

# 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.

VOLUME 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 9, 1880.

NUMBER 46.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR

THE S. D. A. MISSIONARY SOCIETY

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

### THE BURIED FLOWER.

In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least *two thousand years* old. In examining the mummy after it was carefully unwrapped, he found in one of its inclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

Two thousand years ago a flower  
Bloomed lightly, in a far-off land;  
Two thousand years ago its seed  
Was placed within a dead man's hand.  
Before the Saviour came to earth,  
That man had lived and loved and died.  
And even in that far-off time,  
The flower had spread its perfume wide.  
Suns rose and set, years came and went,  
The dead hand kept its treasure well:  
Nations were born and turned to dust,  
While life was hidden in that shell.  
The shriveled hand is robbed at last,  
The seed is buried in the earth:  
When, lo! the life long hidden there  
Into a glorious flower burst forth.  
Just such a plant as that which grew  
From such a seed when buried low,  
Just such a flower in Egypt bloomed,  
And died, *two thousand years* ago.  
And will not He who watched the seed  
And kept the life within the shell,  
When those he loves are laid to rest,  
Watch o'er their buried dust as well?  
And will not He from 'neath the sod  
Cause something glorious to arise?  
Aye! though it sleep *two thousand years*,  
Yet all that buried dust shall rise.  
Just such a face as greets you now,  
Just such a form as here we bear,  
Only more glorious far, will rise  
To meet the Saviour in the air.  
Then will I lay me down in peace  
When called to leave this vale of tears,  
For "in my flesh shall I see God,"  
Even though I sleep *two thousand years*.  
—Mrs. S. H. Bradford.

## General Articles.

### GOD'S PURPOSE TOWARD ISRAEL UNCHANGED.

BY MRS. E. G. WHITE.

BALAK had confidently expected a curse that would fall like a withering blight upon Israel, and the words of the prophet filled him with surprise and horror. He passionately exclaimed, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

Balaam endeavored to make a virtue of necessity, and professed to have spoken from a conscientious regard for the will of God the words which had been forced from his lips by divine power. His answer was, "Must I not take heed to speak that which the Lord hath put in my mouth?"

Balak could not even now relinquish his hope of securing the destruction of Israel. He decided that the imposing spectacle presented by the vast encampment of the Hebrews, arranged in perfect order—each tribe around its own standard, and the tabernacle of God among them—had so intimidated Balaam that he dared not practice his divinations against them. The king hoped that a change of place might effect something in his favor. He would take the prophet to some point where only a small part of the host of Israel might be seen; and if he could there get Balaam to curse them in detached parties, the whole

camp might soon be devoted to destruction. In all this, Balak seems still to have had perfect confidence that Balaam's enchantments could paralyze the strength of Israel, and bring confusion and defeat upon their armies.

Balaam was now conducted to the top of an elevation called Pisgah, where another trial was to be made. He had not given up all hope of the reward, and he was willing to do all in his power to carry out the purposes of the king. On this height were erected, as before, seven altars, whereon were placed the same offerings as at the first. The king and his princes were again left by the sacrifices, while Balaam retired to meet with God. Again the prophet was intrusted with a divine message, which he was powerless to alter or withhold.

When he appeared to the anxious, expectant company, the eager question was put to him, "What hath the Lord spoken?" The answer, as before, struck terror to the heart of king and princes:—

"God is not a man, that he should lie; neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought? Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain."

In this prophecy Balaam sets forth the unchangeable character of God. Men are fickle, unreliable; especially is this the case when their minds are not under the direction of the Holy Spirit. When men are controlled by the prince of darkness, no dependence can be placed upon their promises or engagements. But God being infinite in wisdom and goodness, his purposes and decrees are immutable.

It is stated in the Scriptures that God repented that he had done so much for man, when only ingratitude and disobedience were the return for all his mercies. Here the Lord speaks after the manner of men, that finite man may understand him. When God has pronounced judgments against a people, as he did against Nineveh, and, like Nineveh, they believe the word of God, humble themselves before him, and turn from their evil ways, he revokes his sentence, and gives the transgressors of his law another trial. But in all the history of God's dealings, it will be found that although he may bear long with the sinner, disobedience will surely meet its punishment. There are limits to the forbearance of God; there is a point at which it becomes necessary to interpose his vengeance, and visibly to rebuke the impiety of men. And it is no less apparent, that those who love and obey God's law will realize that he means what he says, and that all his precious promises to the faithful and obedient will be fulfilled to the letter.

The Lord solemnly announced that it was his purpose to bless Israel, and that he would not sanction oppression or outrage against the posterity of Jacob. While they should comply with the conditions which he had given them, he would be faithful in the fulfillment of all his promises. Balaam was made to understand the confidence and strength of Israel. "The shout of a king is among them." Christ, enshrined in the cloudy pillar, was in their midst, reigning over and protecting them, and leading them forth to battle and to victory. Their recent conquests, while moving

forward in the strength of God, had inspired them with hope and courage. At the word of God they were ready to advance or retreat, to put on the armor or to lay it off, with the same confident assurance of final victory.

"God brought them out of Egypt; he hath, as it were, the strength of a unicorn." The rhinoceros is one of the most powerful of animals, and Balaam uses this creature as a figure to show how vain it is for any earthly power to array itself against the Most High. God had accomplished his will in bringing Israel from bondage and idolatry in Egypt, notwithstanding the opposition of Pharaoh and his hosts. It would be safer for lesser animals to attack the powerful unicorn, than for finite man to seek to turn aside the purposes of the Infinite One.

Awed by these revelations of divine power, Balaam exclaimed, "Surely, there is no enchantment against Jacob, neither is there any divination against Israel." The great magician had tried his power of enchantment, in accordance with the desire of the Moabites; but concerning this very occasion it should be said of Israel, "What hath God wrought?" The fact would be recorded upon the pages of history, that while Israel was under the divine protection, no people or nation, though aided by all the power of Satan, should be able to prevail against them. All the world should wonder at the marvelous work of God in behalf of his people—that a man determined to pursue a sinful course should be so controlled by divine power as to utter, instead of imprecations, the richest and most precious promises, in the language of sublime and impassioned poetry.

The favor of God at this time manifested toward Israel was to be an assurance of his protecting care for his obedient, faithful children in all ages. When Satan should inspire evil men to annoy, misrepresent, harass, and destroy God's people, this very occurrence would be brought to their remembrance, and would strengthen their courage and faith in God.

The future success of Israel, and the doom of their enemies, is further set forth in the words, "The people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink of the blood of the slain." Surely, this message should have been a sufficient warning to both Balaam and the king of Moab, to make no further attempt to injure the people so signally protected by infinite power.

### CHRIST'S DIVINITY IGNORED.

MANY there are, even in Christendom, who deny the proper divinity of Jesus Christ, while pretending at the same time to be Christians; as if an intermediate position were possible. It is not. Their very compliments paid to him as a good and pure man, cover a terrible charge against him, even of lying and hypocrisy. Did he not declare his divinity? did he not represent himself as the Son of God, as well as the Son of man? To ask these questions is practically to answer them. To deny his claims to divinity is to proclaim him a liar in the face of truth.

If Jesus Christ is not the Son of God, and therefore divine, the gospel ought to be thrown to the winds, and the Bible torn to pieces as an imposture. He spoke falsely all his life, if he is not divine; yea more, he practiced duplicity towards his disciples, even the last night he spent with them before his crucifixion.

Let the deniers of his divinity speak no more of his moral purity, of his holiness. If he was not divine, then the Jews and Pilate condemned him justly as an impostor. Let those who detract from his divinity think seriously of these logical sequences.

But we inquire, what can be the possible motives that impel men to reject the eternal



divinity of Jesus Christ? Is it done under a pretense of honoring God? as if, for divinity to be associated with humanity, in the person of Christ, would be a detraction from the honor of divinity—a condescension below the proper dignity of a God? Does it not rather show a compassion for man who needed a revelation of such compassion? Nothing is more worthy of God than the voluntary humiliation of the Saviour, his Son, in behalf of a sinful race; “God was manifest in the flesh.”

To deny the divinity of Christ, moreover, is to stifle, and thus embarrass the doctrine of the atonement (for his divinity is necessary to the atonement); is to take water from the soul's burning thirst, and bread from its consuming hunger; is to mock the cherished aspirations of the soul, that have asked these six thousand years for a manifested God as a Saviour. The world without a divine Saviour would be utterly at a loss whither to turn; for since the promise to Adam, all eyes looked forward to the coming Christ until his advent, and all since he came have had only him to fix their hearts upon.

There is plainly no middle position. Either the church must rightfully acknowledge Christ's perfect divinity, as well as humanity, or it is idolatrous to worship Jesus when he is not a God. If there is any doctrine established by the most undeniable testimonies, it is the doctrine of the divine and human nature of Jesus Christ. With this doctrine, as a foundation, Christianity stands, but without it, the whole system is foundationless.

Hence all deniers of this doctrine, in the pulpit or out of it, are, as far as their influence is felt, the destroyers of Christianity. Wherever and whenever this doctrine has been impaired even, the foundation of religion has been shaken in the confidence of those who have been deceived by such mockers of God. So it is written on the pages of the world's history.

Does not this doctrine alone respond to the promise of God that “The seed of the woman shall bruise the serpent's head?” That seed is the incarnate Christ. By his incarnation he allied himself to the race—became the seed of the woman, and yet the Satan-bruising God. The Word of God became man, to enable man to receive God, that he might become a partaker of the divine nature.

We conclude that to deny the divinity of Christ, it must be done in violation of a human consciousness and conviction that has pervaded the human mind in all the ages of its history. Such denial is born of human pride. Man is unwilling to be dependent, and affects to scorn the idea of aid in the regeneration of his character. Such pompousness does not bespeak thorough religious intelligence; but rather shows a want of knowledge of one's self, as well as a want of knowledge of God's ways with men. The pulpit therefore that discards the doctrine of Christ's supreme divinity is not true to its wiser convictions, is not true to truth. And the result of such preaching, is invariably an unsaved congregation, and a spiritually bankrupt minister.—*Rev. L. Anderson, in Golden Censer.*

#### GOD'S DAY.

The following from the pen of Rev. Geo. S. Mott appeared some years since in a little book entitled, “The Perfect Law,” published by the American Tract Society, New York:—

God's division of time is into periods of seven days. Of these he grants us six for our own use, and retains one for himself. But we must not infer from this, that during six days we need not think of God, and are exempt from his service; that we may live as though there were no God during the week, if we show some respect for him on the Sabbath. Every day we are to remember our Creator and our Preserver; but one day we are required to devote exclusively to him.

This law regarding the Sabbath took its appropriate place in the decalogue at Sinai, yet the day had been observed from the beginning, and was already intrenched in the affections of the godly. All through the generations of the patriarchs, and in subsequent times, the seed of Abraham kept this day. In the sixteenth chapter of Exodus, it is spoken of as a well-understood institution. “This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord.” And in the thirteenth verse, “so the people rested on the seventh day.” It is to be observed that this was said while the people were

journeying towards Sinai, and *before* the moral law had been given. So that when this commandment of the Sabbath was announced, it begins, “Remember the Sabbath day.” That is, you already know about the day, see to it, that you continue to observe it sacredly.

This shows that the Sabbath does not rest upon a mere law, but upon the nature of things as constituted by the All-wise. It did not for the first time come up in connection with Israel at Sinai, any more than did the command not to steal. Every precept of the decalogue had been binding from the creation of man, and each had been observed by those who feared God. It was always sinful to murder, and always sinful to break the Sabbath. The decalogue was God's formal utterance of what had been the conscientious convictions of all preceding generations. This fact of the antiquity of the Sabbath should be clearly understood, because thereby we shall the more plainly perceive that its observance is intended to continue until the end of time.

Two institutions were founded in Eden for human welfare, one was the Sabbath the other was marriage. In great mercy to the race of man, our parents were permitted to carry these with them, when they were expelled from Paradise. Heavy as was the curse on the man and the woman, and woeful as that curse has made all generations, no tongue could describe the wretchedness of our condition, had marriage and the Sabbath been lost among other blessings of Eden. By maintaining marriage in its purity, and the due observance of the Sabbath, man approximates the condition in which his Creator placed him. He is the enemy of *man*, as well as of religion, who would abolish marriage, or set aside the Sabbath.

The observance of the Sabbath does not rest upon vague speculations, the arguments which commend it to us are neither scanty nor weak. Infidelity grapples with a stronger foe than at first sight appears, when it assails the day of the Lord. Only a few of these arguments can be introduced here.

*It is God's commandment.* An impression has been created in some minds, that the Sabbath is a day appointed by the church; and that its observance is as much optional as is the observance of Christmas or Easter. But the position of the fourth commandment forbids such a supposition. It stands nearly in the center of a list of divine regulations, which are to control man's worship of God, and his duties toward his fellow-beings. By what authority can any mortal erase one of these rules? Who has authorized the blotting out of the fourth, any more than the second or the eighth? If the law of the Sabbath is not binding, how then is the law of murder? This is not exclusively a Jewish law. The social and political regulations delivered to Moses when in secret council with Jehovah on the mount, were for Israel; but these laws spoken in the hearing of the people, and written on tables of stones, were for all men even unto the end of the world.

#### AN ALTERATION THAT IS NO ALTERATION.

BY ELD. R. F. COTTRELL.

The following extracts are taken from the same writer, only two pages apart:—

“The Saviour appears, and reverences, honors, distinguishes, the Sabbath by his doctrine and his miracles. The ten commandments he recognizes *without omission or alteration.*”

“Every change is a fresh blessing. Every new dispensation is a new grace. Every *alteration* is an advance in the development of redemption on the one hand, and in the uses and importance of the institution on the other.”

To prove that the Sabbath has been altered, and has not been altered, is a difficult task. Is the writer insane or intoxicated? or does he presume that his readers are?

The same writer says, “The particular day *not being of the essence of the law, it is silently introduced.*”


Who told him that the particular day was not of the essence of the law? Sabbath day means *rest day*. Hence the Sabbath day of God can be no other day than the one on which God rested.

It was *silently* introduced. This is a strange way to introduce a law or institution. But the writer well knew that the Bible was silent in regard to the change. Many other changes have been silently introduced. Is this a good reason for adopting them? If so, let our Baptist friends

adopt sprinkling for baptism, which was introduced in the same way.

The writer's object was to persuade all to keep a definite day—the day of the resurrection of Christ. But since the particular day is not of the essence of the law, will it not answer just as well if we choose to keep the day that was *not* silently introduced?

But he thinks we ought to “catch the intimations” of the Lord's will “with more alacrity,” though “he re-enacts not in direct terms his day of rest,” but “*leaves it to be inferred* from his own example and doctrine, and that of his apostles.”

There are many doctrines and practices of a corrupt church which the revelation which God has given “leaves to be inferred.” Is this a reason that we should adopt them “with more alacrity”? 

#### LIVING AND DYING FOR CHRIST.

We are not called upon to lay down our lives tragically, but we are called upon to spend our lives moment by moment. Whether ye eat, therefore, or whether ye drink, or whatsoever ye do, do all to the glory of God. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, holy, acceptable, which is your reasonable service. Open thy mouth for the dumb, be eyes for the blind and feet to the lame, and the cause thou knowest not, search it out. Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world. What doth the Lord thy God require of thee but to do justice, love mercy, and walk humbly with God?

Oh, ye modest ones, then, who whenever anything else is talked about, lift up your heads and glow with the radiance of sympathy, but when godliness is talked about, drop away and are not seen! know ye that there is a time for retirement and a time for publicity, a time for silence and a time for speech; and those of us who are always in the blaze of public light, let us remember that there is a closet to be entered and a door to be shut, and a fast that is to be made as if it were a feast, and that the string of communications is sometimes to be cut between the right hand and the left as if they were strangers, never introduced, living at the opposite points of a diameter. You find the truth in the two aspects, not in either one of them.

And, as for dying for Christ, if we live for him, we shall certainly die for him. I want to live in the love of Christ, and I feel many a time that I spoil six days out of seven of every week. I know I would like to be called upon to do some great thing for him,—that would suit me. If He would build a platform, and, with his own hand, conduct me to it and lift a finger to indicate the time of commencement, I feel as if I could die for him. Instead of that he, says: “If thine enemy smite thee on one cheek turn to him the other also. If thine enemy hunger, feed him, if he thirst, give him drink. Avenge not yourself, but rather give place unto wrath. Judge not, that ye be not judged.” He wants me to do these things, and I cannot. If he will help me, I will try.—*Joseph Parker.*

#### GIVEN IN LOVE.

A LITTLE girl, seven years old, died in Philadelphia a year or two ago. When the doctor told her she could not live, she bade her mother send for the pastor of the church, and gave him her little savings-bank.

“Open it,” she said.

There were four dollars and a few cents.

“Take them,” said the child, “and build a church for poor people, those who sit in the back seats of our church. They must not pay for anything. I want all the seats to be free.”

The clergyman took the money. “My child,” he said, solemnly, “it shall be done with God's help.”

When the child was dead, he placed her little bank and the pittance it contained on the pulpit, and told her story. Tears were in every eye.

One wealthy man after another came forward with his offering. Children came, women also, and the poor with their mites.

A week or two ago the completed church ready for its occupants was dedicated to the service of that God who willed that the widow's mite and the poor little child's offering should not fail of their errand.—*Sal.*



## CHURCH FESTIVALS, FAIRS, ETC.

CHURCH festivals, levees, and fairs,  
Whate'er their aim, are only snares.  
They're deep-laid schemes to raise the wind,  
Just suited to the carnal mind.  
They serve as bribes to blind men's eyes,  
As though t' indulge were sacrifices.  
A festival implies a feast,  
Attended with much fun and jest,  
Where those who have the scrip to pay,  
May eat and drink and joke and play.  
At fairs they offer toys to sell,  
With tricks to make them relish well,  
In view of what they offer there,  
'Twould pass for Bunyan's "Vanity Fair."  
The same is true of their levees,  
Designed the carnal mind to please;  
Where rowdy, saint, and priest combine  
To give the crowd "a first-rate time."

They all are but religious *sprees*,  
Got up the churches' debts to ease;  
Where men may get their quarter's worth  
Of fun and frolic, tricks, and mirth.  
"Young folks," say they, "their sport will have,  
And for the same they'll freely give;  
We'd not curtail their liberty,  
But save them by monopoly;  
In that we'd regulate their fun,  
And have it where we all may come,  
And keep them from th' excess, you know,  
To which young folks are apt to go.  
Their money, too, we thus can save,  
By offering what they're bent to have;  
And using it for church debts too—  
It proves a plan both apt and new.  
In former days we would not dare  
To have a church levee or fair;  
But times have changed, and this you know,  
Makes change of men and manners too."

When they conclude to have a spree,  
The church assemble and agree  
To choose for aids each belle and beau,  
Who draw the crowd where'er they go;  
And always give a general call  
To every sort, both great and small;  
They advertise for such a night,—  
"Admittance gained at candle-light."  
They plead with them,— "Don't fail to come,  
"You'll get your money's worth of fun.  
Just pay your quarter at the door,—  
'Tis worth the money four times o'er;  
Ice-cream and oysters kept for sale,  
Rich dainties served by charming belles;  
Cool soda, too, the best in town.  
With toys from twenty guineas down.  
We've lotteries and grab-bags too,  
An office here, with mail for you:  
A gold ring cake—'tis rich and nice,—  
We ask but fifty cents a slice.  
And then if any wish to raffle,  
With such desires we would not trifle,  
If we the objects may present  
For which your money shall be spent.  
We think it proves an easy way  
Of getting much with little pay;  
And if a Bible be the prize,  
We think no scruple should arise.  
An able clown will sure be there,  
And make you laugh all through the fair;  
And music, too, will break the spell  
With richest notes at intervals."

Thus rowdy, priest, and saint profane  
The house made sacred to God's name.  
They make the church a banquet house,  
Where all the rabble may carouse,  
In pride and lust and tricks and fun,  
Till ten at night, perhaps till one.  
"Idolaters!" as Paul would say,  
"Who eat and drink and rise to play."  
They're "evil servants," saith the Lord,  
"Who eat and drink with the drunken" horde.  
Oh that they would one moment pause,  
And see how they disgrace God's cause,  
While worldly men may justly say,  
"It seems that we're no worse than they."  
Where are the saints of former days,  
Who honor God in all their ways;  
Who 'gainst such works their voices raise,  
And spend their lives in prayer and praise;  
Who in their closets can but grieve  
While others make a den of thieves  
Of churches, which were once the place  
Where God displayed his saving grace;  
Whose hearts are ever pained to see  
The church and world get up a spree,  
And call the rabble far and near,  
To come and join in worldly cheer?

Where are those watchmen, faithful, true,  
Who sleep not all this dark night through;  
Who see the danger from afar,  
And promptly all the truth declare,  
Unmoved by smiles or frowns of men,  
Whose'er they are, whate'er their clan!  
Who love the flock and not the fleece;  
Who'd rather work than take their ease;  
Who'd rather serve than be a guest;  
Who never swerve to please the rest;  
Who love their Master and his way,  
And never fret about the pay;  
But faithful to their trust go on,  
That they may hear the word—"well done."

—Church Spectacles.

TRUTH feareth nothing so much as concealment,  
and desireth nothing so much as clearly to be laid  
open to all.

## THE DEAD-PRAYER OFFICE.

WHAT becomes of all the unanswered letters?  
Thousands of them find their way to the dead-  
letter office. Some never reach the person for  
whom they are intended because the postage is  
not paid; some fail because they are directed to  
the wrong office; some cannot be sent because  
the address is illegible; and some because the  
matter inclosed is unmailable. These float  
through the mails, are examined at different  
offices, marked "missent," and finally they fall  
into the dead-letter office. There they are opened  
and read, and, if valuable, are forwarded; if not,  
they are given to the flames. Such is the ac-  
curacy and skill of the postal officials that very  
few valuable letters ever fail of reaching their  
destination.

Some prayers never reach God because they  
are not addressed to God's office. They are di-  
rected to the audience. Here one prays a "sharp  
cut," to some stubborn brother, or rebukes some  
error in theology to another, or drives some keen-  
edged blade of censure into another, directs a  
severe criticism to some who are running into  
fashionable follies; and sometimes (shame on us),  
the very supplication which we offer in tenderest  
tones, in behalf of the weeping widow and help-  
less orphans, is intended more for those who kneel  
in mourning before us than for God who sits in  
glory above us. God's office is not in our neigh-  
bor's care, and if we direct our prayers to that  
point, they will certainly go to the "dead-prayer  
office."

Again, there is a prayer upon which the ad-  
dress is illegible—not because it is a rough, scraw-  
ling "hand-writing;" these can always be de-  
ciphered, but because it has so many extra  
flourishes. This prayer is uttered in a pompous,  
grandiloquent style. It is full of long words,  
scientific terms, and classical quotations. The  
writing on the envelope is very much in keeping  
with the style upon the inside. The ink was  
fancy, and soon faded, the pen was the tongue,  
and it did not set the color in the prayer. How  
different when indited by the heart! It is no  
wonder that this prayer gets lost and finds its  
way into the "dead-prayer office."

The last prayer we notice is the unavailable  
prayer. There is a great latitude allowed us in  
the postal matters of our government, but there  
are a few things which cannot even get into the  
mail-bag. Sharp-edged tools and corroding acids,  
no matter how securely wrapped, will not be  
transported through the mail; these are put in a  
separate box and sent to the "dead-letter office,"  
or, they are captured by the first postmaster that  
handles them. Many of our prayers, if answered,  
might be blessings to us, but they would fall like  
a shower of daggers upon our neighbors. Some-  
times in our prayers we halfway complain of the  
strange providence which has befallen us, and  
argue the case with God; then the prayer is full  
of sharp-pointed arrows. Is it at all strange that  
kind answers are not returned? The corroding  
acid of selfishness or sensuality or pride is some-  
times in our prayer. Such a prayer is lost on the  
way. It is poured out in mid-air. It is never  
answered, and well for us it is not. No legally  
"stamped," sincerely directed, and well meaning  
prayer is ever lost. The answer may be delayed,  
but the prayer is "on file."—*The Advance*.

## A STRANGE SIGHT.

JOHN BUNYAN, in one of his works, which we  
can not now recall, uses, in substance, this bold  
and impressive illustration: To see a prince en-  
treat a beggar to receive bread when he is starv-  
ing, would be a strange sight. To see a king  
visit a lonely cell where a traitor is condemned  
to die, beseeching him to receive a pardon, would  
be a still stranger sight. But to see the Son of  
God, standing before a poor, lost, helpless, ruined  
sinner, with a heart full of pain, with hands full  
of pardons, and a Heaven full of glory to bestow,  
is a sight to dazzle the eyes of angels! And yet  
can this or any other form of illustration bring  
out the amazing truth in this respect? Realize  
it, dear reader! The great God says, "Come,  
now, let us reason together; though your sins be  
as scarlet, they shall be as wool; and though  
they be red like crimson, they shall be whiter  
than snow."

The pure, the holy, the offended Jehovah comes  
down to reason, to expostulate with sinful, de-  
praved, offending man, as a father bereaved of  
his children, with all the eloquence of a love that

is being defeated in its kind designs. "Turn ye,  
turn ye, for why will ye die?" The immaculate  
Son of God, though often repulsed, grieved, and  
crossed in his gracious overtures, and though his  
locks, we may say, are wet with the dew of night,  
still pursues the wayward prodigal with a com-  
passion which no ingratitude can extinguish.  
"Behold, I stand at the door and knock. If any  
man will open unto me, I will come in and sup  
with him, and he with me!" And then as if to  
brighten the wonder, the Holy Spirit comes to  
"help us against our infirmities," to unstop our  
ears to hear the voice of inviting mercy, and un-  
lock our hearts to receive the divine guest! Oh,  
matchless grace! The universe may never again  
see this strange sight!"—*Christian Index*.

## VENTILATION AND LIGHT IN CHURCHES.

WE want more common sense in the building  
of churches. The idea of adaptiveness is always  
paramount in any other kind of structure. If  
bankers meet together and they resolve to put up  
a building, it is especially adapted to banking  
purposes; if a manufacturing company put up a  
building, it is adapted to manufacturing purposes.  
But adaptiveness is not always the question in  
the rearing of churches. In many of our churches  
we want more light, more room, more ventilation,  
more comfort. Vast sums of money are expended  
on ecclesiastical structures, and men sit down in  
them, and you ask a man how he likes the church.  
He says, "I like it very well, but I can't hear."  
As though a shawl factory were good for every-  
thing but making shawls! The voice of the  
preacher dashes against the pillars. Men sit  
down under the shadows of the Gothic arches,  
and shiver, and they feel they must be getting  
religion, or something else, they feel so uncom-  
fortable. Oh! my friends, we want more common  
sense in the rearing of churches. There is no  
cause for lack of light when the heavens are full  
of it; no excuse for lack of fresh air when the  
world swims in it. It ought to be an expression  
not only of our spiritual happiness, but of our  
physical comfort, when we say, "How amiable are  
thy tabernacles, O Lord God of Hosts. A day in  
thy courts is better than a thousand."—*Talmage*.

NEWTON AND VOLTAIRE ON RAILWAY  
TRAVELING.

THE following, by the Rev. J. Craig, will dem-  
onstrate the follies of infidel sneers, and should  
teach us that the future, at least, may reveal  
what our philosophers never dreamed of:—

"Sir Isaac Newton wrote a work upon the  
prophet Daniel, and another upon the book of  
Revelation; in one of which he said that in order  
to fulfill certain prophecies before a certain date  
was terminated, namely, one thousand two hun-  
dred and sixty years, there would be a mode of  
traveling of which the men of his time had no  
conception; nay, that the knowledge of men would  
be so increased that they would be able to travel  
at the rate of fifty miles an hour. Voltaire, who  
did not believe in the inspiration of the Scriptures,  
got hold of this and said: 'Now, look at that  
mighty mind of Newton, who discovered gravity,  
and told us such marvels for us all to admire.  
When he became an old man, and got into his dot-  
age, he began to study that book called the Bible;  
and it seems that, in order to credit its fabulous  
nonsense, we must believe that the knowledge of  
mankind will be so increased that we shall be  
able to travel at the rate of fifty miles an hour.  
The poor dotard,' exclaimed the philosophic in-  
fidel Voltaire, in the self-complacency of his pity.  
But who is the dotard now?'"

THOUSANDS of men breathe, move and live; pass  
off the stage of life, and are heard of no more.  
Why? They did not a particle of good in the  
world, and none were blessed by them; none  
could point to them as the instruments of their  
redemption; not a line they wrote, not a word  
they spoke, could be recalled, and so they  
perished—their light went out in the darkness,  
and they were not remembered more than the  
insect of yesterday. Will you thus live and die?  
Live for something. Do good and leave behind  
you a monument of virtue that the storms of time  
can never destroy. Write your name by kind-  
ness, love and mercy, on the hearts of the  
thousands you come in contact with year by  
year, and you will never be forgotten. No, your  
name, your deeds, will be as legible on the hearts  
you leave behind as the stars on the brow of  
evening. Good deeds will shine as brightly on the  
earth as stars in heaven.



## HISTORY OF TRINE IMMERSION.

TESTIMONY OF THEODORET AND SOZOMEN.

WE have been requested to notice the historical argument in favor of trine immersion. It is a well-known fact that history is the main reliance of the trine immersionists. The Greek of the New Testament is decidedly against them. The analogies of the language of Scripture are against them. And the facts of Scripture are against them. But, fortifying themselves with historical statements, tracing the practice, as they claim, almost to the very time of the apostles, they do not find it very difficult to build up inferences from the Scriptures in their favor. The inferences in themselves are very weak, as we have before shown. They think these inferences are justified by the evidences drawn from history. And thus it every way appears that history is their chief dependence.

These people publish a paper in Illinois, at the head of which stands Eld. J. H. Moore.\* He has written a pamphlet of 64 pp., with the following pretentious title: "Trine Immersion traced to the Apostles; being a Collection of Historical Quotations from Modern and Ancient Authors, proving that a Three-fold Immersion was the Only Method of Baptizing ever practiced by the Apostles and their Immediate Successors." We think that neither the contents of the book nor the facts justify this flaming title.

Eld. Moore frequently quotes from Eld. James Quinter. Eld. Quinter wrote a tract entitled, "The Origin of Single Immersion." These two works have been forwarded to us with the request that they may be noticed. We will now comply with that request. We wish to make here a few statements which we hope the reader will bear in mind.

1. Nothing can be justly inferred from the early practice or the early mention of a practice among the successors of the apostles, inasmuch as the wildest errors and boldest innovations are found among the immediate successors of the apostles. Dr. Miller, of Princeton, quoted by Campbell in debate with Rice, says:—

"We are accustomed to look back to the first ages of the church with a veneration nearly bordering on superstition. It answered the purpose of popery to refer all their corruptions to primitive times, and to represent those times as exhibiting the models of all excellence. But every representation of this kind must be received with distrust. The Christian church, during the apostolic age, and for half a century, did indeed present a venerable aspect. Persecuted by the world on every side, she was favored in an uncommon measure with the presence of the Spirit of her divine Head, and exhibited a degree of simplicity and purity which has, perhaps, never since been equaled. But before the close of the second century the scene began to change; and before the commencement of the fourth a deplorable corruption of doctrine, discipline, and morals, had crept into the church, and disfigured the body of Christ. Hegesippus, an ecclesiastical historian, declares that 'the virgin purity of the church was confined to the days of the apostles.'"

Milner certainly could not be accused of undue prejudice against the early traditions and customs of the church, but he says:—

"Superstition had made, it seems, deep inroads into Africa. It was rather an unpolished region, certainly much inferior to Italy in point of civilization. Satan's temptations are suited to tempers and situations; but surely it was not by superstitious practices that the glad tidings of salvation had been first introduced into Africa. There must have been a deep decline. One of the strongest proofs that the comparative value of the Christian religion in different countries is not to be estimated by their distance from the apostolic age, is deducible from the times of Tertullian."

Very many of the innovations which finally gained a footing in the church are traced to Tertullian. He first mentions sprinkling in connection with Baptism. In his work "On Baptism," chap. 2, he says:—

"Without expense, a man is dipped in water, and amid the utterance of some few words, is sprinkled, and then rises again, not much or not at all the cleaner, the consequent attainment of eternity is esteemed the more incredible."—*Edition of Clark, Edinburgh; also in chap. 12. He*

is the first to mention sponsors in baptism, and other appendages to the rite, and we shall show that he is the first to mention trine immersion.

2. We are not to infer that an early practice was derived from the apostles because we find mention of the practice, but find no mention of its origin. Scarcely a single innovation or dogma peculiar to the Romish Church can be traced to its origin. The Catholics base their argument on this fact, that you cannot trace their origin; that being practiced so early, the practice must have been derived from the apostles. But Archbishop Whately draws an argument against them from this same fact; inasmuch as the Scriptures thoroughly furnish the man of God unto all good works, if these dogmas had been promulgated by the apostles we could easily trace them to that source. The following will illustrate this point. Bingham, in Antiquities of the Christian Church, speaking of the "Baptism of Bells," says:—

"The first notice we have of this is in the capitulars of Charles the Great, where it is only mentioned to be censured."—*Book 11, chap. 4, § 1.*

It was then in practice. Bishops baptized bells, but when and where this originated, how it came to be a part of Christianity, we have no means of ascertaining. Shall we therefore conclude that it was derived from the apostles?

3. As it will not be safe to infer anything from a practice because it was early mentioned, so we may not infer its genuineness because it was generally received. For (1) Party spirit ran high; opposition of parties was most bitter, and the weaker parties were very early crushed out by power, oftener than they were subdued by argument. (2) As it was adjudged by the empire that "the primacy should remain with the elder Rome," so the authority of the empire was called in to put down everything which opposed the doctrines of the bishop of Rome. And by this means heresies were extirpated; and the writings of the heretics, being condemned, were destroyed. So now we have only the writings of the orthodox party, which then meant, as it now means, the strongest party, and all the writings of that age of superstition and error have passed through the hands of those who were unscrupulous in molding everything to suit their purpose.

To show that we may not implicitly follow that which history affirms so early and so generally obtained, we refer to the fact that the historical testimony in favor of infant baptism makes it to have been both early and general. The evidence in its favor is far greater than that in favor of trine immersion. And with this was introduced in ant communion. Thus Dr. Schaff:—

"In the Oriental and North African churches prevailed the incongruous system of infant communion, which seemed to follow from infant baptism, and was advocated by Augustine and Innocent I., on the authority of John 6:53. In the Greek Church this custom continues to this day, but in the Latin, after the ninth century, it was disputed and forbidden."—*History of the Christian Church, vol. 2, p. 516.*

Bingham says infant communion existed in the days of Cyprian, an African bishop in the third century. The Greek Church to which trine immersionists refer with such an air of triumph, affirm that trine immersion, infant baptism, and infant communion, all come down from the days of the apostles, and may all be deduced from the Scriptures. We have elsewhere shown the absurdity of claiming scriptural authority for trine immersion. In history it is not as strongly fortified as infant baptism. Of the three unscriptural rites above referred to, now held by the Greek Church, trine immersion has the least plausible argument in its favor.

And, 4. We must exercise due caution in receiving the statements of historians of the middle ages; for, (1) They knew no more of the facts of the first centuries, personally, than we know. They derived their knowledge from those who wrote before themselves. (2) They lived in an age when almost unbounded confidence was placed in tradition; when almost any writing which was received and indorsed by the church was accepted as authority without further questioning. This will be seen as we present our argument.

We will now notice two statements by Eld. Quinter in his tract. He says:—

"Chrystal, in his book entitled, 'History of the Modes of Baptism,' quotes Theodoret, Bishop

of Cyprus, an author of an Ecclesiastical History and various other works, and who lived in the latter part of the fourth and early part of the fifth century, as follows: 'He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ.'"

This quotation is of no real value in this controversy; for, 1. There is not the slightest evidence in existence that trine immersion was handed down from the apostles. This was a common method of enforcing any and every practice, even before the time of Theodoret. 2. Theodoret himself was a zealous partisan on the orthodox side, who bitterly opposed dissenters; he lived when the controversy on the Trinity ran very high, and regard for the doctrine of the trinity was the main ground of the advocacy of three immersions. Theodoret wrote more in the spirit of a controversialist than of an impartial historian. 3. That his testimony is of no value on this particular point is shown by trine immersionists themselves, for they offer proof and argue directly that single immersion was both practiced and opposed before the time of Eunomius. This being so, these words, allowing that they were written by Theodoret, are of no worth. We shall refer to this again.

This next quotation is offered from Sozomen. We quote again from Eld. Quinter's tract:—

"The following is the language of Sozomen in regard to the origin of single immersion. It occurs in his Ecclesiastical History. He lived, according to Cave, about the year A. D. 404. 'Some say that Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is still preserved by all (or among all).'

But whether it was Eunomius or any other person who first introduced heretical opinions concerning baptism, it seems to me that such innovators, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received the holy rite of baptism; for if, after having received baptism according to the ancient mode of the church (i. e., by trine immersion), they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves (i. e., single immersion unto the death of Christ). The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration (i. e., single immersion) are unbaptized; and they confirm this opinion by their practice, inasmuch as they rebaptize (i. e., by single immersion) all those who join their sect, although previously baptized (i. e., by trine immersion) by the Catholic Church."—*Chrystal's History of the Modes of Baptism, p. 78.*

These are the words ascribed to Sozomen by the trine immersionists. The following are the exact words of Sozomen copied from his History:—

"Some assert that Eunomius was the first to maintain that baptism ought to be performed by immersion, and to corrupt, in this manner, the apostolic tradition, which has been carefully handed down to the present day. . . . But whether it was Eunomius, or any other person, who first introduced heretical opinions concerning baptism, it seems to me that such innovators, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the ancient mode of the church, they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves. Thus, after having laid down certain principles, according to their own fancy,

\*Eld. Moore has separated himself from the paper since this was written.



without any data, they proceed to bestow upon others what they had not themselves received. The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration, are unbaptized; and they confirm this opinion by their practice, inasmuch as they rebaptize all those who join their sect, although previously baptized by the Catholic Church."

A fierce controversy long raged in the church as to whether baptism by heretics, or those who did not conform to the dominant party, was to be accepted as valid. It will be seen above that every reference to single and trine immersion was put into this extract, not by Sozomen, but by the man who quoted it in favor of trine immersion. They may indeed say that that is what Sozomen meant, but if Sozomen was not able to say what he meant, and needs to stand corrected at this day, then he is not competent to testify in this or any other case. It needs no words of ours to brand the course of Chrystal as dishonorable in palming on his readers this quotation for the words of Sozomen.

We do not dispute that trine immersion prevailed to a considerable extent in the days of Sozomen; but we strongly object to any controversialist making him many times say that which he never said at all. But our opposers may ask, What else could it mean, if trine immersion then existed? We answer, 1. If we could discover no other meaning, we still denounce the course as unworthy, of weaving into a historical quotation that which we think it means while it does not say it. The Catholic Church, in all her pious frauds, never went beyond this. 2. We find historical reference to sprinkling in the church about two and a half centuries before Sozomen wrote. Now inasmuch as Sozomen spoke disparagingly of immersion (not of single immersion as Chrystal unjustly makes him say) he may at that time have referred to sprinkling as the preferable mode. But, 3. Whatever mode Sozomen meant to indorse, it is condemned by his own words, for he speaks in favor of a "tradition handed down from the apostles." He knows but little of church history who does not know that tradition had obtained a standard position in the fifth century. And we promise to show also, that the first authority for trine immersion rested it on tradition only.

J. H. W.

#### GOD IS JUDGE.

SOME people trouble themselves about what will be done with the mass of men—how justice can be administered to men of so different and various dispositions of mind, arising from the difference in their phrenological organization. If they could see how the Judge of the earth could solve this difficulty, perhaps they would seek God. And they seem to think their own disposition will in justice excuse them from any responsibility in regard to their future destiny.

To such I would say, You need not fear that the Creator of all has not wisdom enough to judge mankind in righteousness. Do not concern yourself on this point. God asks you to turn to him and be saved. You can, if you will. And your responsibility begins and ends with your own individual case. If you will see to that, God will take care of the rest. Will you turn to him and live, or will you refuse because you are unable to judge the world, and die? R. F. COTTRELL.

WHY does the skeptic ever insist on talking about a religion which he says is a fable? Why does the stock-broker ever and unceasingly talk up a bad lot left on his hands? Why did the foes of our Master refuse to be satisfied, until not only the victim of their hate was crucified and buried, but a seal must be placed on his grave, and a guard patrol the tomb night after night? They could not hush those mutterings of fear and remorse. There may be but a breath of wind, yet there comes to the silent ship resting on the silent ocean a ground-swell that ever rocks it, but not to repose. Thus men try to seal down their sins and lock the sepulchre that they cannot further disturb their peace, but all in vain.—Presbyterian.

God often sends judgments, because we will not own his hand of mercy.

## The Sabbath School.

### CHRIST BEFORE THE DOCTORS.

THE parents of Jesus yearly visited Jerusalem, in accordance with the Jewish law. Their son, Jesus, then twelve years old, accompanied them. In returning to their home, after they had gone a day's journey, their anxiety was aroused, as they missed Jesus. He had not been seen of them since they left Jerusalem. They supposed he was with the company. Inquiry and search were made among their acquaintances and relatives for their much-loved son; but no trace could be found of him. They hastened back to Jerusalem, their hearts heavy with sorrow. For one day of neglect they lost their son, Jesus, from their company, which cost them three days of anxious search, with sorrowful hearts, before they found him.

The doctors, and expounders of the law, always taught the people publicly upon especial occasions. It was upon one of these occasions that Jesus gave manifest proofs of superior wisdom, penetration, and mature judgment. The people were more surprised because the parents of Christ were poor, and he had not received the advantages of education. The question passed from lip to lip, Whence has this youth such wisdom, having never learned? While the parents of Christ were in search of him, they saw large numbers flocking to the temple; and as they entered it the well-known voice of their son arrested their attention. They could not get sight of him for the crowd; but they knew that they were not mistaken, for no voice was like his, marked with solemn melody. The parents gazed in astonishment at the scene. Their son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by his discreet questions and answers. His parents were gratified to see him thus honored. But the mother could not forget the grief and anxiety she had suffered because of his tarry at Jerusalem, and she, in a reproving manner, inquired why he had thus dealt with them, relating her fears and sorrow on his account.

Said Jesus, "How is it that ye sought me?" This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without him. He then adds, "Wist ye not that I must be about my Father's business?" While they had been unmindful of the responsible charge intrusted to them, Jesus was engaged in the work of his Father. Mary knew that Christ did not refer to his earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them.

In returning from Jerusalem with the crowd, talking and visiting engrossed their minds, and Jesus was forgotten for an entire day. His absence was not observed until the close of the day. Joseph and Mary had been honored of God in an especial manner, in being intrusted with the responsible charge of the Saviour. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day, by those who should not have forgotten him for a moment. They returned their weary way, sad and fearful to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ—"Why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing." Jesus, in most respectful language, inquires, "How is it that ye sought me?" But these words modestly reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him. He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, they had neglected the work his Father had especially intrusted to them. They could not fully comprehend the words of Christ; yet Mary, in a great measure, understood their import, and laid them away in her heart to ponder over in the future.

Not one act in the life of Christ was unimportant. Every event of his life was for the benefit

of his followers in future time. This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on him. Many had come a great distance to keep the passover, instituted that the Hebrews might keep in memory their wonderful deliverance from Egypt.

This ordinance possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the doorposts of their houses, was the symbol of the blood of Christ which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man unless they should perform the work the Lord left them to do. They had a part to act themselves, and by their acts were to manifest their faith in the provision made for their salvation.

Jesus was acquainted with hearts. He knew that as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten. It was his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which referred to his future sufferings and death. He did not wish the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover, they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that, he would reveal himself to them, and be found of them, and their faith rely upon him as the Redeemer of the fallen race, the advocate with the Father in their behalf.—Great Controversy, Vol. II.

CUNNINGHAM GEIKIE, in his "Life of Christ," commenting on the first visit of Jesus to the temple, says: "In the school in which Jesus was found, a number of Rabbis were present, perhaps because it was the Passover season. The gentle Hillel—the Looser—was perhaps still alive, and may possibly have been among them. The harsh and strict Shammai—the Binder—his old rival, had been long dead. Hillel's son, Rabban Simeon, and even his greater grandson, Gamaliel, the future teacher of St. Paul, may have been of the number, though Gamaliel would, then, like Jesus, be only a boy. Hanan or Annas, son of Seth, had been just appointed high priest, but did not likely see him, as a boy, whom he was afterwards to crucify. Apart from the bitter hostility between the priests and the Rabbis, he would be too busy with his monopoly of doves for the temple, to care for the discussions of the schools, for he owned the shops for doves on Mount Olivet, and sold them for a piece of gold, though the Law had chosen them as offerings suited for the poorest from their commonness and cheapness.

Among the famous men, then, apparently, living in Jerusalem, was Rabbi Jochanan Ben Zaccchai, afterwards reputed a prophet, from his once crying out—when the temple gate opened of itself—"Temple, temple, why do you frighten us? We know that thou wilt shortly be destroyed, for it says—'Open, Lebanon, thy gates, and let fire devour thy cedars.'" Jonathan Ben Uzziel, the Targumist, revered by his nation; Rabbi Ben Buta, who, though of Shammai's school, was almost as mild as Hillel, and, like him, had a great reputation for Rabbinical sanctity; now blind these many years, for Herod had put out his eyes; Dosithai of Jethma, a zealous opponent of Herod; Zadok, who had taken part in the rising of Judas the Gaulonite; Boethus, father of one of Herod's wives—the second Mariamne—once high priest, and now the head of the courtly Herodian and Roman party; Nicodemus, who afterwards came to Jesus by night, and the rich Joseph of Arimathea,—in a grave given by whom Jesus was afterwards to lie, were all apparently, then alive. But we can only conjecture in whose presence Jesus sat, for dates are sadly wanting."

FRUGALITY proves an easy chair for old age.



# The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH,

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, DECEMBER 9, 1880.

## RETURN OF THE SPIRIT TO GOD.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

THIS text is the exact counterpart of Gen. 2:7. "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."

One text teaches how man was first formed. The other makes known the process of his dissolution. What God did in creating, death undoes by dissolving. How did death get the power to step in and undo the Creator's work? Man forfeited his right to live by sinning against God. Death entered by sin. Rom. 5:12. Death, then, has an evil parentage. In fact, it has a bad character in the book of God; it is not a friend, but an enemy; and so serious and formidable a foe is it that its destruction is made the subject of special promise to the people of God. 1 Cor. 15:26. The power of death Satan himself has controlled. Heb. 2:14. Death came from the devil, just as life came from God.

God gave to man life, and instructed him that if he would obey him he should continue to live. Gen. 2. The devil telling Eve that she should, by sinning, be introduced to a higher life, brought death upon our race. Milton's idea that death is the child of sin and Satan, is strictly true.

But many of the present time believe death to be the gate to endless joys! Death, as they imagine, is the door whereby the Christian enters Heaven! By what means was this door created? By man's rebellion against God. Who was the chief agent in promoting this transaction? The devil! What does Jesus call him because of this work? A murderer. John 8:44. If death is the door of Heaven, Satan has filled the office of door-keeper of Heaven, for he has had the power of death.

One of the principal proofs quoted to show that men reach Heaven by dying, is found in our text which is so often quoted. "The spirit shall return unto God who gave it." Does this prove that death ushers men into Heaven? Please consider before you answer. If so, please observe that this text is not descriptive of the case of the righteous only; it is spoken of death as the common lot of man. Then we get all men into Heaven by dying, whatever may become of them afterward. Can it be true that every wicked man is to enter the gates of the holy city when he dies? See Rev. 21:27; 22:14, 15.

But does not this text really teach the entrance of the righteous into Heaven at death? Not unless it does that of the wicked also; for the text is descriptive of the common portion of mankind. The infirmities of old age are first described, and then the dissolution of man in death. The fact is, Solomon is admonishing the young men to attend to the service of God before these infirmities come on which lead to final dissolution. If it were only one class spoken of, it would be rather the wicked than the righteous, for Solomon would not have a young man grow up to these infirmities and consequent dissolution unprepared.

It is the unbuilding of the man after the infirmities of old age have worn out all his strength, that Solomon describes; it is not his translation to Heaven. The Lord God formed the man out of the dust of the ground. Death causes that dust to return to the earth as it was before it formed the man. If God does the first work, it is not God that destroys it. No, indeed. An enemy is the doer of all this.

"The spirit shall return unto God who gave it." There is a record of the giving of the spirit by God. When he had formed the man from the dust, he breathed into his nostrils the breath of life, and man became a living soul. Now when death dissolves the man, this very thing which God gave to man, returns. What comes from God returns to God, just as what comes from earth returns to earth. Then, says one, what better proof can we have that men are happy with God when they die? Who can deny a blissful

existence to the spirits of men in the presence of God? And what will you do now with all the texts you adduce to show that in death there is no remembrance of God; that the thoughts of men perish in death; that they sleep in silence till the heavens pass away; that they are to be satisfied when they wake in Christ's likeness; and that if there were no resurrection there would be no advantage obtained even by faithful Paul? Do not set these ideas aside too hastily; they are all ideas of men inspired of God. See Ps. 6:5; Isa. 38:18, 19; Ps. 146:4; Job 14:12, 13; Ps. 17:15; 1 Cor. 15:32.

But if the spirit goes back to God, must it not be happy in his presence? And must it not know infinitely more than while the man lived? Those who ask such questions overlook one point in the text, and that point is the key to the whole subject. That which goes to God once came from him. You infer that in returning to God the spirit enters upon a blissful existence in his presence. Have you well considered the point? It exists in God's presence, after it has returned, with just as conscious an existence as it had before it came from him. No more goes back than came. It is no more exalted when it leaves man to go back to God, than when it left God to come to man.

Did the spirits of the dead once live with God, then leave him and come and live with men, and then return to live again with God? It would be very absurd to affirm it. Somebody ought to remember something about living once in the presence of God before living in this world of sorrows. Why not some one recollect about this?

But if that be so, how much better off to have allowed us to stay in Heaven when we were there, than to send us into this world of sorrow, pollution, and crime. To be sure, if this text be rightly expounded by the popular exposition, everybody gets back when they die; but even then how much better is dissolution than creation! How much more beneficent the work of Satan in introducing death which returns us all to Heaven, than the work of the Creator which took our happy spirits all out of Heaven to live in sorrow, sin, and pain!

The reader will see that there is just as much of blissful existence for the spirit after this life as before it. What came from God to enable the man to live, returns to God when he ceases to live.

There has been one grand act of the Creator in which he bestowed that upon man which at death he takes from him. God gave to Adam, when he formed him, the breath of life, and man, thus formed, became a living soul. It even says God breathed this into man's nostrils. This was what gave Adam life. Elihu tells us that "the breath of the Almighty" gave to him "LIFE;" i. e., by giving it to the common father of mankind. Job. 33:4.

What God gave to Adam was not an angel of glory to dwell in his body formed of dust. If it had been, what a misfortune to that heavenly being! No; it was simply "LIFE." Having made the man, God gave him life. When man had forfeited his right to live, God told him he must return to the ground out of which he was taken. Gen. 3. And so when Adam closed his eyes in death, the great Creator took again to his own keeping that life which Adam gave up. God designs that men shall live again. He holds all in his hand till the hour shall arrive to give them life the second time. Jesus said that he laid down his life that he might take it up again. John 10. And so when dying commended his spirit, or life, to his Father's hands.

Adam had his life from God. We have ours from Adam. Adam forfeited his right to live or God would never have taken from him that breath of life by which he was made alive. That being taken from him he had just as much life as he had before it was given him, which was none at all. That which God breathed into his nostrils being taken from him by the Author of his existence, has just as much thought and knowledge as before being given to Adam, which was no knowledge at all.

He did not put within Adam a living, conscious, organized being from glory, but the man being organized out of dust, God put the principle of life in him, i. e., he made him alive.

Our life is from Adam. It is not immortal life. The facts are too palpable to believe thus of ourselves. Life is transmitted from parents to children. What vast multitudes of living beings perish without ever seeing the light, i. e., without ever being born. Yet

they had life. And so life exists in that which precedes embryotic existence. But in all this there is no immortality. We cannot take from the first Adam what he had not to give. Nor can we find in death, which is the fruit of sin, the door back into that Paradise from which sin caused us to be expelled. But, thank God, the second Adam can give us a life that shall never end. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Death cannot convey us to the presence of God; but the resurrection shall show us the path of life, and "so shall we ever be with the Lord."

J. N. A.

## THE MARK OF THE BEAST AND COMMANDMENTS OF GOD.

It will not of course be claimed that the mark of the beast is a literal mark impressed upon the hand or forehead, any more than that the seal of the living God is a literal impression, Rev. 7, or the Father's name a literal writing, Rev. 14:1; 3:12, or the law written in our hearts a literal writing. 2 Cor. 3:3; Jer. 31:33; Heb. 8:10. But the forehead being the seat of the mind by which we receive or reject all theories presented to us, the seal and the mark there located, must evidently signify some prominent doctrines which distinguish the worshipers of the beast and the worshipers of God.

What then is the mark of the beast? That the beast of Rev. 13, with seven heads and ten horns designates the Papacy, no Protestant will quarrel with us for believing. By considering the characteristics of this beast in verses 5-7, we find that the same power is prophesied of in Dan. 7; and it is there said (verse 25) that he should think to change times and laws. What times and laws are these which the Pope should think to change? Evidently not the laws of men or nations; for any power which has control of these, is able, and has a perfect right, to change them; and it is neither a mark of arrogance nor of blasphemy for it to do so; and that the Papacy has had all these in its control is a fact which need not be mentioned. But here are laws which he shall not be able to change though he shall think to do it; and for doing this, the prophets designate him as speaking great words against the Most High, and blasphemies. It must be the law of God which in his arrogance he should think to control.

Let us then take God's law, the ten commandments, and compare it with the precepts enforced by the Papacy. We find that the Roman Church omits in its catechisms the second commandment, and to supply the deficiency, divides the tenth. Moreover in enforcing the fourth, which is the third in her decalogue, she commands us to keep Sunday which is the first day of the week, instead of the seventh day which is enjoined by the law of God. With all this before us, we read in Rev. 13:4, that "they worshiped the beast." What is it to worship the beast? The following may be considered a universal rule on this point:—

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped which is obeyed in preference to the other. 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?' Rom. 6:16."

Men worship the beast, therefore, by obeying his institutions in preference to those of Jehovah; and the observance of such institutions becomes a mark or sign between him and his worshipers. And as Sunday-keeping, which directly conflicts with the plain requirements of the law of God, is an institution peculiar to the Papacy, a fact which can be clearly proved, we are unavoidably held to the conclusion that it is the mark of the beast; and we are further confirmed in this view, when we learn from the very message of the third angel, itself, that the issue between beast-worshipers and the saints, is on the commandments of God. "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," etc. This is one class; and on the other hand it is said, "Here are they that keep the commandments of God, and the faith of Jesus."

We need not be told more plainly, that if we worship the beast and receive his mark, we do not keep the commandments of God; and if we do keep the commandments of God and the faith of Jesus, we do not worship the beast, nor receive his mark. Now what is the difference between the requirements of the beast and the commandments of God? Chiefly this: the



one enjoins the observance of the human institution of Sunday, the other commands us to keep holy the true Sabbath, the seventh day. Hence we necessarily come to the conclusion that a false Sabbath is the mark of the beast.

We now see the import of the solemn message of the third angel. Viewed in connection with the work which called it forth, we see also its fitness and adaptation to the wants of the world. The closing work of the Sanctuary commences. That work brings to view the ark and commandments of God; but there has been an alarming and wide-spread apostasy from these commandments through the influence and work of the man of sin, and a fearful blindness still rests upon the world on this subject. All Christendom, almost, is yielding homage to an institution of an anti-Christian power, in direct conflict with the law of God. Their attention must be aroused to their condition. The third angel comes forth upon his mission. If any man worship the beast or his image, he shall drink the unmingled mixture of God's displeasure. Here are they that keep the commandments of God, and the faith of Jesus. On the other hand, the dragon's voice of earthly power is raised, saying, that all who will not worship the image of the beast shall be put to death. On this point the issue comes between the powers of light and darkness. These are the principles involved in the controversy. Obedience to God or obedience to men. Reader, which will you yield? Will you bow to the throne of Jehovah, or to the scepter of Baal? Will you reverence the commandments of God, or the institutions of men? Will you brave the threat of temporal death from the arm of the civil power, or the threat of fire and brimstone, and eternal death from the arm of Jehovah? This is the warning before the world. This is the question upon which they must decide and that for eternity. The very next event in this line of prophecy is one like the Son of man coming on the white cloud, having in his hand a sharp sickle. May the Lord move upon many hearts to make haste to become subjects of his mercy that they may not fall beneath the vials of his wrath. U. S.

(To be Continued.)

#### FAITH AND REPENTANCE NOT ALL OF RELIGION.

BY ALBERT STONE.

WE would earnestly contend for faith and repentance as cardinal points in religion. They are as essential to religion as life is to motion, and bear the same relation to it. But it is not all of life to live, neither does the whole of religion consist merely in repenting and believing. These are only first principles. They are simply generative and initiatory.

If Gen. Washington had never been born, he would not have fought the battles of the Revolution. But he might have been born and well trained in military tactics, and yet never fought the battles. Faith, repentance, and love are simply affections of the mind; and we need not be informed that they are, in their own nature, invisible to every eye but that of Omniscience. We cannot look into the heart and see them glowing there. They can be discerned only by the effects they produce, and the external signs which constitute their language. Where their genuine effects are most abundantly displayed, there we conclude they exist in the highest degree. We see them as they exist, not in the fountain, but in the streams; and from the copiousness of the streams we infer the fullness of the fountain.

It is by this rule that we are to estimate our Saviour's love for man. His love was great, without a parallel. In itself it was invisible. No one could look into the great heart of Jesus and see it glowing there. The action inspired by love is all that can be seen. Did Jesus act? Then we know that he loved. Otherwise we could not know it. And the intensity of his action was the measure of his love. It is the same in regard to faith and repentance. True faith is known to exist only by the works it inspires. True repentance is known only by the reformation of the penitent.

It is a painful fact that the nature of faith is but imperfectly understood by many professed Christians of the present time. By many it seems to be regarded as an abstract principle, meaning no more than to believe in Christ as our Saviour, and to trust in him for salvation; and they think that this constitutes a Bible union with Christ, and entitles us to salvation. Such an attainment once made, we are at liberty to embrace

any view of Christian doctrine that lies inside the large circle of church creeds. Said an intelligent Methodist lady the other day, as her attention was invited to the subject of the soon-coming of Christ:

"Why, I am a Methodist; my parents were Methodists; they died happy and have gone to Heaven. I am satisfied with Methodist religion."

An aged deacon lately made virtually the same reply, when we called his attention to the subject of the sanctuary of the Bible. Said he, "What need have I of more truth? I have truth enough to save me, and have no need to trouble myself with those outside issues." And thus it is generally; the people are satisfied with the religion they have at present, both as to quantity and quality.

Being at ease in Zion, they measure themselves, not by the law of God, the proper rule, but by any false standard that happens to have the approval of others, and thus feel that they are safe. They look not for any change of dispensation, or any further development of truth.

To many there are no practical duties connected with the advent doctrine; they are prepared for death, and to be thus is the sum total of true religion. They feel quite sure that their experience, in years past, includes faith and repentance, and to these is linked salvation. They realize not on which side they stand in the great controversy between the true and the false, now soon to be ended. They have not been careful to heed the counsel of the apostle Peter, and thus add to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Peter 1:5-7.

Faith that does not add to itself the other graces, is not faith in the Bible sense of the term. What if I do believe there is one God? What if I embrace in my belief the whole system of revealed truth? The devils believe all this, but they do not perform good works. Temperance, patience, godliness, and charity possess value in themselves. But faith is only valuable as it relates us to God, and is the basis of good works, and an incentive to their performance.

Thousands make profession of faith. It is cheap to do this. But to keep faith in a condition to bear fruit, costs something. It is a warfare in which few care to engage. It seems as though many were trying to get to Heaven with the least possible outlay of faith; with the least watching, praying, reforming, and enduring hardness as good soldiers of Jesus Christ. There seems to be a tendency at the present time to bind religion within the limits of a dead faith, to cast off restraint, and give license to sin.

A defective faith carries rottenness and decay into every branch of Christian doctrine and duty. Constant effort is required to keep this part of the armor in working order. As the apple hangs on the tree by its stem, and requires its support and growth through it, so all the genuine fruit of Christianity hangs on the stem of faith. Hence, "without faith it is impossible to please God."

#### WAITING TO HEAR THE OTHER SIDE.

BY ELD. A. S. HUTCHINS.

MANY persons on hearing the evidences presented for the Bible Sabbath, and seeing the force of argument so clearly as to remove every reasonable objection to the perpetuity and obligation of this ancient institution, excuse themselves from obedience on the plea of "waiting to hear the other side."

Well, if there is another side, if this subject presents a "yea and nay," it is proper to find it. If, as a minister recently said in vindication of Sunday-keeping, "truth presents many phrases, so to speak," it is best to bring all sides to the light. But in the outset, it may be well to raise the question for the consideration of those who believe the Bible argument sustains the seventh day. Do you suppose Sunday-keeping can be proved also from the Bible?

The apostle who exhorts to "prove all things," also commands, "hold fast that which is good." And again he says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest any time we should let them slip."

Men may listen to the overwhelming arguments for the Sabbath of the fourth commandment, their conscience may be aroused, conviction settle upon them, and their judgment be fully convinced as to duty; they may like Felix tremble, and like Agrippa be al-

most persuaded to be a Christian, and yet through neglecting to obey God, grieve his Spirit, "put light for darkness, and darkness for light," and accept "for doctrines the commandments of men."

Here lies one of the great dangers of the present time. The world is being enlightened on the fourth commandment. The time has come to proclaim the commandments of God and the faith of Jesus. The time has come for the church of God to heed the injunction, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

While many will be obedient to this divine mandate, the great majority will disobey, and by actions emphatically say, "We will not walk therein." It is easy to say, "Lord, Lord," but to do the will of our Father in Heaven requires moral courage and decision of character.

"But be ye doers of the word, and not hearers only, deceiving your own souls." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22, 25.

Here it seems to me we have both sides. One person is a doer of the word, he continues in the perfect law of liberty, and thus secures the blessing of obedience. Another hears the word, and perhaps trembles under it, but does not obey. He shuns the cross and is made to hope all is well. He confers with flesh and blood, waiting to see the cross removed.

#### ARE YOU READY?

THE crisis of this world's history is at hand. The angry nations are preparing to act their part in the concluding scene. The world seems ripe in wickedness. The spirits of devils are controlling men's minds, leading them to depart from the faith, and go over to infidelity; and the cup of iniquity is filling to overflowing. On the other hand, the last warning from God is being heard in the third angel's message, proclaiming the day of unmingled wrath at hand; proving that the time in which men can find pardon through Christ is very brief. And who is prepared for the close of probation? Who are agonizing and laboring that they may be approved of God, and save some of their fellow-men?

Awake, O sleeper! The day is at hand. The effect of every vision will soon be seen. Very soon shall each receive according as his works shall be. Am I ready? Are you ready? Are we striving to be ready? Are we victors over sin? Are we perfected in patience? Are our passions subdued, so that we are truly meek? Have we done, and are we doing, our duty to our fellow-men? to our families, and friends, and neighbors? Do they see nothing in us but good works? Do we reflect to others the image of Christ?

Thank God we have a little time left in which we may work! Oh! let us improve it! Our case is urgent. It is court week. A little while longer pardon may be found. Mercy waits but a little longer. O sinner, come to Jesus before it shall be said, "Jesus of Nazareth has passed by!" before it is said, "The harvest is passed, and the summer is ended!" Get ready! get ready, while it is called to-day. R. F. COTTRELL.

#### ENGLAND'S RELIGIOUS CONDITION.

PAPERS were read at the Church Congress recently which confirm, in a remarkable manner, the truth of Mr. Bright's epigram "that the working class care as little for the dogma, as the upper classes for the practice, of Christianity." Canon Barry, reporting on "the religious condition of the nation as represented by the upper classes of society," says that "unlimited skepticism, the positive license of a conscious ungodliness, and a resolute self-trust and self-will are their only rule of life." The Bishop of Bedford, who reported on the industrial classes, stated that, without much speculative unbelief or hostility to religion, "the feeling of the masses is that of simple indifference." The speakers had, of course, no intention of vindicating Mr. Bright, and their testimony is all the more valuable on that account. Their gloomy picture of the two extremes of society is hardly relieved by the account given in another paper on the religious condition of the middle classes. They contain, we are told, the religious might of the nation, but they "display deplorable moral weakness in reference to commercial transactions." The admission that the most religious part of the community is deeply tainted with commercial dishonesty is, at any rate, courageous, and if it be true, it complicates the knotty problem which the Church Congress has set itself to face.—*Pall Mall Gazette*.



## The Missionary.

### AMERICAN HEATHEN.

ONE Sunday morning Mrs. Livingston Guyer walked into church very late, as was Mrs. Livingston Guyer's custom, and at every onward step the drops and bugles on her mantle shook, and the hard ball trimming on her dress rattled, and the beads around her throat clinked, and her hoop ear-rings struck the beads, adding to the clatter, and the dangling ornaments on her bonnet struck like tinkling cymbals.

There was a missionary in the pulpit that day, a man browned by foreign suns, who had come to tell the fashionable New-York audience of the benighted heathen whom the church of Christ was trying to convert.

He told them of the Feejee Islanders who arrayed themselves in fantastic garments covered with curious ornaments, and draped with fringes of beads and balls. He described the rings they wore pendent from their noses, and the bracelets that encircled their arms and ankles.

The audience listened attentively, and their sanctimonious faces said, as plainly as words could say it, "From all such folly, good Lord, deliver us!"

An old-fashioned fellow sitting under the gallery, one Common Sense, thoroughly unprejudiced, and somewhat unpopular, looked hard at Mrs. Livingston Guyer, and taking into account the fringes, beads, and ornaments, on her dress, and the hoops pendent from her ears, and the bracelets on her arms, thought there was a distinction without a difference between this woman and a Feejee Islander.

The missionary told his audience of the Burmese women who colored their faces to make them beautiful, and discolored their teeth by chewing betel-nuts. He gave account also of the Africans who blackened their eyebrows with antimony, and stained their finger nails red.

The faces of the audience expressed surprise at such unnatural practices; but the old-fashioned fellow in the corner fell to studying the face of a belle present, whitened by some preparation of chalk, and reddened by rouge, and he regarded attentively the teeth of a man discolored by the use of tobacco. He knew, moreover, there were complexions in that audience bleached by eating arsenic, eyes brightened by the use of belladonna, and masses of hair changed by some decoction from the natural tint to a fashionable hue, and he couldn't for the life of him, see why the heathen were worse in this respect than this people in a high state of civilization.

The missionary informed his audience that heathen devotees tortured their bodies by unnatural compressions and painful attitudes, thinking to appease the anger of an offended deity.

The faces of the audience indicated pity for such ignorance; but Common Sense glanced over to a man whose boots were instruments of torture to him, and to a woman whose head was poised in an unnatural attitude, shoulders thrown distressingly high, and a waist compressed until her muscles, sinews, diaphragm, heart, lungs, and liver, failed to do the work allotted to them by nature; and, reflecting that this bodily contortion was adapted to propitiate the goddess Fashion, he wondered if the missionary might not return to foreign lands with tales of American heathen.

The missionary told his audience of heathen mothers who throw their children into the Ganges, and cast them before Juggernaut as offerings to their gods.

The audience shuddered convulsively at the monstrous tale, but Common Sense has his eye fixed on a shivering child standing within the cold shadow cast by the church. Its neck and arms were bare, and its little knees, blue with the biting cold, knocked together painfully as the child waited for the nurse who held protracted discussion with a boon companion. Common Sense recognized the child as the representative of a large class given up by their mothers to the absurdities of fashionable dress and the incompetency of servants, until disease and premature death were the result; and he wondered if heathen mothers in their sacrifices were more culpable than American mothers in their neglect.

The missionary told his audience of the divisions of caste. He informed them that the higher orders despised inferior grades; and if a person fell to an inferior rank, his old companions in the former caste had a right to subject him to insult,

and put upon him every indignity their scorn might conceive.

Great astonishment was written on the faces of the audience; but Common Sense looked straight at a fashionable woman who shrank from her poor neighbor in the pew, and that very day had refused to speak to a woman whose social position had once been equal with hers, but who, through reverses of fortune, had sunk to a lower station. He thought, with such examples before him, that the orders of caste in heathen society had a parallel in the social divisions of American communities.

The missionary told his audience of the heathen belief in oracles and omens, and their practice of consulting jugglers and priests in important affairs of life.

The audience smiled contemptuously at their folly; but Common Sense thought of the multitudes who consult fortune-tellers and chairvoyants in important affairs, and saw before him men and women who believed in signs and old witches' fables, and latterly had even put faith in a board called Planchette, and he pronounced them not one whit less heathenish than the nations in foreign lands.

The missionary horrified his audience by his account of heathen parents who sold their beautiful daughters into slavery, and for a consideration doomed them to a life worse than death.

The audience wept over wickedness like this; but Common Sense remembered a marriage ceremony in that Christian church, where the bride was young and beautiful, and the bridegroom old and ugly. He remembered the smiles of the bride's parent as he gave away the fair girl to the cruel-visaged foreigner, and the disgust on the bride's face as she shrank away from the man who claimed her as his wife. "Gave her away" were the words the parent used; but they were not true. Sold her away, he should have said; sold her into slavery for money and position.

That parent sat within the house of God that day, and in his heart condemned the heathen bargain; but Common Sense saw, with his clear-sighted vision, that the Christian contract was alike criminal.

The missionary told his audience of the heathen festivals, with the offerings of gold, fruits, and flowers, and some times human lives. He described the attendant drunkenness, debauchery, and immorality, in language that made the Christian audience before him shudder.

Common Sense beheld the shudder with a sarcastic smile. He knew of festivals in America with offerings of gold, fruits, flowers, and not unfrequently excesses that were suicidal in their nature. He knew that debauchery and drunkenness often marred these social feasts, and that the tone of morality was exceedingly low. He could look around the Christian audience, and see men who, in their club-houses, were no better than the degraded heathen; and women who, in the excesses of fashionable society, violated their marriage vow of love and honor, and sacrificed true, pure womanliness in the dance and wine-cup until they could not cast the stone of condemnation at their heathen sisters.

The missionary told his audience of the abject condition of many foreign tribes who herded together and live in miserable huts in an atmosphere of filth and degradation.

The refined Christian audience sickened at the description, and on their incredulous faces was written questioning if such things could be.

Common Sense frowned at the incredulity, and wished they might take a step only a little out of Broadway, where the New-York poor huddled in cellars and crowded tenement houses, breathing an air of filth and contamination, and living lives of lowest degradation and crime. It was easier to believe in foreign heathen with such a sight of American heathen.

The missionary talked of the nations who bowed to idols and gods of their own making.

The Christian audience devoutly thanked God that they were not like those poor heathen; but Common Sense was picking out of that Christian audience men and women who bowed to Mammon, Fashion, Pleasure, Ambition, and a thousand gods of their own making.

At the close of the service, the missionary made a powerful plea for foreign missions, and solicited a contribution for ameliorating the condition of the benighted heathen.

The audience responded liberally, for their

hearts had been touched, and Common Sense smiled approval. His smile was followed by the suggestion that another contribution double the previous sum be taken for ameliorating the condition of American heathen, and advancing the cause of home missions.

The audience was utterly confounded, and highly indignant. They did not understand Common Sense at all.—Harper's Bazar.

### WORKERS WITH GOD.

BY ELD. R. F. COTTRELL.

THE Lord is doing a great and marvelous work in the world; and who will take part in the work? That soul, professing to believe the truth, that can look on with indifference, not being anxious to have a part in the work, must be in a sad condition, indeed. Brother, sister, is your soul stirred and fired for action? Is the truth like fire shut up in your bones? Or have you concluded calmly to look on and see how the cause will move, while you do not lift a finger to forward it? We are being tested, my brethren. If we remain lukewarm, we shall be cast out.

As I see the magnitude of the work and the wants of the cause, my soul is stirred, and I anxiously desire to do something to forward the cause. Well, there is something for me to do. I cannot put in my hundreds for missionary work in the foreign fields, but will do what I can in my humble sphere in my proper field of operation; and I am glad to know that small gifts and humble labor will be esteemed in Heaven, and accepted according to the motive of the heart. No one is required to do more than he can; but how much we may do if fully consecrated to the work, who can tell? Arouse brethren and sisters, and let us try. Let us have all upon the altar, and let it be the sincere cry of our heart, here am I, send me.

There is no discharge in this war. None may leave the harvest till the sheaves are all bound, and joyfully borne from the harvest ground. We are enlisted during the war. No furloughs, no honorable discharge, till the war is ended, and the day of triumph comes. Here is my hand and heart too, to press onward to the end. What do you say, friends, shall we move on? Victory is sure to the valiant. Forward, then, forward! the prize is sure to the faithful. Let us work with God, and be very thankful that he will accept the service of the true and faithful heart.

### OTHO, MISSISSIPPI.

BRO. J. M. ELLETT, writing under date of Nov. 1, says: "I have just returned from this place. Those who had embraced our views are firm in the faith, some new ones are keeping the Sabbath, and a great many others are interested. This is a Baptist community, and the church, alarmed at the prospect of losing so many from their fold, are preferring charges against those who keep the commandments of God. One of their deacons has been tried for keeping the Sabbath, and for not forbidding his family to observe it."

With the above report Bro. Ellett sent a "Confession of Faith," which a sister had drawn up to be read before the Baptist Conference, which was to assemble October 29, 1880, for the purpose of excluding from that church all who persisted in keeping the Sabbath of the Lord instead of Sunday. We give a condensed statement of this sister's "Confession," and our readers may judge for themselves of the spirit which would exclude from church-fellowship one whose sole offense is that she is humbly striving to keep the commandments of God and the faith of Jesus. We are glad that some are not afraid to meet trials for the truth's sake. Of her Christian experience and present views, sister C. says:—

"I was taught the commandments of God when I was quite young, and also that it was my duty to keep them. This I tried to do, but I did not fully understand them all. I felt that I was a helpless sinner, and often tried to pray. By listening to Baptist and Methodist preaching, I learned that I ought to seek the Saviour. This I tried to do, but did not understand the way. All looked dark to me.

"When about fifteen years of age, I attended a Methodist meeting, and went forward for prayers. I heard the shouts of many who had just been made free in God, and I felt that Jesus was near, but there was something that kept me away. In answer to earnest prayer, I was shown that it was a lack of faith that kept the Saviour out of



my heart. I prayed for faith, and was made to rejoice in pardoning love. I had thought before that I loved God and his people, but now I knew that I loved him with all my heart.

"I now felt it my duty to unite with some church. I loved the Methodists, but could not agree with them on the subject of baptism. I put my trust in God, and prayed to him to direct me, and I believe he heard my prayer, and led me to seek a home in the Baptist church. I have been a member of that church forty years, and still feel it my duty to keep the commandments of God, trusting in the merits of Jesus for salvation. I know that my Redeemer liveth; I love God, and love to serve him. Believing that I ought to keep the ten commandments which God wrote with his own finger on tables of stone, I find it my duty to keep holy the seventh-day Sabbath. I do not think to be justified by the law; for when we have done our duty, we are unprofitable servants, and it is only in and through our Lord Jesus Christ that we can be saved. I believe that Jesus died for me, and on this fact I base my hope. And, praise the name of the Lord, I love my Saviour, and believe that he will soon come to convey me to the mansions he has gone to prepare.

"I have been a Baptist forty years, and did not know until lately that it was contrary to the faith of that church to keep the commandments of the decalogue. I cannot find that in the Bible there are any blessings pronounced on commandment-breakers; but I find the following precious passages in reference to those who observe them sacredly: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14. 'By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments.' 1 John 5:2, 3. 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.' Eccl. 12:13, 14. 'Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.' 1 John 2:2, 5. 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.' Matt. 5:19.

"And now, if you are not willing to retain me in the church, believing these great truths, you are at liberty to exclude me from your fellowship; for I am determined, by the help of God, to keep his commandments and the faith of Jesus as long as I live."

**GIVE NOW.**—How easy it is to be open-handed when it involves no self-denial. When people wish they had wealth in order to do good with it, they commonly mean that they would like to have so much money that they could give freely without feeling it. But what generosity is there in that? The true measure of our devotion to any object is what we are ready to give up for it. Until we make sacrifice for a cause, we furnish no proof that that cause has our heart. We do not even know whether or not we really love a friend, unless we are called on to choose between his welfare and something that we are loath to surrender. For what and to what extent have you really denied yourself to give help or pleasure to others, or to advance your Master's cause, within the past week or month? That is a question to test your generosity and your love. No loving or giving is worth speaking of that does not involve a readiness for sacrifice and self-denial.—*Sunday School Times.*

**PRAYERS** should always be characterized by entire submission to the will of God. The undertone of every supplication should be, "Not my will, but thine be done." There is a warrant for stretching earnestness up to this point: "Father, if it is possible;" but that must always be combined with the "nevertheless, not as I will, but as thou wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who breathes it in sincerity, though in the immediate future there may be betrayal and crucifixion.—*W. M. Taylor.*

## Temperance.

### THE ABSURDITY OF A LIQUOR LICENSE.

THE old idea of intoxicating drinks was that, in themselves, they are nourishing, strengthening, useful; and injurious only when taken to excess. The effort, therefore, was to guard against the abuse of them; to prevent, if possible, their being taken to excess. To secure this object, the practice was to intrust the sale of them to suitable persons only, and to charge money for the licenses—to secure something out of the traffic for the public chest—and this practice was well enough if the principle on which it was founded was but just. If the danger and evil of the use of spirits was only in the excess, then public caution should be taken to guard against excess; and perhaps no better plan could be devised for this purpose than that of the license.

But one of the discoveries of the temperance reformation—perhaps the most important of them all—is, that for persons in health, and to be used as a drink, intoxicating liquors are never useful, they serve only to excite, never to nourish and strengthen; and that the habitual use of them is injurious and dangerous, causing more suffering and poverty, diseases and deaths, than any other cause whatever. This is a late discovery, and a great discovery; and if it be true, as we believe it is, then the practice of selling licenses for the sale and use of liquor loses all its consistency, loses its entire foundation, and becomes one of the grossest and most dangerous absurdities.

Perhaps I can best show this by two or three comparisons. Let us apply the principle to other like cases. We learn from the papers that the army-worm, one of the most destructive little pests in the world, has made its appearance in some parts of our country, and is destroying every green thing in its progress. The farmers are much aroused for the destruction of the little vermin, and leave no means untried to be rid of him. Now, suppose the government should insist on tolerating the army-worm; should pass an act for that purpose, and should license a set of men to look after the interests of the poor worm, and take care, at least, that it should not be utterly destroyed; that enough, at least, should be left for seed. Now what would be thought of such an act? Who would approve it or wish its continuance? And yet the army-worm, with all its mischief, is not to be compared with the ravages of intoxicating drinks. The former can destroy only the products of the field, while the latter is destroying, the country over, not only property of all kinds, but the health and happiness of individuals and families, and in cases innumerable, life itself.

Take another case, of a more ridiculous character. Here is a worthy housekeeper whose home is terribly infested with rats. They have forced their way into every part of it. They are found, not only in the garret and cellar, but in the kitchen, and even the parlor; eating, destroying, defiling everything. Of course she is trying to destroy them, and she is killing a good many. But her heart is touched, and she cannot bear to destroy them all. She pities them, and has a place prepared where she is keeping and feeding a few of the rats, that they may live, and breed, and keep the stock good, and may be ready for service whenever she shall want. Now what would you think of such a woman? Do you believe there ever was such an one? Was ever such a fool seen in woman's clothes? And yet what better do those do who wear the garb of magistrates, and who are selling licenses the country over to sell intoxicating liquors, and thus make drunkards, and ruin families, and hurry thousands upon thousands who otherwise might be useful and happy to a premature death and a drunkard's grave—and eternity! Let the sellers of licenses and their supporters the world over think of this, and say whether the vile practice shall be continued.—*Rev. Enoch Pond, D. D., in Christian Union.*

### THE TWO METHODS.

TEMPERANCE ideas and policies may be promoted either by the method of antagonism—denouncing the whole trade—or by the method of attraction and sympathy—seeking to unite and consolidate all its friends. These different methods are as much the opposite of each other as are positive and negative electricity, or as light differs from darkness.

To antagonize the drink trade and whatever may affiliate with it, is a first and principal duty in temperance. We are not better than Christ. As he denounced the evils of his day and the persons who practiced them—the scribes and pharisees—so must we antagonize and denounce the infamous drink trade and all its agents and abettors. No fellowship with the great crime, but hostility and eternal hostility, is the motto of the real temperance reformer.

To establish bonds of sympathy and work among all temperance reformers, is as much a duty and obligation as it is to antagonize the evil itself. We need not disturb individuality in demanding this harmony. Whoever has a temperance truth to proclaim, let him speak it; but let him accord the same right to another; and then let the two stand together as advocates of a common cause. There is common ground on which they may stand, and yet retain diversity of plans and views.—*Advance.*

### BISHOP SIMPSON ON STIMULANTS.

IN his third Yale lecture, Bishop Simpson advises the young men who are entering the ministry to avoid all stimulants, and in connection with this advice gives a bit of information which is not generally known: "I would scarcely suppose that any one who feels himself called to the ministry will countenance their use; yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, you have been out in the cold, you need a little stimulant and they will urge the taking of a little wine or brandy before preaching. These friends will tell you that the most distinguishing ministers are in the habit of using them; and I regret to say that in many churches both wine and brandy are there kept in the vestry for the use of the minister both before and after preaching." He further says: "I have known some young ministers who have used a few drops of paregoric or opium to give them strength for the pulpit. I am glad to say that I have known but few such cases; but I must add that these were led in the end to either physical or moral ruin." And in passing, he fires a shot at the clerical cigar: "I suppose there is a sort of enjoyment connected with it, for I have seen men sit smoking for an hour with their feet upon a table, professing to be studying. I have no doubt they had visions of greatness and glory; but prolonged observation shows that their lives usually ended, with their cigars, in smoke."

IN the course of a recent address, Mr. J. B. Gough said: I know a man in America who undertook to give up the habit of chewing tobacco. He put his hand into his pocket, took out his plug tobacco and threw it away, saying as he did so, "That's the end of it." But that was the beginning of it. Oh, how he did want it! He would lick his lips; he would chew chamomile, he would chew toothpicks, quills—anything to keep his jaws going. No use—he suffered intensely. After enduring the craving for thirty-six or forty-eight hours, he made up his mind. "Now it's no use suffering for a bit of tobacco—I'll go and get some." So he went and bought another plug and put it in his pocket. Now," he said, "when I want it awfully, I'll take some." Well, he did want it awfully, and he said he believed it was God's good Spirit that was striving with him as he held that tobacco in his hand. Looking at it, he said, "I love you, but are you my master, or am I yours? You are a weed and I am a man. I'll master you, if I die for it!" Every time he wanted it he would take it out and talk to it. It was six or eight weeks before he could throw it away and feel easy, but he said the glory of the victory repaid him for his trouble.

THE new law which went into operation in Massachusetts on the first of May, and which gives licensing boards in towns and cities power to order all screens, curtains, stained glass, etc., to be removed from the windows of liquor saloons from midnight until six o'clock in the morning, and all day on Sunday, it appears is already giving liquor-sellers serious trouble in many places. In Cambridge, where the law has been enforced, the New York evening *Post* mentions that the dealers say "that the consequent loss of custom has amounted to fully fifty per centum of the former trade, and a few assert that they will be compelled to leave the business." By all means let the screens and blinds be removed.—*Am. Prohibitionist.*



## The Home Circle.

### MARCH OF THE SEASONS.

First the spring, with rosy fingers,  
Scatters blossoms o'er the earth,  
Brings the song-birds and the zephyrs,  
Fills the brooklet's voice with mirth;  
Paints the sky with hues of azure,  
Clothes the earth with robes of green,  
Kisses all the slumbering blossoms  
Till their blushes bright are seen.

Then appears the gorgeous summer,  
With her wealth of heat and glow,  
Crowned with roses red and gleaming,  
Decked with lilies pure as snow;  
All the passion of the tropics  
Burning in her fiery heart,  
Onward sweeps the queenly summer,  
She has played her brilliant part.

Autumn follows in her footsteps,  
Laden with the golden grain,  
With the harvest fruits which prove  
That summer gave no smiles in vain;  
Touches with her magic brush  
The leaves upon the forest trees,  
And they, turned to gold and crimson,  
Flaunt awhile within the breeze;

Then, their slender hold unloosing,  
Flutter downward one by one,  
Fading, dying on the ground,  
Their brilliant hues grown brown and dun;  
Lying graveless 'neath the weeping  
Of the dreary autumn rain,  
Ne'er shall beauteous life be given  
To the fallen leaves again.

But old winter, coming fleetly,  
Spite of all his weight of years,  
Seems the leaves and flow'rs to pity,  
Lying dead upon their biers;  
So he gives them dainty snow-shrouds,  
O'er them piles the snow-wreaths high,  
And above their graves the north wind  
Sadly moans as he goes by.

—Faustine.

### WHAT HINDERED?

"It is of no use, Mrs. W., I have tried again and again, and I cannot be a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now; but I don't feel any different from what I did then, and I don't believe I ever shall be a Christian."

"You must have more faith," said the elder lady to her companion,—an expression we are all apt to use rather vaguely when at a loss what to say to souls seeking salvation.

The first speaker was a bright, talented girl somewhat over twenty, who, on a previous visit nearly a year ago, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace.

The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an "entertainment" was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once, dear."

"But I can't."

"Come to Jesus first then, and he will give you the power."

"I don't want him to. I believe if I knew I should die and be lost in three weeks from to-night, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go upon the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"

"I don't know that it would be a sin; but I couldn't do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theatre-going family?"

"Oh, no! my father and mother are Methodists; they always disapproved of the theatre. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did 'Mrs.

Jarley's Wax-works,' and sung 'Pinafore,' for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire."

"And meantime will you not come to Jesus and be saved?"

"No, I cannot do it and keep to this hope, and I will not give this up."

And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds that are being sown in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing.—*M. E. Winslow, in S. S. Times.*

### THE KINGDOM OF HOME.

It is related in the life of Mary, Queen of Scotland, that after the death of her husband she left France and returned to her own kingdom, surrounded by many French gentlemen and ladies, and that when she landed in Scotland she was ashamed of her subjects and the resources of her kingdom; even the horses of her island home, contrasted with the French, caused her to murmur and complain. Her rich dresses brought from France, and her gay manners, gave equal offense to John Knox and men of his stern stamp.

But Mary was young and had no judicious advisers, at least who were sufficiently congenial for her to listen to. However, her mistakes and misfortunes have been sufficiently discussed elsewhere. What impressed me most forcibly was her being ashamed of her kingdom, and blushing for its poverty as contrasted with a more luxurious realm, and the thought arose that if she had but reflected how few had a kingdom of any kind, how many were her subjects, while she alone was queen, she might have been thankful instead of discontented. And then I thought the rule might happily be applied to all "who keep house."

Surely every woman who has a home of her own, however humble, should be thankful for it, and instead of blushing with shame because other women have larger houses and better furnished rooms, should reflect how many are without homes, boarding, it may be, or dwelling at some rate in another's home, and rejoice that she has a kingdom of her own, and there watch, and guide, and govern with such winning sweetness and power as to make all her subjects better and happier for her sway.

If a woman in the kingdom of her own home dare to murmur and blush at its poverty, let her think of what happened to poor Mary, the unfortunate Queen of Scots, as she is generally called; how her despised kingdom was wrenched from her, and almost twenty years of her life were spent in prison, aspiring and intriguing in vain to recover what she despised when possessing.

The kingdom of home, be it large or small, rich or poor, is still a kingdom, and instead of scorning it because it is not equal to desire or expectations, let content that you have this kingdom "turn wooden cups to gold, the homely whistle to sweet music's strain;" as some poet has sensibly as well as poetically said.—*Selected.*

### THE IDLENESS OF GIRLS.

ANOTHER great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families that girls are growing up indolent and unpracticed in household work; indeed, I think that more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughter never did any sweeping. Why, if she wants to say to her companions, 'I never swept a

room in my life,' and takes any comfort in it, let her say it, and yet that mother is sorrowing much over the short-comings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, deluded woman! She did it all herself instead."

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even justice a girl must be who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household. And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme: "Oh, Hattie is so absorbed with her books or crayons, or her embroidery, that she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary housework! The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many gifted girls not only a distaste for labor, but a contempt for it, and a purpose to avoid it as long as they can live by some means or other.

There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing yourselves a miserable future.—*Rev. Washington Gladden, in St. Nicholas.*

### ROBBING HIS BOY.

LAST spring a farmer found in his flock a lamb which the mother would not own. He gave it to his son, a boy fifteen years old, who saved it and raised it. The boy called it his all summer, all the family called it his, and it was his. But this fall when his father sold his lambs he let this one go with them, and taking the pay for it, tucked it into his big wallet and carried it off to pay taxes or put in the bank. On this statement of facts the *Manchester Mirror* makes the following severe but just comment:—

Now this farmer did not intend to do anything wrong. Least of all did he intend to wrong his boy.

Probably he did not give the matter much thought anyway; but if he did, he considered the boy's ownership of the lamb a pleasant fiction, or reasoned that the boy, having all his needs supplied out of the family purse, did not need the pay for the lamb, and it was better to put it into the common fund.

But for all that, taking the lamb and selling it in that way, and pocketing the proceeds, was stealing. No, it was robbery, and, as between this boy and his father, one of the meanest robberies that could be perpetrated.

Not only this, but by robbing the boy of that two dollars the farmer did more to make the boy discontented and drive him away from home than he can undo with ten times that amount. A boy is a little man, and if he has any of the gather and grip to him when he grows up, he begins at an early age to feel that desire to own something and add to the property subject to his ownership, which is at once the incentive to effective work and the motive which reconciles men to their condition.

No matter how well the boy's wants are provided for from a fund which is common to the whole family, he takes no particular interest in adding to that fund, because he does not feel that it is his, and he tires of labor and thought, the proceeds of which he must share with several others.

But give him a piece of property of his own, to manage as he pleases, to keep or sell or change, and let him feel that his ownership is secure, and that his loss or gain depends upon his own endeavors, and he will work cheerfully and contentedly.

If from any cause you feel irritable, try the harder to do little pleasant things.



## ITEMS OF NEWS.

—Vesuvius is in active eruption.

—A Land League has been formed in Chicago.

—The *City of Tokio* sailed for Hong-kong Saturday last with 750 Chinese.

—The War Department cost the country nearly forty million last year.

—All difficulties in the negotiations between Russia and China have not yet been removed.

—Dr. C. O. Crosby, inventor of machines for making needles, pins, fish-hooks, shoes, and tanning, died in Brooklyn last week.

—The Mexican President, Gonzales, has been duly inaugurated. The former President, Diaz, has accepted a position in the newly formed Cabinet.

—According to the late census of Alaska, that country contains about 30,000 human beings, only about 300 of whom are supposed to be whites.

—Owing to a sudden breaking up of the ice in the Volga, five steamers and thirty barges were destroyed, and large quantities of grain, naptha, and fish were lost.

—A party of armed men near Droles, Ireland, broke into a house from which tenants had been evicted, and slit open the ears of the man who had charge of the house.

—During the last month over fifty wheat-laden ships sailed from San Francisco for Europe, being the largest number within the same space of time for many years.

—The gist of the new treaty with China is intimated by government officers in the terse words, "We do not want them to come, and they do not want them to go."

—The heaviest foreign mail that ever left the New York post-office was despatched Dec. 1, by the outgoing steamers. It contained 106,578 letters and 192 bags of papers.

—Several thousand pilgrims returning from Mecca are detained at Bagdad, owing to the Kurds having attacked the last three caravans and killed and wounded over 500 pilgrims.

—Prohibition clubs are being formed in Nebraska to secure the adoption of a constitutional prohibitory amendment. A vigorous effort will be made to have it pass the Legislature this winter.

—Secretary Schurz, in his report, recommends the establishment of boarding-schools for Indian youths, and a more liberal appropriation for encouraging agriculture among the tribes.

—A Shanghai correspondent of the Boston *Herald* telegraphs that the second treaty drawn up by the U. S. Commissioners and the Government at Peking provides that Americans shall not import opium or carry the products coastwise or sell it.

—Bismarck evidently understands how to cure one poison by the use of another. It is thought that he rather favors the present oppression of the Jews in his kingdom, simply to divert the attention of the Socialists from their opposition to the Government.

—During the last week there has been a heavy fall of rain throughout the State. In Washington Territory and Oregon, and on the mountains the rain turned to snow. Latest reports state that the Columbia river is filled with ice, and boats only run to Astoria.

—The fastest Russian mail-steamer on the Caspian sea is run by gas. It is made from refuse petroleum carried in an iron tank, and blown into spray inside the furnace by a jet of steam, where it forms a continuous sheet of flame. This liquid fire makes no ashes and the smoke is free from sulphur.

—The *Pacific Christian Advocate* regrets that the secular press has not more generally called attention to the striking fact that at the late election in Kansas, a constitutional amendment prohibiting forever the manufacture and sale of liquors in that State was adopted by at least 20,000 majority: "In all the cities and many small towns the ladies electioneered for the cause of temperance in a most effective manner. The Governor-elect, St. John, told the people they must take him with prohibition or not at all."

—The most quiet event of the season was the real Presidential election Dec. 1. The Presidential electors then met in their several State capitals, and cast their votes for President and Vice-President. Congress is directed by law to open and count these votes on the second Wednesday in February, and to declare the result.

—The overland trains were much delayed on account of a land-slide near Alta, Thursday. The slide was fifty feet long and ten feet deep and was composed of a conglomerate mass of trees, mud, and rock. Experienced railroad men say that the recent storm is the most severe ever experienced on the mountains at this season of the year.

—It is said that a number of wealthy, enthusiasts in New York have purchased land in Mexico to the extent of half a million acres and intend colonizing it by judicious selections of negroes from the Southern States. The land is to be sold to them at government rates and they are to be aided in various ways in developing its resources.

—The statue of Alexander Hamilton just unveiled in Central Park is of granite, and with the pedestal stands eighteen feet high. It represents Hamilton standing bareheaded, in the act of speaking, a roll of manuscript in his left hand. The face is pronounced a faithful likeness by his aged son, John C. Hamilton, who makes a gift of the statue to the city.

—It is probable that the Montenegrins are beginning to comprehend that they have won a loss. The Albanians have signaled their opposition to the change of masters of their late possession, by "lifting," as the telegram expresses it, which means stealing, sixteen hundred sheep from the Montenegrins. The latter, having applied to the Turkish authorities for redress, the Turks decline to assume the responsibility.

—In pursuance of the act passed at the last session of Congress, an invitation has been extended to the foreign maritime States to join in a Sanitary Conference in Washington, beginning the 1st of January. The acceptance of this invitation by many prominent powers gives promise of success in this important measure, designed to establish a system of international notification by which the spread of infectious or epidemic diseases may be more effectively checked or prevented.

—It is understood that when Mrs. Hayes steps out and Mrs. Garfield steps into the White House on the 4th of March next there will be no abrupt turning in the course of the Presidential, or rather the Mrs. Presidential, social customs and decrees. Whether the diplomatic corps has its delicate palate tickled with lemonade and water at state dinners or not, we may be sure that whisky and the White House divorces four years ago will not be reunited in unholy bonds during Mr. Garfield's administration.

The great work of reconstructing the famous railway suspension bridge across the Niagara river has just been completed without interruption of traffic. The task was undertaken some months ago by Engineer E. A. Buck, and though many prominent engineers doubted the feasibility of the plan, he has carried it out, making an iron and steel bridge out of a wooden bridge, by a process of substitution which has not occasioned the slightest interruption of trains. The casual observer would never have suspected that anything more than a little repairing was going on.

—The Hawaiians are enjoying fireworks on a grand scale. At last accounts a stream of lava between one and two hundred yards wide and twenty feet deep had extended for thirty miles, and a molten lake fifteen miles in circumference had formed on the plateau between Mauna Loa and Manna Kea. The *Gazette* says columns of smoke and steam ascending from two separate streams of lava unite in an arch overhead, forming an avenue through which can be seen for miles the molten mass boiling and seething, here and there throwing up immense cones to be suddenly burst asunder; and in some places great columns of lava are thrown to a height of 200 feet.

## GOOD BOOKS

FOR

## HOLIDAY GIFTS.

Any of the following will be sent by mail, post-paid, on receipt of the price:—

**Sunshine Series.**—Ten small books, containing numerous choice stories adapted to children from the ages of five to twelve years. This little series of books is a careful selection from a great amount of excellent reading matter for children, and are acknowledged by all acquainted with them to be the best in print. Prof. U. Smith says, "If you want to know how to please, and at the same time profit your children, I can tell you. Send and get for them a package of the little books for children, for sale at the Signs Office, Oakland, Cal." Price 50 cents.

**The Child's Poems.**—Containing Little Will and other stories that will captivate the young reader and teach many lessons of temperance and virtue. Bound in cloth, and richly embossed with gold and black. 128 pages, 30 cents.

**Golden Grain Series.**—A choice collection of instructive stories suited to the wants of children from ten to sixteen years and older, illustrated and beautifully bound in three volumes.

Vol. 1, The Hard Way, 40 cents.  
Vol. 2, The School-boy's Dinner, 40c.  
Vol. 3, Grumbling Tommy, 40 cents.  
Other volumes in preparation.

**Golden Grains—IN TEN PAMPHLETS.**—The same reading contained in Vols. 1 and 2, is put up without pictures, in ten pamphlets of 32 pages each. In this form they are especially suited to Sabbath-school work, being unequaled as prizes for juvenile classes. Price 50 cents.

List of the series:—

No. 1, Robin's Judgment Book.  
No. 2, Annie's Savings Box.  
No. 3, Always the Bible.  
No. 4, The Hard Way.  
No. 5, The Sister's Lesson.  
No. 6, The School-boy's Dinner.  
No. 7, Seven Times.  
No. 8, The Wicket Gate.  
No. 9, The Sensitive Plant.  
No. 10, The Two Gardens.  
Price of the series 50 cents.

**Sabbath Readings for the Home Circle.** In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-schools and family libraries. These volumes will be found the most forcible teachers of the principles of obedience, kindness, and benevolence, by relating instances of conformity to them and departure from them, in such a manner as to lead to their love and practice. Great care has been taken to exclude anything of a sectarian character.

Vol. 1 is especially adapted to the wants of the youthful mind. 384 pp., 60c.  
Vol. 2 continues the same course of reading, and introduces articles suited to the wants of the whole family circle. 416 pages, 60 cents.  
Vol. 3 continues the same line of reading as Vol. 2. 380 pages, 60 cents.

**The Advent Keepsake.**—A collection of Bible texts for each day of the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pages, 25 cts.

**The Game of Life.**—Three lithographic illustrations, with explanations. These scenes represent Satan playing a game with man for his soul. In the first scene, The Game in Progress, Satan and man are represented as intent upon the game spread before them upon a covered sarcophagus. The second scene, The Game Lost, represents Satan as victor, man in despair. The Game Won reverses this scene. Neatly bound in boards. Price 50 cents.

**Thrilling Incidents in the Political Life of Francesco Urgos,** including his Travels in Africa and Syria. This work vividly sets forth the varied trials and sufferings of one of the noble sons of Italy while a soldier in the army of Garibaldi, and afterward a prisoner of the Holy Inquisition. 318 pages, \$1.

**Life of Elder Joseph Bates,** with portrait; relating his experience of twenty-five years on shipboard, with incidents of his advancement from cabin-boy up to master and owner. Here will be found the record of fearful dangers and adventures, and wonderful escapes and deliverances. And right here, associated more or less with all that is evil, Captain Bates became a most thorough reformer and a devoted Christian. Tinted paper, 352 pages, \$1.

## HISTORIES AND BIOGRAPHIES.

Gibbon's Decline and Fall of the Roman Empire, six volumes.....\$6.00  
Rollin's Ancient History, in two royal octavo volumes, small pica type.  
Bound in muslin.....5.00  
Bound in Library Sheep.....6.50  
Complete works of the Flavius Josephus, 2 vols., royal octavo size, pica type, muslin bound.....4.50  
D'Aubigne's History of the Great Reformation, five volumes.....4.50  
Dowling's History of Romanism.....4.00  
Life and Epistles of St. Paul, by Conybeare and Hawson.....2.50  
The Life and Words of Christ, by Cunningham Geikie. 1260 pp.....2.00  
Life and Times of Luther.....1.50  
The French Huguenots.....1.50  
The English Puritans.....1.50  
The Pilgrim Fathers.....1.50  
Records of S. V. S. Wilder.....1.25  
Life Sketches of Elder James White and Mrs. E. G. White.....1.25  
Life and Labors of Wm. Miller.....1.00  
Life of Joseph Bates.....1.00  
Life of Francesco Urgos.....1.00  
A Model Superintendent, a sketch of Henry P. Hanen.....1.00

## MISCELLANEOUS.

Children's Library.....\$6.00  
The Bird World.....5.00  
Mysteries of the Ocean.....5.00  
The Mountains.....5.00  
Land of the Pharaohs.....4.00  
Those Holy Fields.....4.00  
Animal Life.....2.50  
Great Shipwrecks.....2.50  
Pillar of Fire.....2.00  
Throne of David.....2.00  
Library of Bird Stories.....2.00  
Josephus.....2.00  
Fables of Infidelity.....1.75  
S. S. Picture Book.....1.75  
Indian Mirror.....1.75  
Book of Bible Pictures.....1.50  
Vivians of Woodford.....1.50  
Stories of Bird Life.....1.50  
Treasures of the Deep.....1.50  
Earth and its Treasures.....1.50  
Wonders of the Physical World.....1.50  
Home Life in Palestine.....1.50  
Alpine Adventures.....1.50  
Self Taught Men.....1.50  
Pilgrim's Progress, Illustrated.....1.50  
Nannie Davenport.....1.50  
Harry Maitland.....1.50  
Earthen Vessels.....1.50  
Tom Bently.....1.50  
The Ocean.....1.25  
Ellen Dacre.....1.25  
Tim, the Scissors Grinder.....1.25  
Sequel to Tim.....1.25  
Gutta Percha Willie.....1.25  
Paul Venner.....1.25  
Alone in the World.....1.25  
The Hard Problem.....1.25  
Little Nellie.....1.25  
Lenore's Trial.....1.25  
Every Day Duties.....1.25  
Story of a Pocket Bible.....1.25  
Almost a Woman.....1.25  
Jessie Bowers.....1.25  
Francis Morton.....1.15  
Penny Rust's Christmas.....1.15  
Glen Elder.....1.15  
Two Books.....1.15  
Climbing the Mountain.....1.15  
The Brother's Choice.....1.10  
Two New Year's Days.....1.00  
Almost a Man.....1.00  
Young Man's Counsellor.....1.00  
Young Ladies'.....1.00  
Corner Cupboard.....1.00  
Youthful Diligence.....1.00  
Schanberg Cotta Family.....1.00  
Purpose.....1.00  
Lucy Raymond.....1.00  
The Greek Maid.....1.00  
Life and Labors of Mary Lyon.....1.00  
Life and Times of Milton.....1.00  
Poems of Home Life.....1.00  
Fred's Fresh Start......90  
Edith Somers......90  
Life's Battles......90  
Pictorial Narratives......90  
Jessie Work......90  
Tip-Toe......80  
The Vatican Council......80  
The Climbers......80  
Crescent and Cross......80  
Daughters of the Cross......80  
Sybil Gray......80  
Jane Taylor......75  
Following on to Know......75  
Mirage of Life......70  
Star of Bethlehem......70  
Bertie's Birthday Present......70  
Songs for the Little Ones......70  
May Coverly......60  
Jonas Clare......60  
Fanny Lightman's Choice......60  
The Glen Cabin......60  
The Boy Patriot......50  
Old, Old Story......50

Address, **PACIFIC PRESS,**  
Oakland, Cal.



## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 9, 1880.

### OAKLAND'S IMPROVEMENTS.

THE fact that during the year of 1879 over five hundred thousand dollars were received from ferry passengers between this city and San Francisco, shows the importance of having the lines of travel between the two cities as safe and speedy as possible. The distance from the foot of Market street, San Francisco, to Oakland Point is about seven miles, but the shore on this side of the bay is so flat that it is impossible to run a ferry-boat direct to the shore. Therefore, in 1870 the C. P. R. R. Company constructed what is known as Long Wharf, extending into the bay about two miles. Over this run steam cars connecting with the ferry-boat.

But for some time fears have been entertained lest the piles should become rotten and give way. Hence about eighteen months ago the railroad company began to build a mole from the shore about six thousand five hundred and fifty feet. This was filled with rocks and adobe dirt. The work has just been completed and now the company propose to there erect one of the finest union depots on this coast. This building will be two hundred and sixty feet wide and six hundred long, with two wings each nine hundred feet long, into which trains will run, and it will be arranged so that passengers going to San Francisco, who desire to go on the upper deck of the steamer, will go up stairs into waiting rooms and pass onto the upper deck of the boat, which will run close in. There will also be a waiting-room below. The trains will be run into this building and locked in. It is expected that the building will be ready for use in about three months.

THIRTEEN cases of small-pox were reported to the San Francisco health officers Saturday last. Since the first of November, when the disease assumed the form of an epidemic, the *Atta* states that 121 cases have been sent to the city hospital, and between forty and fifty others have been quarantined. Of the entire number, twenty-five have died. There are ninety-nine patients now in the hospital, and the Board of Health is laying plans to provide more accommodations.

### MOODY'S SCHOOL FOR BOYS.

THE San Francisco *Pacific* gives the result of an interview with Moody with reference to his proposed boys' school at Northfield, Mass., where he has already established a school for girls. Mr. Moody said his idea was to have boys of ten years of age and over earn their own living while getting a good education. He had bought 300 acres of land, and intended to have them work on the farm four hours a day, study four, and play four. The boys would be kept in families of twelve or fifteen, with a Christian matron in charge. He had already secured \$50,000 for the enterprise. Two houses were now built. The school would start soon.

### "BOYCOTTING."

AT almost every meeting of the Land League in Ireland, it is said, three resolutions are presented, and every one who joins the League must solemnly pledge himself to stand by them. The first is that no man shall pay to the landlord more than a certain fair, fixed rent. The second is that no man shall occupy land from which another has been evicted. The third is that any one who does so shall be "Boycotted." This has been explained to mean that he shall be "personally and socially ostracized." He may from the day he takes the land as well be another Robinson Crusoe upon the island of San Juan, with or without his man Friday. He can neither buy, sell, nor trade with any one in the neighborhood. Neither is he permitted to gather his crops in peace. If he wants clothes for his family he must send to some far-away town. In short, he is left alone in his glory." Captain Boycott, the first landlord agent to receive such treatment, has finally been obliged to leave the country.

The state of things is anything but desirable in Ireland. A leading San Francisco daily has the following to the point:—

### IRISH DISCONTENT.

Clouds seem to thicken in Ireland. The tendency toward violence appears to increase. The course of the Government in proceeding against the leaders in the Land League, is reported to apparently have increased

the violent manifestations against landlords and the laws. It is reported that uniting the Fenian sentiment and members in the Land League movement, has made the latter much more formidable and more dangerous because of the secrecy covering the plans and actions of the League. Troops in small numbers have been sent to the most disturbed districts of late as precautionary efforts to prevent outrages and put down uprisings. But the ground-swell of discontent still rolls along and seems to gather speed and momentum. The threatening fire may expend its heat and die out without any general outbreak, but it would not be strange should the present discontent result in a general insurrection. Should that occur, the arm of the British Government will be found strong and not over-merciful.

### PROFITING BY SLANDER.

ONE of the rarest, as it is one of the most difficult, of Christian acquirements, is the art of profiting by slander. Just here there are peculiar opportunities of self-improvement. Granted that an enemy's malicious criticism upon your character and doings is pure caricature, yet a caricature, though it distorts and disguises the features, is, after all, an exaggeration of the more prominent of them. You are not likely to hear of all your weaknesses and angularities from those who wish to stand well in your esteem, and who shrink from giving you pain. If you wish to see yourself as others see you, listen to the bitter and scathing sarcasms that leap to the lips of one you have bitterly angered. And when your indignation and sense of injustice are gone, your wounded vanity ought to admit that what gave point to your enemy's gibe was the truth that was exaggerated in his slander. To attempt to veil the disclosed fault from yourself would make you a conscious hypocrite. The only course for a true man is to meet it, and fight it prayerfully. That is one way to extract good from evil.—*Sunday School Times.*

### THE PRESIDENT'S MESSAGE.

PRESIDENT HAYES has sent his last annual address to Congress. Among the many other interesting matters, the subject of polygamy receives its share of attention, and it is to be hoped that the prompt measures recommended may be speedily executed. He says:—

"The political power of the Mormon sect is increasing. It controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relations are the corner-stone of our American society and civilization. Religious liberty and the separation of Church and State are among the elementary ideas of free institutions. To re-establish the interests which polygamy and Mormonism have imperiled, and to fully re-open to intelligent and virtuous immigrants of all creeds that part of our domain which has been in a great degree closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be reorganized. I recommend to Congress to provide for the government of Utah by a Governor and Judges or Commissioners appointed by the President and confirmed by the Senate, or a government analogous to the provisional government established for the Territory north-west of Ohio by the ordinance of 1787.

"If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and this Territory will in good time become one of the most prosperous and attractive of the new States of the Union."

In the writings of Confucius, the great Chinese philosopher, the following passage occurs: "As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present." This sentence points most unmistakably to the use of magnifying glasses long before the time of the writer, who died 474 years before our era.

## Business Department.

### RECEIVED FOR THE "SIGNS."

\$2.00 EACH. Wm Stewart \$-1, Mrs J M Ruiz 7-45, R S Rickett 7-13, Mrs R G Allen 8-1.  
\$1.00 EACH. Amasa Cartwright 7-21, J B Foster 7-21, Mrs A L Kemp 7-21, Sarah Fallner 7-24.

75c EACH. W A Gould 7-21, D Slawson 7-21, Mrs Benton 7-21, Mrs J M Bidleman 7-9, Mrs Jane Patterson 7-9.  
MISCELLANEOUS. Mrs Obrook 30c, James A Dye 20c, David Whitehurst 50c, Mrs Sears \$1.10, Alvin Griswold 7-40 \$5.00.

### OTHER RECEIPTS.

TRUST FUND. Wm Butcher \$4.00, T M Chapman \$20.00, Mrs T M Chapman \$10.00.

BRITISH MISSION. Wm Butcher \$75.00.

ST. CLAIR S. S. \$0.25.

CAL. CONFERENCE. Isabella Moore \$5.00, Mrs E Carter 60c, Healdsburg Church per F Haiman \$74.85, W Gunning \$5.00, Petaluma Church \$40.00.

RENO T AND M SOCIETY. \$10.00.

CAL. PUB. FUND. Anna J Colby \$10.00.

## RELIGIOUS PUBLICATIONS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

**History of the Sabbath and First Day of the Week**—the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

**The Sanctuary and the 2300 Days of Dan. 8:14.** By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

**Thoughts on Daniel**, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

**Thoughts on Revelation.** By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

**Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

**Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 353 pp. \$1.00

**Life Sketches of Elder James and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

With fine steel portraits of both. \$1.25

**Thrilling Incidents in the political Life of Francesco Ugro**, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

**The Biblical Institute.** This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

**The Nature and Destiny of Man.** By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

**The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes.** By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

**The Constitutional Amendment: A discussion between**

Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

**Spiritual Songs.** A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt. \$1.50

**The Song Anchor.** A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.

Bound in muslin. 50 cts.

**The Bible from Heaven.** By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 306 pp. 80 cts.

**The Soul and the Resurrection**, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

**The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17.** By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

**Thoughts on Baptism.** By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

Paper covers. 25 cts.

**A Word for the Sabbath; or false theories exposed.** A poem, by Elder U. Smith. 60 pp. 30 cts.

Glazed paper covers. 15 cts.

**Bible Lessons for Little Ones, No. 2.** Flexible cloth. 15 cts.

Bound Volumes of *Review and Herald.* Each \$2.00.

**The Youth's Instructor for 1879.** Firmly bound. \$1.00.

**Bible Lessons for Little Ones.** A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. 15 cts.

In flexible cloth, 84 pp. 10 cts.

In paper covers, 84 pp. 10 cts.

**Gems of Song.** A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.

In paper covers. 10 cts.

**TRACTS.**—24 pages, 3 cents each. The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—In-  
del Cavity Considered—The Pocsasset Tragedy—Sabbaton.

## THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS.

**Twelve-Page Edition.**—A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. PRICE PER YEAR, \$2.00

In clubs of ten or more copies to one address, to be used for Missionary work, each \$1.50

Address, **SIGNS OF THE TIMES, Oakland, Cal.**

—OR—

**REVIEW AND HERALD, Battle Creek, Mich.** Elder J. N. Loughborough, Ravens-  
wood, Shirley Road, Southampton, England.

**Mrs. ELIZA THAYER, Secretary N. E. Tract Society, So. Lancaster, Mass.** Mrs. A. P. VAN HORN, Beaverton, Or.