. We masters grow of all that we despise. [Crowley. Oh! then renounce that impious self-esteem; [Beattie. Riches have wings and grandeur is a dream. [Cowper. Think not ambition wise because 'tis brave— [Sir Walter Davenant.]

The paths of glory lead but to the grave. [Gray. What is ambition? 'Tis a glorious cheat, [Willis. Only destructive to the brave and great. [Addison. What's all the gaudy glitter of a crown? [Dryden. The way to bliss lies not on beds of down. [Francis Quarles. How long we live not years but actions tell; [Watkins. The man lives twice who lives the first life well. [Herrick. Make then while yet we may, your God your friend; [Wm. Mason. Whom Christians worship, yet not comprehend. [Hill. The trust that's given, guard, and to yourself be just. [Dana. For live we how we may yet die we must. [Shakespeare.]

#### DRY GOODS CHRISTIANS.

THERE seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a packet of fashion. But down in the middle of the church are the solid columns, blazing away through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a jingle and a flash! Ten cents for the missionary cause, and two hundred and fifty dollars for trappings! Church of God hung to the neck with gold chains, diamond locketed! Unsophisticated person traveling on two yards of silk, dragged by the lady going up the aisle in front of him—diamonds enough to give all India the gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles, as to who shall excel in costly millinery, and who shall dash up to the church door in gayest turnout, and who shall make the most blazonment of wardrobe, is one of the greatest hinderances to religious advancement. Our ladies' hats and shawls are so fine, on rainy days we are afraid

to go to church lest we get a drop on them. Our head-gear is worth more than our souls. We teeter and swagger up the aisle, to the disgust of good men and the grief of angels. Enough money is expended by the Christians of a large city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorant, and balk all the crime. Much of the piety of our churches is being smothered under shirred basques, and jabot ruffles, and Louisines. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Show these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry goods on your back that you cannot climb into glory. You cannot sail into the harbor of Heaven with such a rigging as that.—*Dr. Talmage.*

WITTY, BUT TRUE.—Some of the sayings of that pious but witty English clergyman, the Rev. Rowland Hill, were remarkable for hitting the nail on the head. Not another blow was needed to drive it home.

Being very much grieved at the conduct of some of his congregation, who were frequently unpunctual, he once offered the following prayer:—

"O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come."

He once said of a man who knew the truth but seemed afraid to preach its fullness:—

"He preaches the truth as a donkey mumbles a thistle—very cautiously."

On a wet day, a number of persons took shelter in his chapel, during a heavy shower, while he was preaching; he remarked, "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Entering the house of one of his congregation, he saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress."

A professed Christian, who was addicted to drinking, asked him impudently, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?" No," he answered, "for there is none in it."

A lady who professed religion, but whose daily practice was not in harmony with it, once said to him, "I am afraid lest, after all, I shall not be saved." "I am glad to hear you say so," replied Mr. Hill, "for I have been long afraid for you, I assure you."

A WONDERFUL change has taken place in Jerusalem of late years, and it is probably now a more comfortable residence than ever before in its history. Mr. Schick, who holds the appointment of Surveyor of Buildings in the holy city, has lately issued a very instructive report. He tells us that ruined houses have been restored or rebuilt by individuals or companies, and buildings on the Peabody plan have been erected by associations. The streets are now lighted, and, for an Eastern city, kept exceptionally clean, and the aqueduct from the Pools of Solomon has been restored, and water brought thence to the city. Tanneries and slaughter-houses have been removed outside of town. The Sanitary Department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capital. In the latter place windows are becoming quite frequent. It is asserted that there is a fixed resolution on the part of thousands in Prussia to make that country as hot as possible for Jews, and it is not unlikely that this may, in a measure, increase the already considerable number now returning to Palestine, more especially as the German Jews are already a power in Jerusalem. The improvements are, further, likely to lead to many Europeans wintering there.—*N. Y. Times.*

An old Scotch lady, who had no relish for modern church music, was expressing her dislike for the singing of an anthem in her own church one day when a neighbor said: "Why, that is a very old anthem. David sang that anthem to Saul." To this the old lady replied: "Weel, weel! I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."



## NOT ADJUSTABLE.

BY ADOLPHUS SMITH.

THE obligation of the fourth commandment of the decalogue is believed by many, in consideration of the supposed greater magnitude of the work of redemption as compared with that of creation, to have been transferred to the first day of the week,—on which Christ is said to have finished the work of redemption by rising from the dead,—ever after to be observed in its septenary order as a memorial of that event. But to this proposition objections of considerable weight are apparent.

1. The Sabbath according to the command must be preceded by six days of labor, which was not true of the resurrection day, the one preceding it being the seventh in septenary order from the creation, and termed by the Holy Spirit "the Sabbath according to the commandment." And since no provision has been made in the Scriptures for two Sabbaths in juxtaposition and opposed in their fundamental principles, we conclude that such an anomaly can only be located where it is placed by the well-known couplet,—

"Next day after never,  
When two Sabbaths meet together."

2. But if it be urged that the law was abrogated at the cross, and that the day preceding that of the resurrection was not therefore the Sabbath, then a period of one and one-eighth days intervened between the crucifixion and the so-called Christian Sabbath for which no enactment of the Lawgiver has made any provision, and we cannot therefore exercise faith in the supposed change of the Sabbath law. If it could be proved that Christ wrought in the work of redemption just six days prior to that of his resurrection, and that his resurrection constituted no part of that work, it would relieve the question of this superabundant time, and overlap ante-crucifixion time four and seven-eighths days, thus making the amendment or re-enactment of the law antedate its supposed repeal. But if the work of redemption was not limited to the days in question, then no memorial of that event can rest upon any septenary period; and not otherwise limited, it could be as well celebrated on any day of the week, or month, or year.

3. There are three reasons adduced in the commandment for the observance of the Sabbath, none of which can ever be true of the first day of the week.

a. God labored six and only six days next preceding the Sabbath or seventh day. This is not true of the work of redemption, which extends from the fall of man when the promised seed of the woman purchased for Adam a reprieve and inspired the assurance of his final restoration to all that he had lost by sin, to the time when every creature in Heaven, and earth, and sea, will ascribe glory to God and the Lamb.

b. He rested the seventh day, which Christ did not do on the first day, as he rose from the dead (a part of redemption's work) on that day, and journeyed into the country with two of his disciples. Strange proceeding for one who would institute a new Sabbath, superior in its sacred associations to the old time-honored and God-instituted day of rest.

c. He hallowed it, or set it apart for holy uses. Not a word of proof that God or Christ ever so hallowed the first day can be adduced from the Scriptures.

For a great length of time, Christians have unwittingly observed as the Sabbath a day that had its origin in heathen mythology, was ingrafted into the dogmas of papal faith, and transmitted to Protestants, holding in solution, as it were, the corruptions of both systems. Should Christians who accept the Bible as their only rule of faith and practice any longer respect an institution of such questionable authority? Should they not rather accept those solemn and appropriate memorials which Christ and his honored apostles instituted as mementoes of the Redeemer's death, burial, and resurrection? "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. "In whom we have re-

demption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

How solemn, forcible, and appropriate are these memorials of the grandest scenes in the work of redemption! Instituted by Christ, and honored by his apostles, they compel the respect of every child of God; but the so-called Christian Sabbath has not the sanction of so great authority.

Reader, you who accept the Bible as of divine authority, if you attempt to mutilate God's law, and adjust it in its application to the sanctification of a heathen festival day, how can you answer him in the Judgment? or what plea can you make in extenuation of your disregard of his own appointed Sabbath? Weigh the subject in the light of eternity, and let no mercenary or selfish motive prompt you in making a decision.

## TEST OF OBEDIENCE.

BY ELD. R. F. COTTRELL.

MEN can see the propriety and the reasonableness of all the ten commandments except the fourth. And they admit also that it is reasonable that man should devote a portion of his time, say one-seventh, to religious duties. But that a particular day should be required to be regarded as more sacred than the rest, and men be required to abstain from worldly employment on that day, and that the consecration of another day will not answer the purpose just as well, they cannot see to be reasonable.

Such should remember that God has a right to test their loyalty and fidelity. God had the right to reserve one tree in Eden; and it was not man's prerogative to question the propriety of the prohibition, and say, If I leave another to God, I may partake of the fruit of this; though he might see no reason why that particular tree should be withheld.

The Sabbath of the Lord stands among the days of the week like the interdicted tree among the trees of the garden; and the commandment for its holy observance, in like manner, stands in the midst of the holy, just, and good precepts of the moral law. And a good and sufficient reason is given why it should be distinguished and honored above other days; it being the day on which God rested from the work of creation, for which reason it was set apart; so that to observe it, is to honor him; and to disregard it, is to dishonor him. To choose another in its place, is to choose our own will in preference to the expressed will of God.

The Sabbath is a good test of obedience. Therefore it was chosen in preference to any other precept, when God said concerning Israel, "That I may prove them, whether they will walk in my law or no." See Ex. 16: 4, and the context following. And so this down-trodden precept is the grand test in the third angel's message (Rev. 14: 9-12), well calculated to separate the worshipers of God from the worshipers of the beast. What God does is right.

## FALSE SCIENCE.

BY C. GREEN.

WHEN men seek to account for the creation of matter in some other way than that taught by the Spirit of God through his word, such teachings are denominated false science by the inspired writer.

At the present day, much thought is given to an attempt to prove the creation of our world by a process founded upon the eternal duration of matter; and many lengthy treatises are written, and intricate propositions are brought forward, to account for the creation on these principles. Much attention is also given to a discussion of the probable changes which would take place in matter during long periods of time, and by which the earth became fitted for the support of vegetable and animal life. In order to unite this theory with the Bible testimony of creation, each day in the creation week is made to equal a myriad of years. When through the process of constant agitation a change was about to take place, in which a higher state was to be developed, the Almighty's fiat went forth, and light beamed upon the darkened mass, producing what scientists term the first day.

The waters yet enveloped the earth wherein

hideous monsters dwelt. Another lengthy period must pass, and wonderful changes take place, before another command from the Creator could separate the waters, allotting to the earth and the heavens their respective shares, and the second day of the first week of time be placed upon the calendar.

The earth now assumed a globular form, having been freed from water and mists which had heretofore held it without shape or order, and awaited, during another period of time, the word of God whereby the waters were to be gathered together, and the dry land made to appear. When this was done, its barren surface was ready for a higher state and a new order of things. The necessary changes take place in their proper order and at the proper time, and prepare for the ushering in of another creation day.

But why go on presenting this theory of creation, in which a natural cause for the formation of matter and the worlds is given a primary place, and the authority of God becomes a secondary consideration? We will suppose this theory to be true: that ages are required to produce certain changes; and that when a change takes place a period denominated a day is passed. Six of these periods are required to effect the creation of our planet—for, according to this theory, the sun, moon, and stars, had long shone in all their brilliancy, but the darkness and mist enveloping the earth, had prevented their rays from reaching its surface—then comes Jehovah's rest; for this must be included in the weekly cycle or the Bible testimony of this event must be set aside. Can this seventh day compare for length of time with the preceding ones? It should, in order to keep up the harmony; but if it does, Jehovah's rest is not yet ended. And the testimony given declares that that day ended, and was blessed and set aside, to be observed by man ever after as sacred.

We can see in this scientific theory of creation nothing but infidelity and confusion. When men will set aside the plain narrative of the manner in which the worlds were "created by the word of God," and "seek out many inventions" of their own, they expose their own weakness, and confirm the declaration that "the wisdom of this world is foolishness with God."

Are men made better morally by such teachings? And are these teachers themselves patterns of piety, zealous for the honor and glory of God? Are they reformers? Are they affected by their teachings, and converted from the error of their ways? We fear not. Yea; we can see in them that which goes to destroy faith in the Bible, and in the plan of salvation through the sacrifice of Christ, our Saviour and Redeemer.

*Battle Creek, Mich.*

## PIETY AND PUTTY.

THERE are some of whom the apostle said, "With good words and fair speeches, they deceive the hearts of the simple." Some judge of truth by the sound of the voice that utters it, rather than by its intrinsic quality, which is as if persons should decide that everything which was sweet was healthful, and everything that was bitter was poisonous. There are some persons who will accept a smooth lie in preference to a rough truth; and a man who has what they call "a good spirit," may say things which are utterly untrue, and yet they will believe his statements rather than the indignant denials of those whom he has wronged or slandered.

There is something in this world besides softness and sweetness. The men of God whose voices have shaken the wilderness and awakened the nations, have told some very plain and unwelcome truths. All things have their place in the divine plan, but it would be hard work to make a good plough-share out of a piece of putty. You may get the shape, and mould it after the most approved fashion, but when you come to breaking up turf and tearing up rocks and stones, you would find it unfit for use. So there are many people whose putty-like piety is good in soft and easy places; and who are regarded as patterns of what is proper and Christian-like, but yet who are far from being such Christians as those whom God has specially honored in days gone by. In the fight of faith, hard blows must be given. That word which is "a hammer" has a steel face. It smites, it crushes, it breaks in pieces the flinty rock. Within the family of God, and in toiling with the



sad and weary and the broken-hearted, gentleness, tenderness and compassion are the most essential requisites in Christian character; but there are times when the sternest elements of human and divine nature are brought into play, when God makes his servants like brazen walls and iron pillars, when he makes their faces harder than a flint, yea, hard as an adamant. We may well be cautious lest we exchange the sterling virtues of the Christian character for a few smooth sayings, and a little vapid, empty talk. Piety and putty are very different articles.—*The Christian.*

#### "THUS SAITH THE LORD."

WHAT we want is to follow in the footsteps of our Master; and when we are attacked by infidels and skeptics, we must meet them with "Thus saith the Lord." That will settle it. I tell you, this one sentence, "Thus saith the Lord," is worth more than all the traditions of the fathers. It is not what the church teaches to-day, nor what our forefathers taught, but what is the word of God. That is what we want.

Very often I have heard men say, "You don't believe in the flood, do you?" Yes, I believe in the flood. I was going to preach about Noah, one time, and a man came to me and said, "Why, you are not going to preach on the old story of the flood?" "Yes." "Why, you don't believe that, do you?" "Oh, yes." "Well," said he, "I thought we had got beyond that. That is a fable." "Well," said I, "you believe in the New Testament, don't you?" Said he, "Yes, I believe in the New Testament." "Well, in the New Testament the Lord says, 'As it was in the days of Noah, so shall it be in the coming of the Son of man.' The Son of God puts his seal to that very thing. If you throw out the flood, you throw out the whole book of Genesis."

Another man said, "You don't believe in the story of the destruction of Sodom, do you?" "Oh, yes. It says in the New Testament, 'As it was in the days of Lot, so shall it be in the coming of the son of man.' And the Son of God has put his seal to that very narrative." Another man said, "You don't believe in the story of Lot's wife, do you?" "Oh, yes, I believe in that because the Master said, 'Remember Lot's wife.'"

Now there is a class of people who tell us that they believe everything that corresponds with reason, but they are going to throw out everything that is supernatural. If you are going to throw out everything that is supernatural you have got to throw out the whole word of God. There is not any portion of that word that is not supernatural. If you are going to throw out of the book everything that has something in it that is supernatural, you throw out the whole thing, because the man who wrote that book must have known that he wrote a lie, if it did not take place; and if he would tell a lie about one thing, why isn't everything written a lie? If I go into court and testify to a thing that isn't true, that would break down all my testimony, and they would strike out all of it. If I lie about one thing, I will testify falsely about another. If you throw out the story of the flood and everything else in it that is supernatural, then you throw out the whole book of Genesis.—*D. L. Moody.*

#### READING ALOUD.

It is strange that in a country whose language is stored full of the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud as a source of amusement and means of enjoyment is so little resorted to. There are many families, even in book-loving New England, where a book, or a chapter of a book, is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading. Father has his paper; mother her tract; Mary has a novel; Johnny his stories of wild adventure. Reading there is, enough of it; but each one reads for himself. There is no reading for the whole, and no grouping of the family into an audience for an evening's enjoyment, such as comes to people who hear a good bit of writing well read.

Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practiced, can imagine what a help and blessing to the family life such a habit

is. Music is well enough in its way, but its range of expression is far narrower than that of reading, and for that matter, far less practical in its adaption to the family wants. Then, too, singing requires an instrumental accompaniment, and an instrument costs money and requires too much practice on the part of the performer to be available for the many. The expressions of literature are abundant, and the art of reading well is easily acquired and cheaply taught; it brings the point out, and "sets the table in a roar." History, wit, pathos, sublimity, every spring at which the human mind loves to drink can be opened, and the sweet waters be given freely to every one.

How cosy those home readings may be made. Warmth, light, companionship, culture, happiness, are all included in them. How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening for the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature in three hours than they can learn at school in three weeks. Next to the impulse of love as a means of drawing families together is the influence of intellectual companionship. Cultivate this, good friends, and see how satisfactory will be the result.

### The Sabbath School.

#### HEART TEACHING.

How much can a Sabbath-school teacher teach? Only so much as he has in his heart. Here is a truth but few teachers realize. They think if they have studied the lesson intellectually, obtained what may be called a fair analytical exegesis of the designated portion of Scripture, secured the geography, history, etc., connected with the lesson, they are prepared to teach. Not so. The Sabbath-school teacher can carry over into the hearts of his class only so much of the lesson as he has in his own heart. It is one thing to have a head knowledge of the lesson, another to have a heart knowledge. The teacher must be a thorough Christian in order to feel what he attempts to teach, for he can impress the hearts of others only as his own heart is profoundly moved.

What our Sabbath-schools need is teachers of deep piety, hearts that are molten love, from which flow out burning streams that melt their way into the hardened and indifferent hearts of others. Deep piety, sincere feeling, profound conviction, are easily discerned, and by none more readily than by children. The possession of these qualities will make almost any one a successful teacher, and without them no one can succeed in doing God's work in the Sabbath-school.

Granting that the teacher is a real Christian, he yet needs to have the particular lesson he teaches in his heart, and the question remains, How shall he get it there? Let him begin early in the week to study the lesson, Sabbath afternoon, an "eight days" before, is the best time. Now, every lesson, has a heart in it. Let the teacher go straight for the central thought. Suppose the central thought is Christianity, pure and simple, as set forth in Matt. 25:35, 36.

The teacher should ask himself, Have I this kind of Christianity? If not, I must obtain it, or be set down at last as a hypocrite. If I have it, O God, give me more and more. The week previous to his coming before his class should be a period in which he has performed these very duties, or duties which involve the same spirit; then will he come with the lesson in his heart. He will not lack illustrations, for the past week has suggested a score or more. He will not lack pathos, for the spirit of the week has been a spirit of prayer and active Christian service, and he will realize with a realization fresher and deeper than ever before, that the spirit of these verses is the animus which brings him to the Sabbath-school, and renders his labors there a positive joy.

The following, touching another side of the subject, is to the point:—

"Every man has a heart, but not every man has a head," said an old minister to a younger one, on giving him his ordination charge; "therefore, if you go for the hearts in your preaching, you will be more likely to hit all your hearers than if you go for their heads."

#### YOUTH, THE TEACHABLE TIME.

It is manifestly much more difficult for mature men to come to Jesus than it is for the young. The latter have more leisure, their habits are not formed, they have fewer established and easily besetting sins to give up; in short, they can easily receive the simple truth in all its simplicity, and with equal ease open their mouths in prayer and exhortation.

There is more force than we are wont to suppose in the saying of our Saviour, "Except ye become as little children ye cannot enter into the kingdom of God." Childhood and youth are the periods for the easy reception of all truth, religious as well as secular. Whoever has undertaken to teach an adult the rudiments of education, has experienced difficulties, similar, though inferior, to those which the preacher of righteousness encounters in teaching men. It is not impossible for a man, who has passed his second or third decade, to learn his letters and make something of a scholar, but it is an herculean task, compared with the effort which a child makes to attain the same end. It would seem at first thought that the mature mind would comprehend and remember the rudiments of language and science with more ease than can the undeveloped faculties of youth, but we have taught both classes and have not found this to be the case. A freedman, naturally bright, once came into our family, and we used our best endeavors to teach him to read, but our success was limited. It seemed almost an impossibility for him to confine his attention to a book. The man of business finds the same difficulty in giving his attention to the subject of religion. He may desire to sit at the feet of Jesus and learn of him, but his thoughts wander, the docile spirit of a child is wanting, and the language of prayer is not easily learned.

It is a great mistake to suppose that a child must be ten or twelve years old before a Christian character can be developed. Timothy was doubtless instructed in the Scriptures by his mother Eunice and grandmother Lois in his earliest years, and received the truth in the love of it in the first dawn of his intellect, and in these latter days we have many examples of similar Christian development. What a heaven on earth would the family be if all children were thus early imbued with the spirit of Christ. We are confident that if there were more Hannahs and Eunices, there would be more Samuels and Timothies.—*Alexander Hyde, in Christian Weekly.*

#### PREACHING TO CHILDREN.

This was the topic at one of the Monday morning "Ministers' meetings," in this place (Minneapolis, Minn.), and was very ably discussed, all present taking part in the discussion. The pastors were unanimous that the "lambs" must be fed; that the children have claims on the Christian teacher, and that the minister of Christ cannot afford to forget the "little ones" in his ministration in holy things. Three methods of accomplishing this very desirable object were suggested:—

1. That a five-minute sermon be addressed to the children before the regular Sabbath morning discourse.

2. That special lectures or sermons be preached for children monthly, or otherwise, to suit necessity and convenience.

3. That much of the lofty style, and pomp of learning, and book phrases be driven from the pulpit, and that men be natural, plain and simple; that they make the truth so simple that the smallest capacity in the congregation can understand it, and by doing this there need be no fear but that the learned and refined will discover the way of life.

In addition to this, let there be a part of each discourse directed particularly to the children present. May the Lord stir up all our hearts to look after the children under our care. Oaks are hard to bend—anything may be done with twigs, comparatively.—*E. A. Baker.*

FIRST STEP IN PRAYER.—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner." Though a man be not established in Heaven, yet he has stepped from the world and the miserable comforts thereof.—*Dr. Donne.*



## The Signs of the Times.

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

JAMES WHITE,  
J. W. ANDREWS,  
URIAH SMITH, } - - - EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 18, 1880.

### A SENSIBLE VIEW.

IN all that we have read on the Chinese question we have seen nothing which so commends itself to the consideration of Christian workers as the following from the *Herald of Truth*:—

"It is a matter of great surprise to us that men holding important positions at the head of several departments of Chinese Evangelization on the Pacific coast, should put upon Chinese converts the expectation that sooner or later they should become essentially Americanized, particularly in the matter of dress. This expectation evidently proceeds upon the assumption that the customs of dress among the Chinese are essentially heathenish, and for this reason are to be put aside, on the same grounds as those for which they have renounced their idols.

"In the matter of dress, the Chinese, as other people, are the children of fashion, with this peculiarity only, their custom does not often change. If it could be shown that an article of dress adopted by the Chinese was an offense to purity or good taste, there might be some ground of objection to it. As far as our observation goes, the garments of the Chinese for quality of cloth and cleanliness of fibre bears favorable comparison with that of any class of foreigners in the same rank of life, and their toilet is by no means as objectionable.

"These words are suggested by a demand made by American missionaries at a recent Chinese picnic at San Rafael, California, that Chinese Christians would do well as soon as possible to cut off their queue; a requisition that seems to us altogether exacting. To make a Chinaman a Christian is the only interest we have in him at the present date. But to make him an American is not required by the genius of Christianity.

"Patting a high Chinese officer of the steamship Tokio on the shoulder, a prominent San Francisco missionary among the Chinese said to Rev. T. P. Crawford, D. D., just ready to return to China, 'Make a good American out of this Chinaman, Dr. Crawford!' 'I won't do it,' was the reply, 'I will make him, if I can, a good Chinaman.'

"To ask a Chinaman to clip his 'pig tail,' for the sake of a 'swallow tail,' is not an injunction of the sermon on the Mount. A Chinaman's queue is as dear to him as the blood that flows in his veins. Two centuries ago it was his badge of slavery to the Tartar throne. It is now his badge of loyalty, and no question of heathenism, but one wholly of patriotism is involved in his wearing it. It is neither disgusting nor impure.

"If our missionary brethren have not forgotten their school-boy declamation,

"Breathes there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land,"

Or if they have read Edward Everett Hale's 'A Man Without a Country,' they may possibly conceive of a Chinaman not caring to sacrifice patriotism in his acceptance of Christianity. We wish, therefore, it might once for all be understood that to evangelize a Chinaman is one thing, but to denationalize him is another. To enforce upon him the sundering of his queue is an indignity that makes his patriotic blood mount in his veins. For, as Goldsmith says,

"Such is the patriot's boast, where'er we roam,  
His first, best country ever is his home."

It does seem strange, when we come to consider it, that Christians should ever have thought it essential in the conversion of the Chinese that they should adopt American manners and fashions in dress. Certainly American manners and fashions have no necessary relation to Christian character, and there is no reason whatever why the Christian Chinaman should be required to adopt them. We think this idea of Americanizing the Chinese has been quite too prominent among Christians, especially in California. When a more liberal spirit is manifested among missionaries; when their efforts shall be directed solely to the work of evangelizing, and not at all to denationalizing, they may have greater success among the pagans whom the providence of God has placed in our midst.

Pagans though they are, the Chinese are not an ignorant or a dull people. To the contrary, they are proverbially shrewd and observing. They understand us, sometimes, better than we understand ourselves. We cannot hide from them the inconsistency of denying to them the rights and privileges of citizenship and of the public schools, and then complaining that they do not assimilate to our civilization; or, of depriving

them of the privilege of holding real estate, and then complaining that they transfer their earnings to their native land. We believe that prejudice has often been excited against them by those who have acted from selfish motives and for selfish purposes. As Christians we should stand aloof from all this, and regard them as creatures of God who are entitled to our Christian sympathies, and to the benefits of our best efforts to do them good.

We heard Bishop Wiley, of the M. E. church, in an address to a missionary meeting in Los Angeles, say that we, in California, do not know the Chinaman. Bishop Wiley has had the experience of years of missionary labor in China, and may be considered well qualified to give a correct opinion. The traditions and habits of the Chinese lead them to exclude themselves from other people; and it would be strange indeed if they should appear open and frank, or try to affiliate with their neighbors, under the treatment which they have received in America.

J. H. W.

### SABBATH IN THE EARLY RECORDS.

HAVING last week examined the testimonies of the early fathers to the primeval origin of the Sabbath, and to the sacredness, and perpetual obligation of the ten commandments, we will now call attention to what they say relative to the perpetuity of the Sabbath, and to its observance in the centuries during which they lived. Tertullian defines Christ's relation to the Sabbath:—

"He was called 'Lord of the Sabbath,' because he maintained the Sabbath as his own institution."

He affirms that Christ did not abolish the Sabbath:—

"Christ did not at all rescind the Sabbath; he kept the law thereof, and both in the former case did a work which was beneficial to the life of his disciples (for he indulged them with the relief of food when they were hungry), and in the present instance cured the withered hand; in each case intimating by facts, 'I came not to destroy the law, but to fulfill it.'"

Nor can it be said that while Tertullian denied that Christ abolished the Sabbath he did believe that he transferred its sacredness from the seventh day of the week to the first, for he continues thus:—

"He [Christ] exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath, [and] while imparting to the Sabbath day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action. For he furnished to this day DIVINE SAFEGUARDS—a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for it."

This is a very remarkable statement. The modern doctrine of the change of the Sabbath was unknown in Tertullian's time. Had it then been in existence, there could be no doubt that in the words last quoted he was aiming at it a heavy blow; for the very thing which he asserts Christ's adversary, Satan, would have had him do, that modern first-day writers assert he did do in consecrating another day instead of adding to the sanctity of his Father's Sabbath.

Archelaus of Cascar in Mesopotamia emphatically denies the abolition of the Sabbath:—

"Again, as to the assertion that the Sabbath has been abolished, we deny that he has abolished it plainly; for he was himself also Lord of the Sabbath."

Justin Martyr, as we have seen, was an outspoken opponent of Sabbatic observance, and of the authority of the law of God. He was by no means always candid in what he said. He has occasion to refer to those who observed the seventh day, and he does it with contempt. Thus he says:—

"But if some, through weak-mindedness, wish to observe such institutions as were given by Moses (from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts), along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren."

These words are spoken of Sabbath-keeping Christians. Such of them as were of Jewish descent no doubt generally retained circumcision. But there were many Gentile Christians who observed the Sabbath, as we shall see, and it is not true that they observed circumcision. Justin speaks of this class as acting from "weak-mindedness," yet he inadvertently

alludes to the keeping of the commandments as the performance of "the ETERNAL AND NATURAL ACTS OF RIGHTEOUSNESS," a most appropriate designation indeed. Justin would fellowship those who act thus, provided they would fellowship him in the contrary course. But though Justin, on this condition, could fellowship these "weak-minded" brethren, he says that there are those who "do not venture to have any intercourse with, or to extend hospitality to, such persons; but I do not agree with them." This shows the bitter spirit which prevailed in some quarters toward the Sabbath, even as early as Justin's time. Justin has no word of condemnation for these intolerant professors; he is only solicitous lest those persons who perform "the eternal and natural acts of righteousness and piety" should condemn those who do not perform them.

Clement of Alexandria, though a mystical writer, bears an important testimony to the perpetuity of the ancient Sabbath, and to man's present need thereof. He comments thus on the fourth commandment:—

"And the fourth word is that which intimates that the world was created by God, and that he gave us the seventh day as a rest, on account of the trouble that there is in life. For God is incapable of weariness, and suffering, and want. But we who bear flesh need rest. The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the primal day, our true rest."

Tertullian, at different periods of his life, held different views respecting the Sabbath, and committed them all to writing. We last quoted from him a decisive testimony to the perpetuity of the Sabbath, coupled with an equally decisive testimony against the sanctification of the first day of the week. In another work, from which we have already quoted his statement that Christians should not kneel on Sunday, we find another statement that "some few" abstained from kneeling on the Sabbath. This has probable reference to Carthage, where Tertullian lived. He speaks thus:—

"In the matter of kneeling also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offense to others."

The act of standing in prayer was one of the chief honors conferred upon Sunday. Those who refrained from kneeling on the seventh day, without doubt did it because they desired to honor that day. This particular act is of no consequence; for it was adopted in imitation of those who, from tradition and custom, thus honored Sunday; but we have in this an undoubted reference to Sabbath-keeping Christians. Tertullian speaks of them, however, in a manner quite unlike that of Justin in his reference to the commandment-keepers of his time.

Origen, like many other of the fathers, was far from being consistent with himself. Though he has spoken against Sabbatic observance, and has honored the so-called Lord's day as something better than the ancient Sabbath, he has nevertheless given a discourse expressly designed to teach Christians the proper method of observing the Sabbath. Here is a portion of this sermon:—

"But what is the feast of the Sabbath except that of which the apostle speaks, 'There remaineth therefore a Sabbathism,' that is, the observance of the Sabbath by the people of God? Leaving the Jewish observances of the Sabbath, let us see how the Sabbath ought to be observed by a Christian. On the Sabbath day all worldly labors ought to be abstained from. If, therefore, you cease from all secular works, and execute nothing worldly, but give yourselves up to spiritual exercises, repairing to church, attending to sacred reading and instruction, thinking of celestial things, solicitous for the future, placing the Judgment to come before our eyes, not looking to things present and visible, but to those which are future and invisible, this is the observance of the Christian Sabbath."

This is by no means a bad representation of the proper observance of the Sabbath. Such a discourse addressed to Christians is a strong evidence that many did then hallow that day. Some, indeed, have claimed that these words were spoken concerning Sunday. They would have it that he contrasts the observance of the first day with that of the seventh. But the contrast is not between the different methods of keeping two days, but between two methods of observing one day. The Jews in Origen's time spent the day mainly in mere abstinence from labor, and often added sensuality to idleness. But the Christians were to observe it in divine worship, as well as sacred rest. What day he intends cannot be doubtful. It is *DIES SABBATI*, a term which can signify only the seventh day. Here is



the first instance of the term Christian Sabbath, *Sabbati Christiani*, and it is expressly applied to the seventh day observed by Christians.

J. N. A.

(Concluded next week.)

### THEORETICAL, PRACTICAL, EXPERIMENTAL.

BY ELD. R. P. COTTELL.

WHEN the beautiful and harmonious theory of present prophetic truth is presented to the people, they are disposed to object practice to theory, and think we would do better to attend to the practical part of religion, and let the prophecies alone. They do not seem to see that the fulfillment of the prophecies and the present signs of the times have any bearing upon our duty. If we are only living right, say they, we are prepared for death, the advent of Christ, or any event whatever.

But when we advance a little further, and show that the light of prophecy exposes the apostasies and corruptions of the professed church, and their departure from the commandments of God and the faith of Jesus, and that a real reform in these things is demanded, they can but see that our preaching is practical in the highest degree, and now they ardently desire good, experimental preaching, such as their souls can feast upon. The urging upon them of duties they are unwilling to perform, is dry and irksome. They long for experimental preaching—they are hungry, and want food.

But if perchance theoretical preaching produces faith, a faith so strong that the practical is received by willing obedience, there is no longer a drought of the experimental, but, on the contrary, a rejoicing with joy unspeakable and full of glory. To such the truth is glorious, the obedience delightful, and the joy inexpressible.

The preaching of the first apostles is a model for all others. If we carefully inquire after their manner, we shall find that they presented the great facts of the gospel—the then present truth, that God had fulfilled his promise in sending the Messiah, that he died for our sins, was buried, rose again and ascended to Heaven, and that there he is a merciful High Priest before the throne of God, to make reconciliation for those that come to God by him. They sustained these facts by proofs and arguments from the Scriptures; and when the truth was received by faith, obedience followed, and there is no doubt that experimental religion was the result. We hear them speak of this to the brethren; but they do not tell unbelievers how happy their religion makes them feel; nor how happy their hearers will be if they receive it; neither do they ask them, when they come forward to obey the gospel and unite with the church, whether they have experienced religion. The best test of true religion is such faith in the truth as leads to willing and hearty obedience. Consequently the apostles asked no one to relate his experience, when he presented himself for baptism and church membership.

In stating this fact, I do not disparage experimental religion. The experience of the love of God shed abroad in the heart by his Spirit which is given us, must be had if we would enter Heaven. "If any man have not the Spirit of Christ he is none of his." And if we have the Spirit, the fruit of the Spirit will be enjoyed and manifested. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:22-24. If we lack these fruits, and are not crucified to the world and the world to us, we need not hope that we are approved of God, or shall finally be saved.

But the reason, doubtless, why the apostles preached facts instead of feelings to the unconverted, was that other religionists, whether Jewish or Pagan, could oppose feeling to feeling as an offset against the truth. It is not to be supposed that those who sacrificed their children and even themselves to the gods of the heathens, did so without feeling, and that of the most intense kind too, though it differed widely from the enlightened and serene joy of the Christian. The heathen could claim to have experienced religion; hence they needed first to be enlightened with the truth, and this, rather than the experimental, would show them that their religion was not of the right kind.

Even at the present time, truth and duty are opposed by what claims to be experimental religion. They tell us that God blesses them and they feel his approv-

ing smiles, and reason hence that they are right and safe, though evidently disregarding the claims of the letter of the word of God. There is no abuse greater than this, and no deception is sweeping greater numbers of professed Christians down to the gates of death. The idea of being led by the Spirit contrary to the word is a delusion so self-evident that it ought not to have the least credence. And the fact of so many discordant and conflicting sects all claiming to be led by the Spirit of God, has made many infidels in regard to the operations of the Spirit of God. The Spirit of God does not lead in different and opposing ways.

The lesson then which I wish to inculcate is this: First learn the truth, next heartily obey it, and then reap a harvest of joy and peace. True religion is theoretical, practical and experimental. A religion that claims God's Spirit and tramples on his truth is spurious.

### SECOND COMING—WITHOUT SIN.

BY ELD. I. D. VAN HORN.

"So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28.

THE most common interpretation of this passage is, that Christ will come the second time without sin, i. e., without a "sin-offering," unto salvation. This amounts to saying that Christ will not be offered the second time for sin. While it is true that Christ will not be a sin-offering a second time at his coming, yet the force of this text is destroyed by giving it that interpretation.

The text really means what it says: He shall "appear the second time without sin." We may ask, Without whose sin? Not his own sin, certainly; for he never had any, never having sinned. The true, and only answer is, Without the sins of his people. Does Christ have anything to do with the sins of his people? Most assuredly he does in his work as High Priest in the heavenly Sanctuary.

In his first advent he bore the sins of the whole world on the cross. He was the spotless victim typified by all the beasts slain as sin-offerings in the former part of the world's history. In this sense, he is the "Lamb slain from the foundation of the world,"—"The Lamb of God that taketh away the sins of the world." Because of this act of the Son of God, all will be released from the penalty of Adam's sin, for all will be raised from the dead, "the just and the unjust."

But in another sense, the Son of God has to do with the sins of his people. The Lord, by the apostle in the book of Hebrews, chapters 7, 8, and 9, has given an extended argument on the priesthood of Aaron as compared with the priesthood of Melchisedec, and the earthly sanctuary as compared with the heavenly.

The yearly round of service in the earthly sanctuary by the Aaronic priesthood, was a type, or figure of the work of our High Priest in the heavenly Sanctuary. One part of the work of the high priest in the earthly, was to make an atonement,—that is, "to cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16. This was done by the priest removing the sins from the sanctuary to the head of the scape-goat, and sending him away into an uninhabited wilderness.

This purifying of the earthly temple, done by the blood of beasts, "was a figure for the time then present," and is proof that the heavenly Sanctuary is to be purified. "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. 8:14.

This long prophetic period began at the going forth of the commandment to restore and build Jerusalem, B. C. 457 (Dan. 9:25; Ezra 7:11), and ended in the fall of A. D. 1844. This marks the time when Christ, our great High Priest, entered the Most Holy place of the heavenly Sanctuary, to cleanse it and hallow it from all the sins of his people, from righteous Abel to the end of the world.

When this work is completed, he will come out of the sanctuary, bearing the sins of his people to the door, and there he will lay them upon the anti-typical scape-goat—Satan. The people of God will then be free from sin, and they will be remembered against them no more forever. Christ will put them off from himself on the head of Satan, the great originator of sin. At this point Christ comes to earth the second

time. He comes without sin unto salvation. O mighty salvation! O grand, glorious day that frees God's people forever from their sins, and gives them an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

### THE GRACE OF FORGETFULNESS.

A SOURCE of mental weakness in the young which the most patient drill often fails to overcome; an infirmity in the aged that indicates coming decrepitude; an occasion of self-distrust to one's self and an annoyance to his friends; a fatal defect in an editor or an orator; a disabling disadvantage to a business man, a clerk, or a servant,—forgetfulness is justly dreaded by the wisest, as a type and threat of imbecility.

Notwithstanding the truth of all this, God has chosen this thing, so weak as to border on foolishness, dignified it as a Christian virtue, and elected it as a means of grace! From an involuntary and hazardous trip of the intellect, forgetfulness may be disfigured into a voluntary and to-be-coveted excellence of the heart. It may be so employed as to purify personal character, and therefore put one in a position to be of greater benefit to the world. The motto chosen from Philippians 3:13, is the divine warrant for such a use,—

"Forgetting the things that are behind."

Paul's determination was wise. To renounce error or evil is not enough. To "leave all" that once attracted and engrossed us in order to follow Christ, as did Levi, is not the highest attainment. Some old practices, habits once regarded, it may be, as innocent need not only to be abandoned and counted as things never more to be done, but they are to be erased, sponged out of the soul itself, if it would rise unweighted and unstained to its privileges in Christ.

It is dangerous for a Christian to cherish the memory of an injury which he has forgiven—to dwell upon an act of injustice toward himself unconfessed and unrepented of. The presence and the necessary growth of such recollections unconsciously affect the disposition, and in many cases set the man upon some verbal defense or justification of his feelings. By this process the evil grows in influence, the heart is crowded and trammelled by it, and one finds himself as much a slave to an old grudge as another is to the tobacco or liquor habit.

By the interposing grace of the Holy Spirit every moral faculty may be trained and every wrong disposition corrected. Forgetfulness is as possible as forgiveness to one who has a "Get-thee-behind-me-Satan" for evil suggestions, and so complete an abhorrence for his unsanctified nature as Paul expresses. In this sense the very weaknesses of our minds that sometimes humiliate us, our losses and lapses of memory, may become sources of moral strength. Put away the miserable and corrupt things of the past, brother, upon that forgotten shelf of the memory, where they may wisely replace some precious things you need to take down for daily use.—*Advance.*

### DIVINE GUIDANCE.

S. J. F. Rev. 84

How mysterious, at times, appear to us the leadings of God's spirit! How strange the overrulings of Providence! Naturally so anxious to unravel the mysteries of life, and know all the whys and wherefores of God's dealings with us, how hard to learn the lesson of entire submission. But such a position is indeed encouraging and restful; encouraging, for having passively yielded ourselves to the guidance of God's Spirit, and learned to constantly eye his glory, we shall never go astray, restful, since in casting all our care on him we have only to rest on his promises, and our peace is like a river.

This frame of mind affords a sweet and abiding satisfaction unknown to the worldling. One herein enjoys a divine content independent of exterior events and surroundings, and is better satisfied in a state of humiliation by the order of Providence, than on a throne of one's own choice. Having learned to recognize the Guiding Hand in each event of life, prosperity and adversity, joy and sorrow, are alike welcomed as from the hand of God to bring us into entire resignation to his will, and to promote the work of self-purification.

However dark, for the time being, may seem the dispensation of Providence, a firm reliance on the everlasting arms forbids an anxious thought. Trial and temptations await us, storms arise, afflictions are presented,—all, all seems dark; "too dark for one to see." But the submissive child has learned to say from the heart, "though he slay me, yet will I trust in him."



The surface of life's ocean may be rough and boisterous; but beneath, all is calm and peaceful. Blissful state, indeed! Such self-abandonment promotes growth in grace, and the feeble instrument eventually becomes a veteran in God's army. Under the precious teachings of our great School-master, the child in experience, having learned the rudiments of religious education, advances to the Christian of mature growth, preferring a life subject to divine guidance to a wandering existence in obedience to one's own will. Then, since God in mercy veils the future from our view, may we lay *all* on the altar, and however impenetrable may be the darkness surrounding us, let us calmly advance toward the prize, resting assured that "light for one step more" will be ours. Then can we appreciate and adopt as our own, the following beautiful sentiment of the poet:—

What though before me it is dark,  
Too dark for one 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.'

Judging from letters received from the readers of the *SIGNS*, writings of the tone of the above, might be read with profit; and although written more than five years ago for the *Review*, the sentiment is still true, and, if possible, more fully appreciated than when we first saw the poet's tracings. May some heart be cheered and encouraged to trust more implicitly in the God of Heaven.

MRS. H. T. H. SANBORN.

North Scituate, R. I.

#### THE "TERRIBLE FACT."

REV. DR. CUYLER of Brooklyn writes to the Boston *Congregationalist* that it is useless to deny or attempt longer to conceal "the terrible fact that while the population of our beloved land is rapidly increasing, there is a lamentable falling off in attendance upon the worship of Jehovah \* \* \* It requires but half an eye to discover the alarming fact that this attendance is steadily falling off, both in the cities and in the country, both at the East and in the West." In New York City, he says, not more than one-half as many attend now as attended forty years ago, in proportion to the population. Fifteen of the most popular churches in that city on a recent bright Sunday morning averaged about one-half the sittings empty. "Philadelphia pastors complain to me of the same sad falling off. The disease is not confined to the cities. Like a malaria it is spreading throughout the rural districts." Among the causes of this lamentable defection Dr. Cuyler mentions "the secularization of the popular heart" and "the growing miasma of skepticism." Among the results he mentions that "thoughtful young men are becoming disheartened about entering the ministry," and that many ministers, in order to retain their congregation, "entertain" them with the popular topics of the day and indulge in "rank sensationalism."

### The Missionary.

#### SOWING TIME.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here  
From the seeds of truth I sow;  
I willingly wait to bind the sheaves  
In the world to which we go.

Too busy am I in the field  
To track them as they fly;  
But I know there's a germ of life in each,  
And they cannot, cannot die.

The breath of the Lord will waft  
Each one wherever he will;  
And there it shall spring, and bear its fruit,  
His purpose to fulfill.

I know not which shall thrive.  
But the promise of God I take;  
His eye will follow the smallest grain  
I sow for His dear sake.

"Blessed are ye that sow!"  
Yes, Lord; the work is sweet;  
The hardest toil is the dearest joy,  
The soul's most dainty meat.

Thank God for the sowing time!  
But who can the bliss foresee,  
When the work is done, and the workers throng  
To the harvest jubilee!

—Helen E. Brown, in *London Christian*.

#### MRS. WESLEY AND HER HOUSEHOLD.

BY ELD. S. N. HASKELL.

"THE mother of the Wesleys was the mother of Methodism," says a writer who has given us the philosophy of its history. She was the wife of Samuel Wesley, and mother of Charles and John Wesley. The success and usefulness of both husband and sons may, in a large measure, be attributed to her efforts and influence; and the testimony borne to her memory by each of them, shows that they recognized and appreciated this fact. Says her husband, in writing to the archbishop, during his imprisonment, which left his numerous family without the means of support: "Tis not every one who could bear these things; but I bless God, my wife is less concerned with suffering them than I am in the writing, or I believe your grace will be in the reading of them."

Mrs. Wesley's father, Dr. Samuel Annesley, was a leading non-conformist divine, who endured a series of severe persecutions for his faith. While preparing a warrant for his apprehension, one of his persecutors fell dead; and in many other similar instances he was preserved by an interposition of Providence. During the troubles of those times he became a leader of the Puritans, preaching almost daily, providing pastors for destitute churches, and relief for his ejected and impoverished brethren. "Oh, how many places," exclaimed one of his cotemporaries, "had sat in darkness; how many ministers had been starved, if Dr. Annesley had died thirty years since." After a ministry of more than half a century, and of sore trials, under which he never once faltered, he died exclaiming, "I shall be satisfied with thy likeness; satisfied, satisfied."

The non-conformists considered him a second St. Paul. Richard Baxter pronounced him totally devoted to God. He had a rich estate which he devoted to charity. A large soul, says Clarke, "flaming with zeal." From him Mrs. Wesley inherited those energetic traits of character, which she transmitted to her son John. She was the mother of nineteen children, thirteen of whom were living at one time, and ten reached adult age. The management of domestic matters, the education and training of the children, devolved upon her. Possessing a mind well disciplined and stored with knowledge, having received a thorough education, she connected the labors of a school with her other, and numerous household duties, and instructed her own children. Her home presents the picture of a domestic church, a family school, and a genuine old English household. For more than forty years it continued a sanctuary of domestic and Christian virtues. The mother was its priestess, and more than the rector himself, ministered to the spiritual necessities of its inmates. The power of a thoroughly religious education, combined with a regular course of mental training, was manifested in the future lives of the children. All ten became devoted Christians, and died in hope. So fully did Mrs. Wesley comply with the words of inspiration, "Train up a child in the way he should go, and when he is old he will not depart

from it," that she saw them fulfilled in her own family.

To subdue the will of the child was one of Mrs. Wesley's first tasks; "because," she says, "this is the only strong and rational foundation of a religious education, without which, both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind."

The family usually lived in as much quiet as if there had been no child among them; and that most odious noise of the crying of children was seldom heard in the house. No child was ever punished for a fault which he ingenuously confessed and promised to correct; and if he reformed, the offense was never afterward upbraided. Promises were strictly observed. Drinking and eating between meals was never allowed, unless in the case of sickness, which seldom occurred. The children were taught to be quiet during family devotions, and even to engage in them before they could speak plainly. Each evening, Mrs. Wesley devoted time to conversing with her children on religious subjects, and also in meditation and prayer. Although perfect order reigned in the household, it was not made an austere and desolate home to the children. At suitable intervals the nursery, with its large juvenile community, became an arena of hilarious recreation, of high glee and frolic. The mother was the center of household attraction, and the family had the common fame of being the most loving one in the county of Lincoln. Yet, in this happy Christian family, there were shadows which mingled with its tranquil lights.

Samuel Wesley lived in continual conflict with poverty. His limited salary, together with the earnings of his pen, was insufficient to support so large a family; and the economy exercised by Mrs. Wesley, in so well sustaining it, and educating their children, "is," says one writer, "one of the most remarkable facts in history. Pressed on every side by want, and even suffering at times from severe destitution, she says, at the age of fifty, that from the best observations she has been able to make, it is much easier to be contented without riches, than with them. Nine children were removed from the family circle by death, and the marriage of some of the daughters was unfortunate, causing the noble mother much anguish. In writing to her brother, she says: "Believe me, it is better to mourn ten children dead, than one living, and I have buried many."

The truth of the oft-repeated saying, "The hand which rocks the cradle moves the world," is demonstrated in a most striking manner in Mrs. Wesley's experience. While performing the common, homely, laborious duties of life, she placed her hand upon a mighty lever in the cause of God and true reform. All that her sons accomplished for the salvation of mankind, reflects back upon her memory with untold luster.

To those who may read these lines, we recommend the adoption of the principles underlying her course. Well would it be for the church of God, if Christian mothers, from her day to this, had followed her example.

#### THE CAUSE IN ENGLAND.

SINCE my last report, we have held two meetings every Sunday at Romsey, and with the help of Bro. Andrews we have kept up our Sabbath and Wednesday evening services at Ravenswood; Bro. Andrews speaking every Sunday at the latter place.

Another one has been baptized, making twenty-five already immersed in our baptismal font. Several at Romsey are convinced of the truth, and their duty; as yet, only a few have had courage to obey. Our prayer is that others may have strength to lift the cross.

During the last week, we have heard from two more in different places here, who have decided to walk in the way of truth and obedience by keeping all the commandments of God, as the result of reading the *SIGNS OF THE TIMES* posted to them from our Southampton depository. To-day, we have heard of two families some twelve miles distant, who are about to take their stand as the result of missionary work by two of our lonely sisters who have been loaning their books and papers.

It has been our privilege for the last four months to have the society of Bro. Andrews,



but we have been sad to see him so feeble. It has been a pleasure to do all in our power to administer to his comfort, and glad would we have been could he remained longer; but the best physicians said he must get away from the fogs of England. He had a second spell of bleeding from his lungs last week, but was so far strengthened as to start for Bale last night, accompanied by his son Charles, who came over for that purpose.

Bro. Andrews sees so much to be done, and such increasing interest in the work in Switzerland, that he desires to live that he may labor in the work. The Lord has power to raise him up, if it be his will, otherwise, he is willing to die.

We have just held our quarterly T. and M. meeting. A report of the work done accompanies this.

J. N. LOUGHBOROUGH.

#### REPORT OF THE NATIONAL T. AND M. SOCIETY OF GREAT BRITAIN.

FOR THE QUARTER ENDING, OCT. 1, 1880.

No. of members.....	30
" that reported.....	14
" of letters written.....	361
" " received.....	79
" " families visited.....	1,997
" " subscribers obtained for periodicals.....	16
" " pp. of tracts and pamphlets loaned.....	48,390
" " " given away.....	5,843
" " periodicals distributed.....	2,240
" " sent by post.....	2,066
Cash received from sales.....	\$55.12
" " by donations.....	4.47

This report is smaller than it should be, as we have not been able to get a report, as yet, from Dist. No. 2.

J. N. LOUGHBOROUGH, Pres.

A. M. LOUGHBOROUGH, Sec.

#### INTERESTING TO V. M. SOCIETIES.

An earnest missionary worker, who is a member of the St. Helena V. M. Society, sends us a few extracts from letters received from persons in foreign countries to whom our publications have been sent. In an accompanying note he states that with the kind help of others, he has sent away six thousand five hundred "copies of publications, in English, French, German, Swedish, and Danish." He further states that in addition to the one hundred copies of the SIGNS received weekly, he expects soon to have one hundred and twenty-five *Stimme der Wahrheit* (German) to distribute monthly. May the Lord bless his labors to the bringing of many souls to Jesus Christ. Here are the extracts:—

A person writes from Adelaide, "I am very thankful for your paper, and hope it will not be the last you will send." A sailor from Antwerp says: "Your two papers, called the SIGNS OF THE TIMES, were sent to me from Liverpool. I was very glad to get them, and hope you will write to me at Shanghai." A captain writes from Melbourne, saying, "By the last two mails I have received two bundles of the SIGNS OF THE TIMES. I think it an excellent paper, and very interesting."

A friend from Manchester, England, says: "I cannot tell you how much I think of your kindness, or how much I value your papers." A person from Ireland says: "Your good papers, the SIGNS and *Good Health*, are at hand. The members of our Lodge have read them, and want more." A letter from China says: "Your excellent papers have come to hand, and have been read with much interest by myself and friends." From the Cape of Good Hope a letter came, saying: "Your valuable papers have reached me in safety, and I thank you very much; but my eyesight being so bad, I cannot assist you in getting subscribers for so valuable a paper." A letter from North Carolina says: "I have received a few copies of the SIGNS OF THE TIMES. I have read them, and am much pleased with the rich truths they contain. Should be glad to receive more. Persons having seen my address on papers in Australia, have sent for some."

These are only a sample of the letters being received by Vigilant Missionary workers all over the country. Let the good work go on till the Master comes to gather his people.

#### SALEM, HENRY CO., IOWA.

We closed our tent-meetings here Oct. 3. Six signed the covenant, and one or two others are keeping the Sabbath. Many are investigating, a few of whom, we have good reasons to believe, will embrace the truth. We gave fifty-two discourses, sold books to the amount of about \$20.00, and obtained four subscribers for the SIGNS. The people treated us with marked kindness, and gave good attention to the word spoken. The congregationalists have granted us the use of their house of worship, so we expect to return and follow up the interest, hoping ere long to establish a church.

C. A. WASHBURN.

IRA J. HANKINS.

#### ST. LOUIS, MICHIGAN.

We closed our meetings here Oct. 5, after remaining nine weeks. Twenty-five have commenced to observe the Sabbath, a class has been formed, and a Sabbath-school and T. and M. society organized. The friends here feel that they must impart to others the blessed truth which they have received.

A. O. BURRILL.

#### NEBRASKA CONFERENCE.

The third annual session of the Nebraska Conference of Seventh-day Adventists, was held at Central City, in connection with the camp-meeting, Sept. 23-28. Twenty delegates were present, and the church at Blair was received into the Conference. The following named persons were elected officers of the Conference for the ensuing year: President, Eld. C. H. Boyd; Secretary, Chas. P. Haskell, Beaver City, Furnas Co.; Treasurer, J. G. Middaugh, Fremont, Dodge Co.; Executive Committee, C. H. Boyd, G. B. Starr, and H. Schultz.

#### Temperance.

##### EXPERIENCE OF A MINISTER.

I HAVE used tobacco in the three forms of chewing, snuffing, and smoking. For nearly twenty years of my life I was a "chewer." When I began I was at an academy, preparing for the ministry. I chewed from early in the morning until late at night. Upon entering college at Amherst, I joined the "Anto-Venenean Society," and thus became pledged to eschew tobacco while a member of college. But on the day I graduated, I smoked several times, and then returned speedily to "fine-cut" and "plug." Both at Andover and New Haven Seminaries I was a slave, not, however, without remonstrances of conscience. I would determine to be free—would keep my promise for a while, but soon relapse again. In due process of time I entered the ministry, and carried my habit with me. But I studied concealment. I suffered no one of my people even to suspect me. Sometimes my conscience upbraided me so severely that I protested I would reform; and, that I might not indulge, I put the thing away. But my old tormentor would furiously clamor for indulgence. Resistance was vain. In my pangs, I would diligently hunt every pocket where I had carried tobacco, and, scraping up lint and dust, would put the whole delicate morsel into my mouth, and happy was I if a particle of the precious weed touched my tongue! This would be enough, and soon I would be back again. Thus I went on, sinning and repenting,—sometimes enduring great anguish on account of my miserable weakness,—until about four years since, the crisis came.

One day, happening to be with a neighbor—an old chewer—I asked him for a "quid." He gave me more than I asked for. I put a piece into my mouth, the rest into my pocket, and, going into my study, threw myself into my chair, and began to reason with myself, "Shall I keep on, or shall I stop?" I ran over my history. I thought seriously of the past, and, feeling that it would never do to live so, I resolved at last to throw away what I had. I went then to an open window, and threw out my wealth of weed, with all my might, and, for aught I know, it is still upon its travels. At all events, from that day to this I have not defiled my lips.

From my experience, I am prepared to say that the ill effects of tobacco chewing, physically, are by no means the worst. These, to be sure, are disagreeable enough. I suffered frequently from indigestion, loss of appetite, lowness of spirits, and my hands trembled like those of a sot.

But the mischief, spiritually, was far greater. The consciousness of indulging an appetite that warred against my soul, kept me from being whole-hearted in my testimony against similar indulgencies in others. How could I preach up self-denial heartily, when I could not thoroughly practice it myself? Then, how many opportunities for doing good have I suffered to pass unimproved, when, going by the doors of my parishioners, I should have called, but for the fear that my polluted breath would betray me! How many opportunities of private prayer have I lost, because of my resolution to pray when my mouth was clear!

I am convinced that no Christian can conscientiously use tobacco in any of its forms; least of all can any Christian minister so use it. May God speed the day when this vile abomination shall cease.

#### JUVENILE SMOKERS.

A BRITISH physician, observing the large number of boys under fifteen years of age on the streets with cigars and pipes in their mouths, was prompted to examine the health of this class of smokers, and for that purpose selected thirty-eight boys between the ages of nine and fifteen. In twenty-two of these cases he found various disorders of the circulation and digestion; palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, and twelve had slight ulceration of the mouth caused by tobacco. The doctor treated them for the ailments, but with little effect; the habit of smoking was discontinued, when health and strength were soon restored. The effect of tobacco in creating a taste for strong drink is unquestionably very great. If the testimony of some tobacco-users and medical men is of any weight, one of the most radical methods of keeping the young from being led to intemperate drinking is to deny them tobacco.

#### "WHERE AM I GOING?"

ONE summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross roads that led to his village home. His unsteady, swaggering way of walking showed that he had been drinking; and though he had lived in that village more than thirty years, he was now so drunk that it was impossible for him to find his way home.

Quite unable to tell where he was, at last he uttered a dreadful oath, and said to a person going by, "I've lost my way. Where am I going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well and pitied him greatly. When he heard the inquiry, "Where am I going?" in a quiet, sad, solemn way he answered: "To ruin."

The poor staggering man stared at him wildly for a moment, and then murmured with a groan, "That's so."

"Come with me," said the other kindly, "and I'll take you home."

The next day came. The effect of the drink had passed away, but those two little words, tenderly and lovingly spoken to him, did not pass away. "To ruin! to ruin! O God, help me, save me."

Thus he was stopped on his way to ruin. By earnest prayer to God he sought the grace which made him a true Christian. His feet were established on the rock. It was a rock broad enough to reach that poor, miserable drunkard, and it lifted him up from his wretchedness, and made a useful, happy man of him.—*Children's Paper*.

RUINED BY HIS FATHER.—William E. Dodge, the New York merchant and philanthropist, not long ago related the following:—

A prominent New York merchant, originally an Englishman, never sat down to table without his wine and brandy, and his three sons, in consequence, all grew up drunkards. One became so abandoned that his father cast him out of the house. At last some temperance people brought about his reformation, and he went to see his father on New Year's day. The old gentleman said:—

"My son, I'm delighted to see you again. I'm glad you've reformed."

Thoughtlessly he said, "Let's drink to your better life one glass of sherry."

The young man hesitated a moment, and then thought he would just drink one glass. The old appetite revived, and that night his father found him dead drunk in his stable.

A CORRESPONDENT of one of our prominent journals, writing from England, says:—

"I saw recently twenty women standing at a bar, all drinking; I have seen drunken women clinging to lamp-posts, and one lying drunk at full length in Hyde Park. The half-holiday system which prevails quite generally is proving a curse. To obtain Saturday afternoon for recreation, the working people begin labor at six o'clock, an hour earlier than Americans. So great is the debauch of Saturday and Sunday that few works are started in full till Tuesday morning."



## The Home Circle.

## AID YOURSELF.

"Aid yourself and God will aid you,"  
Is a saying that I hold  
Should be written not in letters  
Wrought of silver or of gold,  
But upon our hearts be graven,  
A command from God in heaven,  
'Tis the law of Him who made you—  
Aid yourself, and God will aid you.

Aid yourself—who will not labor  
All his wants of life to gain,  
But relies upon his neighbor,  
Finds that he relies in vain;  
Till you've done your utmost, never  
Ask a helping hand, nor ever  
Let the toiling man upbraid you—  
Aid yourself, and God will aid you.

Aid yourself—you know the fable  
Of the wheel sunk in the ground;  
How the carter was not able  
By his prayers to move the load  
Till urged by some wise beholder,  
He moved the wheel with lusty shoulder.  
Do your own work—your Maker made you—  
Aid yourself, and God will aid you.

It is well to help a brother  
Or a sister when in need,  
But believe me, there's another  
Not-to-be-forgotten creed,  
Better lore did never science  
Teach to man than self-reliance,  
'Tis the law of him who made you—  
Aid yourself, and God will aid you.

Aid yourself—be not like ivy  
Clinging still to wall or tree,  
That can only rise by striving  
For support unceasingly;  
Rather be the oak, maintaining  
Heart and branches self-sustaining;  
For this "the great Master" made you—  
Aid yourself, and God will aid you.

—Evangelist.

## MRS. HART'S IDOL.

"Won't you come and drive this lovely afternoon, Annie?" said Mr. Hart to his wife as he was rising from the dinner-table.

"Oh, I can't," said Mrs. Hart, in a tone between the positive and the complaining. "I must wash the dishes, and I've got to bake, and I've some sewing I have planned to finish this week, and it's impossible."

"Oh, let the work go, Annie," said Mr. Hart good-naturedly. "We can buy bread for once, and the sewing can wait, can't it?"

"No, I have planned to have it done this week, and I can't possibly have it round afterwards."

"I wish you would go, really, my dear," persisted Mr. Hart. "I have to go out to the Red Mills, and we could call on Mrs. Barry and see how the old lady is. She thought so much of your mother, Annie, and has wanted to see you so long. It seems unkind not to go. She won't always be there, you know."

"I wish you would not tease me, John," replied his wife with a shade of irritation. "I have my work to do, and must do it. I can't help it if my duties keep me at home."

"Then I must go back to the old subject," said Mr. Hart, smiling and keeping his temper in a very wonderful manner, considering that he was a man arguing with his wife, "and say that I wish you would keep a girl. You know that I can afford it quite well, and I would so much rather not have your time taken up in washing dishes. Come, Annie, say that you will begin to look out for a girl to do the work, so that I can have my wife's society now and then."

"Now, John, I thought we had settled that question," replied Mrs. Hart, the more positively that some inward feeling which she was resolved not to recognize as conscience was worrying her with certain half-heard whispers. "I hate having a girl. You know how particular I am, and there never was a girl yet that could understand my ways and do my work as I want it done. I should be miserable to have my pantry get into the state a girl would have it in a week. As long as I can do my own work I can have my house respectable, and when I can't it will be time enough to talk to me about having help."

While the discussion had been going on Mrs. Hart had been gathering her dishes together on the waiter, and she now carried them out into her spotless kitchen and began to wash them with a certain air which, perhaps, it would be harsh to call one of self-conscious virtue, but which it is not easy to describe by any other term.

"Anne will work so hard," Mr. Hart said, with

a little sigh, to Aunt Susan Willis, who had been a silent listener to this little discussion. "I wish she wouldn't. It isn't as if there was any need of it."

"Anne is very neat and particular, thee knows, John," said Aunt Susan, in a tone so carefully regulated as to suggest the idea that the speaker was trying to keep some inward feeling from outward manifestation.

"Yes, I know; but, Aunt Susan, it does seem to me as if I would compound for a cup out of place on the pantry shelf or even a little dust now and then, if Anne would but give me a little more of her society, or would go out a little more to cheer and encourage others. She does not return any calls, she can't find time to go anywhere with me, not even to see her dear mother's dear old friend. But there," said Mr. Hart, catching himself up with a sort of shock as he realized that he was almost complaining of his wife to a third person, "I don't mean to find fault. Anne is a good wife and a good Christian. I only wish she'd spare herself a little more;" and with that Mr. Hart went away.

Presently Mrs. Hart came in and sat down to her sewing—an elaborate pair of pillow shams, ruffled, tucked, embroidered. If there be other decorative verbs applicable to pillow shams they were applicable to Mrs. Hart's.

By-and-by there went past the window a low basket carriage in which was a lady and as many children as could be packed into the little vehicle.

The lady, who was prettily dressed, nodded, smiled, and waved her hand as she went by.

"I see," said Aunt Susan, looking out, "Cousin Alice has taken those two little Elberts that have been sick out for a drive with her boy and girl. It will be a treat for them."

Something in Aunt Susan's remark some way seemed to annoy Mrs. Hart. Her needle flew faster.

"Alice can find time for such things," she said quickly.

"She's looking better since she came home from New York," continued Aunt Susan.

"Such a quantity of finery as she brought home," remarked Mrs. Hart. "Really, I do think Alice is not consistent. She's too much taken up with dress and society, more than I could see would be right for me to conform to the world."

"What does thee mean by the world, Anne?" asked Aunt Susan, who had been brought up among "friends" and often used their fashion of speech.

"Why, what does any one mean, aunt? I mean gayety and trifling and dress and amusement, things, I am thankful to say, I never had any taste for."

Aunt Susan smiled over her knitting.

"And does thee think a Christian ought to give up all these for Christ?"

"Certainly, aunt; don't you?"

Aunt Susan was silent, and took up a dropped stitch.

Mrs. Hart looked up a moment.

"Now, aunt, I know you think I am to blame some way," she said, a little inclined to be injured. "You may as well say what you have on your mind."

"I only want to ask thee a question or two, Anne. When a person gives himself to Christ ought it to be wholly or in part only?"

"Why, Aunt Susan, what a question. We ought to consecrate ourselves wholly to Him, of course."

"And thee thinks it is a sin to spend too much on ourselves and make idols of our own pleasures and pursuits?"

"Certainly I do," said Mrs. Hart, "and really it has troubled me to see how much Alice dresses lately and how much she goes about. She and Charley are driving round with the children half the time, and her dresses—really I do think it's sinful extravagance. It really has troubled me to see how close Alice and Charley are getting to the world."

"Thee thinks then," said Aunt Susan, laying her finger lightly on the pillow sham nearest to her, "that silk ruffles are worldly but cambric ruffles are pious?"

The color rushed over Mrs. Hart's face.

"This isn't for myself," she said stiffly; "it's for the house."

"To spend one's time, then, in decorating one's body is sinful, but in decorating one's house is righteous?" continued Aunt Susan placidly.

"Well, Aunt Susan, I can't bear that every-

thing about my house should not be as nice as other people's."

"That's why thee will do all thy own work, I suppose."

"Yes, John worries about it. And he wants me to have a girl, and to go out more and return calls. But I can't. It would just make me miserable to have my kitchen not just exactly so and things as girls will have them. I dare say I do think too much of it, and am too particular," continued Mrs. Hart, in that tone of complacency with which people sometimes confess their pet sins; "but when I have planned to do certain things I must do them. I know it annoys John sometimes, but it's my way and I can't help it."

"That is to say, child, to put it in plain words, thee must please thyself, no matter who suffers, and thee says that thee can't help it. Anne, did thee ever try to help it—once in all thy life?"

Mrs. Hart put down her work. She had a great mind to be very angry, but she could not. A light seemed suddenly to shine into her soul and to show her that something she had hitherto cherished as an adornment and a glory was in fact something too closely resembling that ugly little idol selfishness.

"I think you are rather hard on my weakness, Aunt Susan," she said with a trembling voice, "if it is a weakness."

"Anne, is thee really calling this thing by a right name?" said Aunt Susan gently.

"We all have our ways, I suppose," returned Mrs. Hart.

"And when thee gave thyself to Christ, Anne, did thee arrange with thy blessed Lord that thy 'ways' and thy 'weaknesses' were to be left to thyself and were not to be transformed by his Spirit where they were not conformable to him and his example?"

Mrs. Hart said nothing in reply and Aunt Susan went on quietly with her book and her knitting.

Presently, Mrs. Hart, saying something about a spool of thread, rose and went out of the room. She did not go for the thread, however. She went up to her own chamber and sat herself down and thought.

Was it possible that all her persistence in doing her own work, her scrubbings, her scourings, her window-washing, her arrangements of dishes and cups and platters, her beautiful hand-sewing, on which she had so prided herself, and on which she had built up such a sense of her own superiority, were after all but sacrifices to the idol of self, instead of righteous self-sacrifice? She had saved for her husband the cost of a servant when he had wished to keep one; she had made his shirts when he would have preferred to buy them; she had spent hours in cleaning, and scouring, and sweeping, and baking for him, when he would have preferred to have her drive with him or read with him, or receive or visit his friends; but had she ever really cheerfully given up her own way?

She thought of old Mrs. Barry now with an actual pang. Had she only been willing to give up for a little time some of her "plans," some of her cherished "ways," she might long ago have cheered and comforted an aged sister in Christ, her own dead mother's dearest friend, whom she had put aside that very afternoon for the sake of the pillow shams, which, having resolved to finish, she could not put aside.

Mrs. Hart was a proud woman, and she had built up unawares a wall of self-righteousness against which she had leaned for support, and in her self-satisfaction she had forgotten to depend on the Rock that was higher than herself.

It was hard for her to confess to herself that she had been selfish, pharisaical, unkind; but she was a truthful woman, and was really desirous to follow her Saviour.

The struggle was a hard one, but she sought for help and conquered. In the course of an hour she came down again, the traces of tears on her face, but with them a certain softened, transformed expression that made her seem ten years younger. Just then Mr. Hart drove up to the door, having come back to the house for his gloves.

"Can you wait till I get my things on, John, dear?" said Mrs. Hart in a low voice. "I have been thinking it over—and I should like to go with you—I ought to have gone to see Mrs. Barry before."

"Of course I can," said Mr. Hart, who was one of the best tempered men in the world. "Besides, it doesn't take you an hour to put on your bonnet."



Aunt Susan watched them drive away with a smile.

"John," said Mrs. Hart, after they had gone about a mile, "I have been thinking about what you said—and—and I think I will look out for a girl."

Poor Mrs. Hart! No one but herself knew what it cost her, that resolve to introduce into the temple where she worshiped the goddess of order with solemn rite and sacrifice that outer barbarian, the average "girl."

"Will you?" said Mr. Hart, surprised and delighted. "O Anne! You don't know how glad I am to hear it."

"I—I think I haven't been right, John," said Mrs. Hart, humbly enough. "I think I have been selfish and unkind—and you've been very patient with me. I'll try not to be so fussy if I can help it—any more."

And from that day to this Mrs. Hart has never, even to herself, pleaded "her way" as an excuse, and I am happy to say that she so far conquered her "weakness" as not to fret or to be absolutely miserable even though she never found a servant who would scrape out the corners of the kitchen floor with a hair-pin.

The man or woman who has learned to say of any unchristlike habit, "It is my besetting sin," instead of "It is my way," "my weakness," "my natural disposition," has made a great advance on the road to the heavenly kingdom, an advance which it is a priceless advantage to have gained, even though the path lay through the Valley of Humiliation.—*Christian Weekly.*

#### ITEMS OF NEWS.

—Twenty-six Socialists have sailed from Hamburg for New York.

—It is now intimated that General Grant will be made Secretary of State.

—Mexico has 665 miles of railroad built, and 1,094 miles under construction.

—Three thousand Jews have left Roumania for America by way of Bremen.

—The contract of building a new Insane Asylum at Stockton has been let for \$70,995.

—Thursday, November 25, is recommended by the President of the United States as a day of national thanksgiving.

—Last week Thursday, Libby Prison was sold at auction to James T. Quay for \$6,725. It is now a tobacco factory.

—The expelled French monks are receiving a cordial welcome in Spain, where all classes vie in tendering them hospitality.

—Another steamer, the *Meifoo*, of the China Merchant Steam Navigation Company is on the way from Shanghai, via Honolulu, for this port.

—The tables have turned, and now the Persians are plundering Kurdish villages. At Sonbolak the Kurdish loss was 100 killed, and 150 wounded.

—A dispatch from Hongkong states that the *Fletcher*, from Hongkong for San Francisco, has been totally wrecked at Pratas. The fate of those on board is not known.

—An earthquake shock was felt last Thursday throughout Southern Austria. Buildings were greatly damaged, and several persons were killed, and thirty injured.

—The total number of letters and parcels registered during the fiscal year ending June 30, was 6,996,513. The actual losses of registered matter was at the rate of one in about every 6,200.

—Electricity is now used to light the Mount Vesuvius railway, and some of the lamps are so arranged as to illuminate the sides and crater of the volcano. The effect is said to be magnificent.

—The managers of the Cunard steamship line have contracted for three new steamers, each of 7,000 tons burden and 8,000 horse-power. These monsters are intended to ply between New York and Liverpool.

—The Roman Catholic Archbishop of Cashel has written from Rome to the Lord Mayor of Dublin, stating that the Irish Bishops at Rome desire to subscribe to the fund for Parnell's defense.

—Redpath, the American journalist who made himself so conspicuous in connection with the Land League that he was indicted with Parnell and other leaders of the movement, has sailed for New York.

—The present season is an exceptional one for California, there having been scarce any rain for six months or more. The rainy season is constantly expected to begin, but at present there are no special signs that it will.

—Another production from the pen of Queen Victoria is about to be contributed to English literature. She now proposes to furnish an illustrated, descriptive catalogue of all the presents she has received during her reign, including the most costly gifts of her brother sovereigns, down to the patched bed-quilt and wooden kitchen utensils sent from her poorer subjects.

—The recent performances of the Passion Play at Oberammergau have been remarkably successful, the net receipts being \$520,000. This amount has been divided equally among the trustees of the new theatre, the householders of the village, the public schools, and the actors.

—The city of Lisbon was lately much stirred up by an earthquake. It caused but little damage, but was an unpleasant reminder of the great disaster of 1765 when 60,000 of the inhabitants perished. Severe shocks have occurred recently in several districts of France and Spain.

—Some fifty miners are supposed to have been buried by the exploding of a coal mine at Stellarton, Nova Scotia, the 13th. Latest accounts state that the mine is in flames; several explosions have occurred since the first, and there is no longer hope of rescuing those buried.

—Since Garfield has been elected President of the United States, he has resigned his office as Representative to Congress from Ohio, and intends to resign his right to a seat in the Senate, in time for his successor to be elected before the meeting of Congress on the first Monday in December.

—Ireland is now in a situation of extreme peril. She is on the verge of a conflict with the mightiest empire in the world. She is without material resources, and the courage and genius of her people would be as nothing in a war with an empire whose dominions encircle the globe.

—During the month of October, the police of San Francisco made fifty arrests for visiting gambling places, and eighteen for keeping and selling lottery tickets. The entire number were Chinese, and from their fines and forfeitures the city and county treasury realized over a thousand dollars.

—The *World's* London special says that preliminary arrangements have been made for the apprehension of Michael Davitt as soon as he shall set foot on Irish soil. His efforts in America in behalf of the Land League have added immensely to his popularity in Ireland. The main points of his farewell address before sailing from New York were telegraphed across the water, and the Government does not propose to have another fire-brand thrust into their midst.

—The scheme of importing Chinese from Cuba to work in the cotton and rice fields of Louisiana is likely to fall through. An agent of the New Orleans and Havana steamship line lately visited Washington, and was informed by the Chinese Ambassador that in view of their bad treatment in California and elsewhere, he does not think proper to take any action that will result in bringing any more of his people to this country. And as the United States Government desires a modification of the treaty so as to check immigration of that people to California, the State Department is not at liberty to encourage such immigration to Louisiana.

—Intense interest is manifested by all classes in Russia in the coming trials of a large number of Nihilists. Among the prisoners is the alleged author of the plot against the Czar at Alexandrovski last year. The name of the accused has not been disclosed. The supposed authors of the Moscow explosion are also in custody, together with several persons accused of complicity in the Winter Palace blow-up. Apart from these trials is that of a notable partisan of the revolutionary cause, who gave all his fortune, one hundred and fifty thousand rubles, to the Nihilist Executive Committee. These political trials are the most important that have ever taken place in Russia.

—Leading New York papers are advocating a national subscription to provide a perpetual fund whose annual income shall be enjoyed during life and the non-holding of Federal office by the oldest ex-President of the United States. The minimum capital of the fund is to be \$250,000, with a probable income not less than \$12,500. The details as to the management of such trust are matters for after consideration. Subscriptions to the amount of \$50,000 are already guaranteed. It is not considered becoming to the dignity of the American people that those who have filled their highest office should during the declining years of their lives be compelled to labor for their support, nor is it desirable that they should enter again into the field of politics and become the antagonists of the statesmen of the rising generation. The English carry this idea to such an extreme that even a tide-waiter can draw a pension after he has faithfully served in his position for a prescribed period. In nearly every government it has been recognized as just that men who have served the public during the greater part of their lives, should be retired upon a pension, and the same principle is recognized in this country, in its application to officers of the army and navy. Most of the American Presidents have been poor men when they went into office and were poor when they retired. Gen. Grant is the only living ex-President, and his private fortune is supposed to be ample. It therefore is deemed a good time to inaugurate such a movement, because it cannot be regarded as a measure in favor of any particular individual.

#### OBITUARY.

DENNISON.—Died of consumption, in Clarion, Iowa, Sept. 30, 1880, at the home of his brother, J. D. Dennison, Bro. George A. Dennison, in the 21st year of his age. He died firm in the faith. M. E. DARLING.

## BATTLE CREEK COLLEGE,

— AT —

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 18, 1880.

### SABBATH IN OAKLAND.

SABBATH, Nov. 13, was a good day for the church in Oakland. At half-past nine the usual Sabbath-school service was held. This branch of the church has for some time been steadily advancing both in numbers and interest, and the union of the two largest divisions, the youth and adults, in studying the New Testament history bids fair to make the school still more attractive. The lesson of the day was the first of the new series, and was specially interesting. In the primary division also, which has more than doubled in numbers in the last six months, there seems to be a growing interest.

At eleven o'clock the church was comfortably filled with brethren and sisters to whom Elder Aldrich, late pastor of the Baptist church at Nevada City, and who has recently commenced to observe the Sabbath, delivered a brief but pointed discourse from the words of Solomon in Prov. 18:24. Amid all the wealth and grandeur of Solomon's kingdom, and the multitude of his companions, he felt the need of making friends with One who would never prove untrue. The Elder forcibly presented the advantages of friendship, and exhorted all to secure the never-failing friendship of that Friend who "sticketh closer than a brother."

In the afternoon quite a number from Oakland went over to Alameda, where Bro. Israel spoke to the little company there who have established regular church services and a Bible Class. Although earnest efforts have been made by some to draw away those who have recently commenced to keep the Sabbath in that place, none seem to be shaken, but on the contrary are becoming more and more settled in regard to the truth. The blessing of the Lord seems to be upon the cause in Oakland, and we have faith to believe that it is in answer to the united prayers of his people. Brethren, let your prayers continue to arise in its behalf.

### ADVENT OF THE REVIVALISTS.

MOODY and Sankey, the world-renowned revivalists, have arrived in San Francisco. On their way from the East they wisely stopped and labored a few weeks in Salt Lake City till the political commotion was over here. Next to the excitement of election, their meetings promise to draw the crowds. They will hold forth in the First Congregational church in San Francisco and the First Presbyterian church in Oakland. Their first meeting in San Francisco was held last Friday evening, and in Oakland, Tuesday, at 3 P. M. The services in both cities are looked forward to with great interest, and will be attended by hundreds of persons to whom the inside of a church is a strange sight.

### BEECHER AND INGERSOLL.

On the evening of Oct. 30, at a Republican rally in Brooklyn, it is reported that Henry Ward Beecher and Robert Ingersoll spoke from the same platform. The atheistic principles of the latter being so well known, also the prominent position of the former, the following notice of the occasion as given by the New York Sun may be of interest to some:—

"Albert Dagget was called upon to preside, but he gave way to Henry Ward Beecher, who said: 'The man who is to speak to you to-night is not to speak in a conventicle or church, but he is one who has done valuable things for the right without variableness or shadow of turning. In the name of common humanity and true faith and true liberty I give him the right hand of fellowship.' Mr. Beecher turned to Mr. Ingersoll took his hand and both bowed, while the audience applauded the tableau. Then Mr. Beecher said that Mr. Ingersoll was the most brilliant speaker of the English tongue in any land on the globe. As underneath the brilliant flame of his wit there are imperishable living coals of soundest truth.

"Ingersoll felt awkward, apparently, at such a gushing stream of praise from the Plymouth pastor, and as he arose he seemed to meditate revenge. He worked his lips, wiped the beads of perspiration off his brow, and seeming to wink at the reporters, said: 'The world waited thousands of years for Henry Ward Beecher, and the world will wait a long time for another.' Then Mr. Ingersoll dashed off into a speech. Later on Mr. Ingersoll, turning to Mr. Beecher, said: 'I want to thank you that your intellectual horizon is large enough, your sky broad enough and studded with stars enough to enable you to grasp the hand of a man in the cause of humanity, however much he disagrees with you.' Upon this there was another tableau and

great cheering. At the close of the love feast Mr. Beecher obtained a vote of thanks for Ingersoll, and Ingersoll got three cheers for Beecher."

THE Grand Jury has been doing some wholesome work in San Francisco. The Mayor, Auditor, Sheriff, and ex-Registrar have felt its heavy hand upon them. "Holy Isaac," as the Mayor is called, in one of his "preludes" to a Sunday evening discourse at the Metropolitan Temple in return indicted the Grand Jury. As described by a local paper, "It was a shameful display of hate, defiance, and threats. It was the yelping of the cur at merited punishment. It is probable and to be hoped that the people of San Francisco will learn political wisdom from past experience."

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