

The Signs of the Times.

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

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The Signs of the Times.

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

"NOT AS I WILL."

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
Too few the helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat.
"Not as I will;" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will;" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill.
Not as we will.

General Articles.

THE PROSPERITY OF ISRAEL FORETOLD.

BY MRS. E. G. WHITE.

THE king of Moab was disheartened and distressed at the second failure of his efforts to secure a curse upon Israel. In the anguish of his soul he exclaimed, "Neither curse them at all, nor bless them at all." Yet a faint hope still lingered in his heart, and he determined to make another trial. He now conducted Balaam to Mount Peor, where was the temple noted most of all for the disgusting scenes of licentiousness there enacted in honor of their god. Here the same number of altars were erected as before, and the same number of sacrifices were offered; but Balaam went not alone, as at other times, to learn God's will. He made no pretense of sorcery, but, standing by the altars, he looked around upon the widely-spread tents of Israel. Again the Spirit of God rested upon him, and the divine message came from his lips in the same poetic language as before:—

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

The prosperity of God's chosen people is here represented by some of the most beautiful figures to be found in nature. The prophet likens Israel to fertile valleys, covered with abundant harvests; to flourishing gardens, watered by never-failing springs; to the fragrant sandal-tree and the stately cedar. The figure last-mentioned is one of the most strikingly beautiful and appropriate

to be found in the inspired word. The cedar of Lebanon has the most honorable position among the trees of the Bible. It was regarded with reverence by all the people of the Holy Land. The class of trees to which it belongs is found wherever man has gone, in all the earth. It flourishes in the heat, yet defies the cold. It grows luxuriantly beside the rivers and fountains of waters, and yet thrives upon the sandy waste. It plants its roots deeper among the rocks of the mountain, and boldly stands in defiance of the tempest. Its leaves are bright and green when all else has perished at the breath of winter. The wind, playing upon its foliage, calls forth a strain of soft, sad music, and a flood of perfume that fills the air with its spicy fragrance. The divine hand has exalted the cedar as king over the forest. It is called the tree of the Lord, and is named among the most precious and beautiful of God's works in the earth. So great was its value that even in ancient times only kings and princes could dwell in houses of cedar.

As the fervid imagination of the prophet kindled at the view which God presented before him, he could picture the prosperity of Israel by nothing more beautiful than groves of cedars stirred by the wind of the morning, and waving their green boughs in the valleys. The righteous in all ages are represented by the cedar of Lebanon. The highest honors belong to those who humbly walk with God. The lowliest disciple of Jesus is in God's sight of higher rank than kings or princes.

Balaam prophesies that Israel's king would be greater and more powerful than Agag. This was the name given to the kings of the Amalekites, who were at this time a very powerful nation, but, if true to God, Israel would subdue all her enemies. The king of Israel was the Son of God—the majesty of Heaven; and his throne was one day to be established on the earth, and his power to be exalted above all earthly kingdoms.

Balaam lifts his voice of warning to all men who should live upon the earth, from Balak to the last enemies of God, to desist from their purpose of destroying God's children; for the curse intended for Israel would recoil upon the guilty heads of those who framed it.

As he listened to the words of the prophet, a tempest of disappointed hope, of fear and rage, swept over Balak's soul, and he broke forth in a flood of angry reproaches. He was indignant that Balaam could have given him the least encouragement of a favorable response, when everything was determined against him. He regarded with scorn the prophet's compromising, deceptive course. In terror and dismay he smote his hands together, feeling that his people must indeed become a prey to Israel. He did not understand how deeply Balaam desired to gratify the hopes of the Moabites, and that he had been compelled by the power of God to bless, where he had hoped to curse. Enraged at the prophet's folly in letting slip the proffered wealth and honor, the king exclaimed fiercely, "Therefore now flee thou to thy place. I thought to promote thee to great honor; but, lo, the Lord hath kept thee back from honor." The answer was that the king had been forewarned that Balaam could speak only the words that God should give him.

Before returning to his people, Balaam uttered a most beautiful and sublime prophecy of the world's Redeemer, and the final destruction of the enemies of God: "I shall see him, but not now. I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and shall destroy the children of Sheth." He was permitted to look down through the ages to the first advent of Christ, and then forward to his second appearing, in power and glory. He would see the King above all kings, but not at present. He would behold his majesty and glory, but at a great distance. He would be

among the number of the wicked dead, who should come forth in the second resurrection, to hear the awful doom, "Depart from me, ye cursed." He would behold the redeemed ones in the city of God, while he himself would be shut out with the wicked.

Balaam closed by predicting the complete destruction of Moab and Edom, of Amalek and the Kenites, thus leaving to the Moabitish king no ray of hope. The prophecy of Israel's triumph, uttered by this apostate, is similar to the declaration made by Judas, when he brought back the thirty pieces of silver, and declared before the dignitaries of the church the innocence of Christ.

Balaam had been permitted to behold the signal manifestations of divine power. God had communicated through him the most sublime, precious, and sacred messages of truth; yet he did not humble himself to repent of his avarice and presumption. No further light would be granted him. He had rejected the last call of mercy. He could no longer halt between two opinions; he could not serve God and mammon. He had sacrificed the favor of Heaven to obtain the wages of unrighteousness, and he was numbered with the enemies of God.

These lessons the people of God at this time should take to heart. They may have a knowledge of divine things, and ability to fill an important place in the work of God; yet, unless they cherish a simple dependence upon their Redeemer, they will be ensnared and overcome by the enemy.

By nobleness of aim and completeness of execution, they may win for themselves a name and honor higher than that of kings, if they will make God their trust, and suffer no outside influence to withdraw their interest or attention from the work appointed them. Those who would be men of power must determine to make the noblest use of every faculty and every opportunity. They must make the glory of God the first object of life, and ever remember that goodness alone is true greatness.

Balaam had been compelled to bless, when his heart longed to curse; he had been disappointed in his hope of riches and honor; and he was almost as deeply grieved at the result of his efforts as was Balak. A plan was now suggested to his mind—by the Prince of Darkness himself—that seemed to promise the destruction of Israel. It was proposed to the king and immediately adopted.

The Moabites had found that so long as Israel remained true to God, he would be their shield, and no power of earth or hell could do them harm. The plan now was to raise a barrier between them and God, by enticing them to sin. If they could be led to engage in the licentious worship of Baal and Ashteroth, their omnipotent Protector would become their enemy, and they would fall an easy prey to the fierce, warlike nations around them. Balaam soon left for his distant home; but his diabolical scheme was immediately carried out.

NOT A FORGETFUL GOD.—There are many of you that are very strongly tempted, but if you feel that it is too hard for you to fight with every temptation, God is willing to open a door of escape for you. There are many of you that are hard as quartz which the miner digs out of the earth, but there is a God who can cause to descend upon you the melting dews of his love. There are many of you that are beset by sinful appetites; there is not one whom Christ cannot change into the beauty and dignity of the highest spiritual condition. There is no man so far gone in sin, so wicked, so forgetful of God, that God does not think of him, is not willing to bear with him and strive with him until he shall become restored to peace, dignity, and purity.—Dr. Cuyler.

ARE THE COMMANDMENTS OF GOD STILL BINDING UPON ANY?

BY ELD. W. H. LITTLEJOHN.

THERE is no fact better understood among men than that a rule of action, whose duration is not limited by its own terms, proceeding from a competent authority, does not require re-enactment, but remains in full force so long as its author fails to express a desire that it should be repealed or amended, and so long as he retains the right to legislate for those to whom it was originally given. As the commandments of God proceed from a source whose authority the most daring impiety will not venture to question, and as they contain no word which intimates that they were limited as to the time for which they should stand, it follows that we should require the most direct and positive testimony before we give our consent to the doctrine that they have been abolished. This will be the more manifest when we remember the circumstances under which they were given. For as its promulgation was attended by the most astounding display of divine power in order that the people might be profoundly impressed with the fact that it emanated from the Deity, it would not be unreasonable that, having witnessed the shaking of the mountain, the flashing of the lightning, and having heard the sound of the thunder, and the roaring of God's voice, the blessing pronounced upon those who should keep the law, and the denunciations upon those who should break it, they should refuse to disregard it, in whole or in part, until convinced that it was the will of God as expressed in the most unequivocal manner.

That this has never been done is rendered at least probable by the fact that those who claim that it has, differ very widely as to the time when, and the manner in which, it was brought about; one class insisting that it was accomplished during the life-time of Christ, another at the cross, and still another not until after the day of Pentecost; and these being again subdivided into three classes, one claiming that the law has been abolished altogether, the second that it has been amended, and the third, that it has neither been abolished nor amended, but simply relaxed.

Turning, therefore, from these discordant theories, whose respective partisans have, in a war of words which has lasted for centuries, each in turn, shown themselves able to overthrow the tenets of their adversaries, and never capable of establishing their own, we beg leave to offer a few reasons for believing that their failure has been attributable to the fact that they have been engaged in a vain endeavor to prove by argument that which was neither philosophically nor scripturally sound. To this end we submit,

1. That the nature of the commandments is such as to preclude the possibility of their passing away while the world stands.

To this proposition, when applied to nine out of the ten, you will readily give your assent; that is, you will agree with me that the time will never come during the present order of things when we can with impunity have any God but Jehovah—when we can make unto ourselves any graven image of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth, or when we may bow down ourselves to them or serve them—when we may take the name of the Lord our God in vain—when we may dishonor our father and our mother—when we may kill—when we may commit adultery—when we may steal—when we may bear false witness against our neighbor—or when we may covet anything which is our neighbor's.

Then, since you are willing to accord perpetuity to nine of the commandments with which the remaining one stands associated, we may enter upon the examination of this, impressed with the possibility, if not the probability, that it, too, was designed to endure while time lasted. Nor shall we find anything in its wording which will contradict this hypothesis. On the contrary, we think that a careful examination of its phraseology will bring our minds to regard that which was before considered possible as a fixed fact. In order to do this intelligently, you will allow us to quote the commandment verbatim:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant,

nor thy maid-servant, nor thy cattle, nor thy stranger which is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Bear in mind that we are not now endeavoring to determine which day we should keep in order to fulfill the law. We are simply to examine the commandment in order to discover whether it furnishes any reasons for believing that the Sabbath institution was designed to be co-existent with the present order of things. As we enter upon this investigation, we at once perceive that though this commandment is one of the longest of the ten, the duty which it imposes is expressed in the following seven words: "Remember the Sabbath day to keep it holy," the balance being devoted to an explanation of what was to be considered as the Sabbath day—the manner in which it was to be kept, and the reason why it was instituted. Now, then, as it is not to be presumed that the Lord would perform a work of supererogation, it follows that there is somewhere to be found good and sufficient reasons for the extraordinary care with which this little precept was guarded and explained. The first which naturally presents itself, and from which all others must derive their strength, is the fact that the Sabbath institution was considered a matter of paramount importance to the race. The second was an evident determination to leave the people without excuse should they persist in their early determination to regard the strict observance of the rest-day as a matter of indifference.

As it is certain, therefore, that the Lord did not look upon the fourth commandment as secondary in its nature to any other when he placed it in the decalogue, let us examine the reasons upon which it rests, in order that we may determine whether the disposition now manifested to move it out of its proper place does not spring from a desire to evade its requirements rather than from any warrant found in the Scriptures.

Confining ourselves strictly to the text, we find, First. That the Lord rested on the seventh day, after six days of labor in which he had made the heavens, the earth, the sea, and all that in them is. Second. That as a consequence of the foregoing, he blessed the Sabbath day and hallowed it.

These two considerations are assigned as reasons why we are to "remember the Sabbath-day to keep it holy." To doubt their sufficiency at that time, would be to question the wisdom of God. But inasmuch as there is in him "no variableness neither shadow of turning," the Sabbath can never cease to be the object of his especial care until the reasons which gave it being have lost their significance. This can never be until the fact of his having made the world in six days, and rested on the seventh becomes to him a matter of no interest.

But this is impossible; "for God is not a man that he should repent." He knoweth the end from the beginning. When he had perfected the creation and pronounced it "good," it was done with a full knowledge of all the consequences which should flow from that stupendous act. The apostasy of man, the birth, death, and resurrection of Christ as a necessary result, the purification of the earth by fire, and its final restoration to Edenic beauty, were as real to his mind as though they had actually transpired.

How idle, then, to reason as though some unlooked-for contingency had arisen whereby the Lord had come to regard the creation of the world as a work of doubtful merit. No; nothing will dim the glory of that work in the eyes of the Creator. That the fall did not do this, is proved by the fact that the commandments which were given at Sinai nearly twenty-five hundred years after this occurred, imposed the observance of the Sabbath in order to a suitable commemoration of this event. That the plan of redemption did not, is evident, first, because it was the declared purpose of God long before the tables of the law were delivered to Moses; and second, because if it affects this question at all, it would make the great transaction of creation week more memorable than otherwise; for by complying with its conditions, this life ultimately becomes the first link in an endless chain of being.

In fine, look at this subject from whatever stand-point we may, we shall be compelled to admit that there is to be found no good reason

for believing that the labor and rest of the Deity at the creation are by him considered as less worthy of celebration to-day, than they ever have been. This being true, and as he is not capricious, but is always affected in the same manner by like considerations, it must be that he is still desirous that they should have a proper memento. And as he has once provided one which was every way calculated to answer this end, it would be strange indeed if he should remove it, so long as the demand for it continued to be imperative.

ATONEMENT FOR SABBATH-BREAKING.

BY ELD. R. F. COTTRELL.

SABBATH-BREAKING was once a sin. The Sabbath commandment was written in the midst of the moral law, in the former dispensation, which was placed in the ark of the covenant, and covered by the mercy-seat. No one could come to that mercy-seat but the high priest, and he could only come with the blood of a sin-offering to make atonement for the transgressions of that law which was beneath the mercy-seat in the ark. But all the blood that was there offered could not take away a single sin. The blood could only typify the blood of Christ, the real sin-offering, and the high priest in offering the blood to atone for sin, could only typify Christ as our real high priest, as offering his blood in behalf of all his people, from the beginning to the end of the world.

The Jews were often guilty of the violations of the fourth commandment—the sin of Sabbath-breaking. Blood was offered for their cleansing; but it could avail them nothing, only to point them to the blood of Christ. The priest offered the blood for them; but this could only point them to the fact that Christ would offer his own blood for that sin. Hence, unless Christ shall offer his blood for their sin, not one of those Sabbath-breakers can be saved.

Christ shed his blood for man's violations of the ten commandments; and this act did not blot out or change any one of those commandments except the fourth. He offers his blood for the violations, in these days, of nine out of the ten commandments; and, in behalf of the ancients, for their sin of Sabbath-breaking, besides. Is it not barely possible that such a sin exists at the present day? and that it consists in the same acts; viz., the profanation of that very day which God reserved to his own special honor at the beginning? There will be Sabbath-keeping in the future world. Isa. 66:22, 23. Will there be two classes of Sabbath-keepers, and two days in the week kept? "All flesh" shall observe the Sabbath—there will be none that neglect it, none will hold the doctrine of "no Sabbath" there;

May God bless these suggestions to the opening of some eyes. Is it not possible, friendly reader, that that law, for the transgression of which a real atonement was shadowed forth in the former dispensation, is still the moral law of God, without the abatement of "one jot or one tittle"? Matt. 5:18. And does it not consequently bind us to the observance of the same day which it required the ancients to keep? Is not sin the same thing in all dispensations? and will not Sabbath-keepers in the world to come all observe the same day?

FATHER CHINIQUEY ON PURGATORY.

ABOUT two years ago, when Mr. Chiniquy visited Australia, he delivered a series of lectures in the city of Adelaide. These were reported at length in the *Christian Colonist* from which we extract the following from his closing address as affording an inside view of some of the Catholic ceremonies:—

"The subject of the lecture was 'Purgatory,' and in dealing with it the Rev. Mr. Chiniquy stated that the doctrine of purgatorial punishment taught by the church of Rome is one of the most tremendous impostures that the world has ever known. Purgatory is believed to be a place where the soul suffers the same torment and indescribable anguish as is endured in hell, the only difference between the two places being that in hell the sufferings are eternal, while in purgatory they are to last for thousands or millions of years, but not for ever. To the common people under the dominion of Rome, purgatory is a sea of fire, desolation, and misery; but to the priests, the bishops, and the Pope it was a sea of gold and silver; for when the Church invented purgatory

she shrewdly made up her mind to give the priest power to take souls out of it if the friends of the deceased paid them sufficient money. One beauty about the doctrine is that the priests and bishops cannot tell when souls are released from purgatory, so that the people are kept continually paying. He did not hesitate to say that to release souls from purgatory more money is paid every day to the priests of Rome than is paid into all the banks of England and France.

"He stated that every year on the 2d of November a service was held called the 'Festivities of the Dead.' Its purpose was to pray for the souls in purgatory, and extract money from the people. On these occasions the churches were always filled, and some one with a good voice was brought by the priest to sing a plaintive song, representing the wailing of the souls in purgatory. (Here he sang a verse of the song in French.) He said if it were well sung in English, there would not be a dry eye in the audience. After this song was sung, the priests appealed to the people. They made a mother appeal to her children, a father to his boys, a brother to his brothers, and a sister to her sisters. They said, 'Don't you hear the souls saying come to our help? We burn in these flames. Make haste. Make haste! MAKE HASTE! (Which meant make haste to give your money to the priests.) By this time the people would all be crying and wailing, and then the priests would go through the church to collect the money, and if there was a dollar there they got it.

"The doctrine of purgatory made the priests as cruel as tigers. He had a dreadful experience in connection with this matter which had done him good. His father died when he was very young, and left his property heavily mortgaged, so that everything had to be sold to pay the creditors, and his young mother was reduced to the necessity of working with her needle. They were very poor, and often a few potatoes and a little milk was all the food they had. One day the priest came to see them. He was glad to see the priest, for he thought he would help them. But he said, 'Madame Chiniquy, you owe me ten pounds for the masses which I have said for the soul of your husband.' It was in vain his mother protested that she had nothing. The priest said she could not love her husband if she were not willing to pay for the repose of his soul. At this his mother wept. His first thought was to take a sword which hung on the wall, and kill the priest who made his mother weep, but seeing this to be beyond his strength, he mingled his tears with those of his mother, while the priest stood looking on with dry eyes.

"In a little paddock before the house there fed a cow, which had been given to him when it was a calf, and which he had reared, and whose milk was now almost their only means of sustenance. At length his mother said, pointing to the cow, 'Mr. Cure, take that cow, and let me discharge in that way the debt which I owe you.' The priest was satisfied, and immediately went and drove the cow to his own house. He (Pastor Chiniquy) said to his mother, 'Why have you done this? You have given the priest the cow, and now we must starve.' 'Forgive me this wrong, my child,' said his mother; 'I did not believe the priest would be so cruel as to take the cow. But some day, my son, you may be a priest. Promise me that you will never take the money of the poor.' He promised, and when afterwards he became a priest, he never took money from the people for the prayers which he offered for the souls of their dead. For this reason he was much idolized by his people. The other priests, however, were jealous and did not like his practice, and complained to the bishop who threatened to excommunicate him if he did not promise to take the money from the people. He told the bishop his story, but he still insisted that he should take the money from the people for the souls in purgatory. He at length made the promise, and after that he took the money, but would often contrive to give it back again.

"He himself was honest and believed in purgatory, but he had discovered that not one in twenty of the priests believed either in that doctrine or in any other; they were infidels. It was in this way that his eyes were opened. On one occasion when engaged in revival services, he was returning to the parsonage with the priest of the parish, who was an old man, when they were accosted by a poor man, so emaciated that he was nothing but skin and bones; he was also clothed in rags.

He asked the priest to say a high mass for the soul of his wife, recently dead. The priest replied that he would do so, but must have five dollars. The man said he had not a cent in the world, and asked if the priest could not say the mass on credit. But the priest replied, 'No money, no prayers.' He (Pastor Chiniquy) had the impulse to give the man the five dollars, or offer to say the prayers for nothing, but he was a coward and had not the courage; he never thought of that hour without regret and shame. He would gladly, if he could, wash out that hour with his blood.

"The man then asked that five low masses be said for the soul of his wife. For this the priest said he must have five shillings, but the man pleaded that it was as difficult for him to pay five shillings as five dollars. The priest said, 'When I last passed your house I saw there a little pig. Give me that and I will say the masses.' 'Mr. Cure,' said the man, 'I am fattening that pig. It is all I and my children have to look forward to for bread in the winter.' That night he (Pastor Chiniquy) could not sleep with the vexation he felt at having failed to play the man. He saw, too, with pain that there was an abomination in his beloved Church. The next morning he preached and spent several hours hearing the confessions of the people, and when the dinner hour came he was hungry. The old priest was rich, and kept a good table, and there were eight or nine other priests present. When the covers were removed, a pig was revealed, done to a beautiful golden brown, and so fragrant that the thought of it still made his mouth water. The old priest was a skillful carver, and cutting off a choice piece he placed it upon his (Pastor Chiniquy's) plate. As he was lifting the first piece to his lips, the scene of the previous day recurred to his memory. He said to the priest, 'Is this the pig of the poor man we saw yesterday?' The priest, with a jolly laugh, replied that it was, and added, 'If we cannot take the poor souls out of purgatory, at least we will have eaten a good pig.' The laugh that went round the table at this remark opened his (Pastor Chiniquy's) eyes—he saw that the priests did not believe in purgatory. His manhood and courage returned, and flinging his plate to the other side of the table, he cried, 'I will never eat the bread of the poor.' The priests felt the rebuke, and the rest of the meal was passed in silence. It was not, however, till he studied the holy fathers, that his eyes were fully opened to the terrible imposture of purgatory."

GOD'S GUIDING HAND.

The following interesting story beautifully illustrates one of the most important truths which, as Christians, we have to learn: "We were on ship-board," said a captain's wife, "lying in a southern harbor. We were obliged, first, to make our way ashore. The waves were rolling heavily. I became frightened at the thought of attempting it, when one came to me, saying, 'Do not be afraid: I will take care of you.'"

"He bore a peculiar shaped lantern, only a single ray of light being emitted from a small circular opening. 'Now,' said he, 'take my hand; hold fast, do not fear. Do not look about you, or on either side of you, only on the little spot lighted by my lantern, and place your footsteps firmly right there.'"

"I heard the rushing of the waters, and was still conscious of fear; but by looking steadily only where the light fell, and planting my footsteps just there, not turning either to the right or to the left, clasping firmly the strong hand, the danger was overcome, and the shore reached in safety."

"The next day my kind guide said:—

"'Would you like to see the way by which you came last night?' Then he showed me where our vessel had been lying, and the very narrow plank by which we had reached the shore. He knew, that, had I turned either to the right or left, I should in all probability have lost my balance and gone over into those dark waters; but by holding fast and treading just where the light fell, all danger would be averted."

How very often does it happen in the course of one's Christian experience that he comes to some dark passage or encounters some severe trial, or passes through some sad affliction, which so overshadows the way that they fear to attempt to go forward lest they fall. Then, too, how often has it proven true that when we have clasped our heavenly Father's hand he has led us gently over

the rough and dangerous places and landed us safely in some secure place. We may not be able to distinguish the way, or know just how the Lord will get us out of trouble, yet, if we cling to him we have the blessed assurance that he is able to keep all we commit unto him. Our deliverance lies in keeping the clear eye of faith steadfastly fixed on the Day-star, whose cheering beams fall upon our pathway, affording us safe guidance. The storms may rage, and the angry waves threaten to engulf us, but if we keep our eye on Jesus—we shall outride the storms, and have an abundant entrance into the haven of eternal rest.

"Lend kindly light amid the encircling gloom,
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step's enough for me."

If, however, the light should, for a season, be obscured, we can still trust in Him who hath said, "My grace shall be sufficient for thee."

Yes, thank God! his grace is adequate to all needs, and his almighty arm will sustain us in every emergency. Amid our darkest experiences, clinging fast hold of our loving Father's hand we can sing with a voice which shall sound loud and clear:

"He leadeth me, O blessed thought,
O words with comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

—Congregationalist.

"DON'T CROSS A BRIDGE UNTIL YOU COME TO IT."

THERE was once a man and a woman who planned to go and spend the day at a friend's house, which was some miles distant from their own.

So one pleasant morning they started out to make the visit, but they had not gone far before the woman remembered a bridge they had to cross which was very old, and was said not to be safe, and she immediately began to worry about it.

"What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place; suppose it should break through, and we should fall into the water and be drowned!"

"Or even," said his wife, "suppose you should step on a rotten plank, and break your leg, what would become of me and of the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death."

So they went on, worrying and worrying, till they got to the bridge, when lo and behold! they saw that since they had been there last, a new bridge had been built, and they crossed over it in perfect safety, and found they might have spared themselves all their anxiety.

Now that is just what the proverb means; never waste your worrying on what you think may possibly be going to happen.

Half the time the troubles we look for do not come, and, as I said, it is never worth while to waste worrying.—*Youth's Companion*.

HIS NATIVE TONGUE.

THE other day I was visiting a mission-school where most of the scholars were Germans. A plain man at my side was invited to address them. He rose, and in stammering, broken English, began to talk. No impression was made. The boys shuffled with their feet, and the girls sidged, and the unhappy speaker went painfully on with his address. I was so full of sympathy with his embarrassment that I had not the least idea what it was about, nor had the children.

"Talk to them in German," said the superintendent.

What a change! The stammering tongue was loosed. The man's words came quick, terse, magnetic, leaping from his lips, and the school became at once attentive. They answered his questions—their faces responded—there was no more weariness.

He was speaking in his native tongue.

Friends, when we talk of the love of Jesus to sinners, are we speaking in our own or a strange language? Oh! if we love him, we shall know how to speak, and the words will come swift, as the words come when we talk in the tongue in which we were born.—*Sunday-School Times*.

HISTORY OF TRINE IMMERSION.

JUSTIN MARTYR—CLEMENT—TERTULLIAN.

ELD. MOORE highly indorses Quinter's efforts in favor of their system, but his own pamphlet is much more ample in historical references. He says he has traced it directly to the apostles. The three writers nearest to the apostles given by him are Tertullian, A. D. 160-220; Clement of Alexandria, A. D. 150-220; and Justin Martyr, A. D. 100-165. These are the most important of all the witnesses, because they lived nearest to the apostles, and those who followed them must have depended on them more or less for any "tradition handed down from the apostles." We shall take them in reverse order and notice first

JUSTIN MARTYR.

Because he was nearest to the apostles. Mr. Moore quotes and comments as follows:—

"Justin wrote 'An Apology for Christians, Addressed to the Emperor, the Senate, and the People of Rome.' In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage: 'Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit.'

"Justin's works were written in the Greek language, and are translated by Mr. Reeves, who, when speaking of the confession usually made in those early times, says of the above passage: 'The candidates were thrice plunged under the water at the naming of the Three Persons in the blessed Trinity.'

"This is the candid opinion of the learned translator, that when Justin writes of the Christians being washed in the name of the Father, and of the Son, and of the Holy Spirit, he means nothing short of trine immersion. We give Mr. Reeves' convictions and candid opinion as a fair argument in support of the fact that the above passage refers to trine immersion."

Mr. Moore makes his quotations in the above from Pengilly on Baptism. And here, reader, we have the first stone, the very corner-stone of the edifice of trine immersion; the first witness—the one nearest to the apostles—to prove that trine immersion existed in the very days of the apostles. Here we have several points of interest.

1. Justin says *nothing at all* about trine immersion! We are reminded of the case of the lawyer who said he had five reasons to give why his witness was not in court. First, he was dead. The Judge here excused him from giving the other four. So we might stop right here with a clear case, but we will examine a little further.

2. It is Mr. Reeves' candid opinion that Justin meant trine immersion, though he says nothing about it. Upon what this opinion is based, and what it is worth, we shall presently see.

3. Mr. Reeves' opinion is offered as a *fair argument* in favor of the fact that the passage refers to trine immersion.

It must be remembered that no other author of Justin's day is cited to prove the existence of the fact assumed. The whole burden of evidence lies in Mr. Reeves' opinion.

In the "Ante-Nicene Library," published by Clark, Edinburgh, the works of Justin are translated by Dr. Dods. From chap. 61 of his first Apology we copy as follows:—

"I will also relate the manner in which we dedicated ourselves to God, when we had been made new through Christ; lest if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we say and teach is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God, the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of Heaven.'"

If the translation of Dr. Dods is correct, and Dr. Schaff gives it the same way, then the term *baptism* is used by Mr. Reeves only by implication. However, the idea of *baptismal regeneration* is strongly favored by the language of Jus-

tin; so early did erroneous views of baptism begin to find their way into the church. But by no possible construction can trine immersion be inferred from his language.

Chrystal, in his examination of "the Fathers," for whose testimony he entertains a most profound reference, offers this as proof for immersion, but claims nothing on it in favor of trine immersion. Thus Mr. Moore's first witness utterly fails him.

The next witness quoted nearest to the time of the apostles is

CLEMENT OF ALEXANDRIA.

Mr. Moore quotes and comments as follows:—

"Clement is addressing himself to the churches planted by the apostles—churches composed of members, many of whom were baptized by the immediate successors of the apostles—when he uses the following words: 'Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed, to signify the three days of his burial.'—*Wiberg on Baptism*, p. 228."

We cannot say positively that Clement never wrote these words, yet we are left strongly to doubt. No reference is made to any work where they may be found. We think we have had access to and have examined all the writings that are usually ascribed to Clement, but these words are not in them. We have seen what liberty was taken with Sozomen to make him testify to their purpose, and what a strong argument is made out of *nothing* in the case of Justin; and why, if this quotation is genuine, are we not told whence it is taken? That which is offered in proof must be shown to be proof. We have a right to call in question such loose quotations.

Chrystal, who examines the words of the Fathers at length, and sets down everything he can find in favor of trine immersion, even quoting from writings which he confesses are spurious, makes no mention of this quotation. We cannot think he would omit it if it were to be found in the works of Clement. We have no confidence (as we have no reason to believe) that the quotation is genuine. If it were, yet the reason it offers is contrary to the Scriptures, and it would then only be another proof that trine immersion was recognized in Africa earlier than anywhere else; and Africa was, even at that time, the very hot-bed of superstitious innovations in the Christian faith. See Milner as before quoted.

TERTULLIAN.

There is no dispute that Tertullian did mention trine immersion; but he referred it only to *tradition*. This is denied by the trine immersionists, but the proof is decidedly against them. Eld. Moore publishes an appendix of *Caution* on this point. He says:—

"In the writings of Campbell, Hinton, Fuller, and Wiberg, Tertullian is accused of stating that, 'we are immersed three times, fulfilling somewhat more than our Lord has decreed in the gospel.' This, however, is simply an incorrect translation of the Latin text, the Oxford translation of which reads as follows: 'Then are we thrice dipped, pledging [not fulfilling] ourselves to something more than the Lord has prescribed in the gospel.' Before the candidates were baptized they pledged themselves to some things not mentioned in the gospel, and to these Tertullian refers."

These words of Eld. Moore are not warranted by the facts. Tertullian does not speak of what was done *before* baptism, but *in* baptism. And the version of Campbell, Hinton, Fuller, and Wiberg, is most accurate in following the original, which is both followed and given by Stuart, whom we quoted elsewhere. The words of Stuart in full on this passage are as follows:—

"Tertullian himself, however, seems to have regarded this *trine* immersion as something superadded to the precepts of the gospel; for thus he speaks in his book, 'De Corona Militis,' § 3: 'Thence we are thrice immersed (*ter mergitumur*, answering, i. e., fulfilling, somewhat more (*amplius aliquid respondentem*) than the Lord has decreed in the gospel.'"

Stuart is surely as literal as may be in rendering *respondentes answering*; and no one can possibly object to his making it equivalent to *fulfilling*, in this case; while the whole sentence in Tertullian points unmistakably to the action of trine immersion, and not to anything before baptism.

But there is a decisive test to which we shall now bring this matter. Bingham, "Antiquities

of the Christian Church," is one of the witnesses cited by Eld. Moore, in his historical evidences. Bingham has treated the whole subject at length, though he does not directly give his own opinion of the correctness of the method. Of the derivation of trine immersion he says:—

"Some derive it from apostolic tradition; others, from the first institution of baptism by our Saviour; whilst others esteem it only an indifferent circumstance or ceremony, that may be used or omitted without any detriment to the sacrament itself, or breach of any divine appointment. Tertullian, St. Basil, and St. Jerome put it among those rites of the church which they reckon to be handed down from apostolic tradition."—*Book 11, chap. 11, § 7.*

We here learn that the early advocates of trine immersion were not at all agreed as to its origin. Some ascribed it to the institution of the Saviour, but these were not its earliest advocates. Others ascribed it to tradition; and still others considered it an indifferent matter. There was not among them such an agreement on the subject as the trine immersionists would have us believe.

It will be noticed that "apostolic tradition" is distinguished from that which was appointed by the Saviour. Tertullian, the very earliest witness for trine immersion, and the prince of traditional innovators, "put it among those rites of the church which they reckon to be handed down from apostolic tradition." This shows that Eld. Moore's "Caution" is utterly futile, and that his construction of the words of Tertullian is wrong.

J. H. W.

CHANGES IN WORDS.

Words are like families—they often change their place in society. A family that is great and honorable now, may be poor and almost forgotten twenty years to come, and that is poor and unknown now, may be great then; so, words that were formerly popular and proper are now obsolete, that is, not used, and words which are now regarded as slang, will, after a few years, be allowed in pure conversation and writing. The Bible was originally written in Hebrew and Greek, and translated into English at different times and by different persons. The first translation into English was made by John Wicliffe, between 1360 and 1380, but was not printed, as printing with wooden types was not discovered until about 1430, and metal types were not used until about 1445, and the first Bible was published in 1450, but it was not an English Bible. Wm. Caxton, the first English printer, set up his press in Westminster Abbey, and began business in 1474, nearly a hundred years after Wicliffe had finished his translation. Another reason why it was not printed, when printing was popular, was that he was a great reformer, and cruelly persecuted by his enemies, who, about 1384, secured an order from the king of England to expel him from the University of Oxford, and that everywhere his writings should be seized and destroyed, and even after his death his bones were dug up and burned. A few of his manuscripts, however, escaped destruction, and are to be found in the public libraries of England. The New Testament was printed from this manuscript many years after, but never got into general circulation. In this translation, Psalms 121:4, reads in this way: "Lo he not nappe; neither slepe that kepeth Israel." The sense of this is just the same as that given in the same passage in our Bible, but the spelling and words are very different, while "nappe" has in our day been abbreviated to nap, and is seldom, if ever, used in dignified composition. Suppose you turn to your Bible and see how it reads there. Another remarkable rendering in that Bible is found in Acts 14:14, which reads: "Paul and Silas rent their clothes and *skipped out* among the people." This is the very same in meaning as that found in our Bibles, but how different in expression. In John 12:26, we read: "If any man serve me, my Father shall *worship* him." This sounds like blasphemy, but simply because the word *worship* has changed its meaning so much since that time.

Another great reformer, named Wm. Tindal, sometimes called Tyndale, also made a translation of the Bible, and published the New Testament in 1526, but the edition was bought up by Sir Thomas More and Bishop Tonstall to keep the people from reading it; but another edition was published in 1530, which was collected and burned to keep it from the hands of the people. In

1532 Tindal and his associates printed the whole Bible, but in preparing a second edition he was arrested and burned at the stake. One of Tindal's associates was named Miles Coverdale, who, after Tindal's death, published a complete translation of the Bible in 1535. In Tindal's New Testament we read, in Heb. 12:22, "a sight of angels," which would be thought very low language, indeed—we think our Bible reads better. In Coverdale's Bible we read, in Cant. 2:8, "My beloved cometh hopping upon the mountains," and in Judges 4:15 we read, "So the Lord trounced Sisera and all his host." Now, we know that boys hop, and sometimes are trounced, but it sounds strange when these words are applied to the actions of the Lord.

In 1604 King James, of England, appointed fifty-four learned men to make a new translation of the Bible, but they did not begin their work until 1607, and then only forty-seven engaged in it; they finished the Bible which we now have, in 1611. It is a grand piece of literary work, and in the language of one of the most learned and respected ministers that ever lived in the Methodist Protestant Church, it is the most perfect English in the world.

Remember, the Bible never changes in meaning; the language is constantly changing, as you see how some words that were once good English, and thought fit to be used in translating the Holy Bible, are now not allowed in good conversation in the parlor.—*Methodist Protestant.*

The Sabbath School.

TEMPTATION OF CHRIST.

AFTER the baptism of Jesus, he was led by the Spirit into the wilderness to be tempted of the devil. When he came up out of Jordan, he bowed and plead with the great Eternal for strength to endure the conflict with the fallen foe. The opening heavens and the descent of the excellent glory attested his divine character; and the Father's voice declared the close relationship of Christ to his Infinite Majesty: "This is my beloved Son, in whom I am well pleased." The mission of Christ was now about to begin; but he must first withdraw from the busy scenes of life to a desolate wilderness for the express purpose of bearing a three-fold temptation in behalf of those whom he had come to redeem.

When Christ entered the wilderness his countenance was changed, its glory had departed, the weight of the sins of the world was pressing upon his soul, and his features expressed unutterable sorrow, a depth of anguish that fallen man had never realized. The indulgence of appetite had increased with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ in behalf of the race was to conquer appetite, by enduring the most powerful test on that point. He was to tread the path of temptation alone, with none to help or comfort him. The length of this fast is the strongest evidence of the great sinfulness of debased appetite, and its power over the human family.

Through appetite, Satan had accomplished the ruin of Adam and Eve, and through all succeeding generations, this had been his strongest weapon in corrupting the human race. As Christ had taken the form of man, and was subject to his infirmities, Satan hoped to conquer him through this powerful medium, and laid his plans accordingly. As soon as Christ's long fast commenced, he was at hand with his temptations. He came clothed in light, claiming to be an angel sent from the throne of God to sympathize with Christ and relieve him from his suffering condition. He represented to him that God did not desire him to pass through the pain and self-denial which he had anticipated. He claimed to bear the message from Heaven that God only designed to prove the willingness of Christ to endure his test.

Satan told him that he was to set his feet in the blood-stained path, but not to travel it, that, like Abraham, he was tried to show his perfect obedience. He claimed to be the angel who stayed the hand of Abraham, as the knife was raised to slay Isaac, and that he had now come to save the life of the Son of God, deliver him from a painful death by starvation, and assist him in the plan of salvation.

But Christ turned from all these artful temptations, and remained steadfast in his purpose to carry out the divine plan. Foiled at one point, Satan now tried another expedient. Believing that the angelic character he had assumed defied detection, he now feigned to doubt the divinity of Christ, because of his emaciated appearance and uncongenial surroundings.

In taking the nature of man, Christ was not equal in appearance with the angels of Heaven, but this was one of the necessary humiliations that he willingly accepted when he became man's Redeemer. Satan urged that if he was indeed the Son of God he should give him some evidence of his exalted character. He suggested that God would not leave his Son in so deplorable a condition. He declared that one of the heavenly angels had been exiled to earth, and his appearance indicated that instead of being the King of Heaven he was that fallen angel. He called attention to his own beautiful appearance, clothed with light and strength, and insultingly contrasted the wretchedness of Christ with his own glory.

He claimed direct authority from Heaven to demand proof of Christ that he was the Son of God. He taunted him with being a poor representative of the angels, much less their high Commander, the acknowledged King in the royal courts; and insinuated that his present appearance indicated that he was forsaken of God and man. He declared that if he were the Son of God he was equal with God and should evidence this by working a miracle to relieve his hunger. He then urged him to change the stone at his feet to bread, and agreed that if this were done he would at once yield his claims to superiority, and the contest between the two should be forever ended.

Suffering humiliation, hunger, and contempt, Jesus repulsed Satan with the same scripture he had bidden Moses repeat to rebellious Israel: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ showed that wanting temporal food was a much less calamity than meeting the disapprobation of God.

In becoming man's substitute, and conquering where man had been vanquished, Christ was not to manifest his divine power to relieve his own suffering, for fallen man could work no miracles in order to save himself from pain, and Christ, as his representative, was to bear his trials as a man, leaving an example of perfect faith and trust in his heavenly Father.

Christ recognized Satan from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not rebuke his bold assumption. But the Saviour of the world was neither provoked to give him evidence of his divine power, nor to enter into controversy with one who had been expelled from Heaven for leading a rebellion against the supreme Ruler of the universe, and whose very crime had been a refusal to recognize the dignity of the Son of God.

It was not for the Son of God to descend from his lofty mission to prove his divinity to Satan, nor did he condescend to explain the reason of his present humiliation, and the manner in which he was to act as man's Redeemer. If the children of men would follow the example of their Saviour, and hold no converse with Satan, they would be spared many a defeat at his hands. Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.

But Satan had too much at stake to lightly give up the battle. He knew that if Christ came off victor, his influence would be lessened. So, in order to awe Christ with his superior strength, he carried him to Jerusalem and placed him on a pinnacle of the temple. He now demanded that, if he were indeed the Son of God, he should cast himself from that dizzy height, and thus indicate entire confidence in his Father's preserving care.

The sin of presumption lies close beside the virtue of perfect faith and confidence in God, and Satan endeavored to take advantage of Christ's humanity and urge him over the line of trust into presumption. He now admitted that Christ was right in the wilderness, when he placed such perfect confidence in the Father, and he now urged that one more proof should be given of his

entire faith in God, by casting himself from the temple. He assured him that if he were indeed the Son of God he had nothing to fear, for the angels would uphold him. Satan was well aware that if Christ could be prevailed upon to fling himself from the temple, in order to prove his claim to the protection of his heavenly Father, he would, by that very act, exhibit the weakness of human nature.

But Jesus came off victor from the second temptation, by spurning the sin of presumption. While manifesting perfect trust in his Father, he refused to voluntarily place himself in such peril that it would be necessary for the Father to display divine power in order to save his Son from death. This would have been forcing Providence to come to his rescue, and thus he would fail to give his people a perfect example of faith and trust in God.

Finding that he prevailed nothing with Christ in the second great temptation, Satan began to be alarmed for the result of his efforts. The continued steadfastness of the Son of God filled him with apprehension, for he had not expected so strenuous an opposition. He now called all the resources of his Satanic nature to aid in one last mighty effort to baffle and defeat the Saviour. In his first two temptations, he had concealed his true character and purpose, claiming to be an exalted messenger from the courts of Heaven. But he now throws off all disguise, avowing himself the Prince of Darkness, and claiming the earth for his dominion.

He took Jesus up into a high mountain and showed him the kingdoms of the world, spread out in a panoramic view before his eyes. The sunlight lay on templed cities, marble palaces, fruitful fields, and vineyards, gilding the dark cedars of Lebanon and the blue waters of Galilee. The eyes of Jesus, so lately greeted by gloom and desolation, gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."

This last temptation was designed to be the most alluring of all. Christ's life was one of sorrow, hardship, and conflict. Poverty and privation attended him; even the beasts and the birds had their homes, but the Son of man had not where to lay his head. Homeless and friendless as he was, there was offered him the mighty kingdoms of the world and the glory of them for a single consideration.

The eyes of Jesus rested for a moment upon the scene before him; he then turned resolutely from it, refusing to dally with the tempter by even looking upon the enchanting prospect he had presented to him; but when Satan solicited his homage, Christ's divine indignation was aroused, and he could no longer tolerate his blasphemous assumption, or even permit him to remain in his presence. He exercised his divine authority, and commanded Satan to desist, saying, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Satan had asked Christ to give him evidence that he was the Son of God, and he had, in this instance, the proof he asked. He had no power to withstand his peremptory dismissal, and was compelled to obey the divine command. Writhing with baffled hate and rage, the rebel chief retired from the presence of the world's Redeemer. The contest was ended. Christ's victory was as complete as had been the failure of Adam.

But the conflict had been protracted and trying, and Christ was exhausted and fell fainting to the ground, with the pallor of death upon his countenance. Then the heavenly angels, who had bowed before him in the royal courts, and who had watched his conflict with painful interest, ministered unto him, strengthening him with food, as he lay like one dying. They had beheld with awe and amazement their heavenly Commander passing through inexpressible suffering to achieve the salvation of man. He had endured a more severe test than man would ever be called to bear. But, as he lay emaciated and suffering, the angels brought messages of love and comfort from the Father, and an assurance that all Heaven triumphed in the victory he had gained for man. Thus the great heart of Christ warmed to life again, and became strengthened for his coming work.—*Great Controversy, Vol. II.*

The Signs of the Times.

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

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

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, DECEMBER 16, 1880.

IS THE WORLD TO BE CONVERTED?

THE high and heavenly calling of the gospel presents but one hope. "Even as ye are called in one hope of your calling." That hope looks forward to the second coming of Jesus Christ, and the resurrection of the just. When Jesus, the author and finisher of the Christian's faith, shall appear in glory; when we shall see him, then that for which the church has hoped, will have come. The Christians of every age have looked forward to the time when their adorable Redeemer should come. They have ever looked forward to that event as the consummation of their hope. But the various religious bodies indulge in other hopes besides this, some of them taking the place of this. There is but one hope. Where there is a plurality, some of them must be false hopes. They cannot all be true and scriptural. We wish to call your attention to some of these hopes of the church, which we shall show are not in accordance with the Scriptures of truth. First, we would mention the hope of the world's conversion. This is not a long-cherished hope in the church. It was not the hope of the apostles. It was not the hope of the martyrs. It was not the hope of the Reformers. Daniel Whitby, D. D., whose sentiments upon this subject prevailed less than two hundred years since, was the first to present before the church the doctrine of the world's conversion, or the universal spiritual reign of Christ. Yet these sentiments in this short period have obtained in nearly all the religious denominations.

Hope is composed of expectation and desire. Expectation must be based upon some evidence. If you expect anything, of course you have some evidence that you are to realize it. However much you may desire a thing, if you have no evidence to expect it, you have not a well-grounded hope.

Now where is the evidence that God designed ever to convert the world? Where are the Scripture proofs that there is to be a long period of a thousand years when there will be no sinners; when all will be converted to God, all be Christians, all be holy, all be happy? Do you find it in the prophets? This period is called the millennium, which is simply a thousand years. The doctrine of Daniel Whitby, cherished by the churches, with a very few exceptions of individual members, is that, during the seventh millennium, there are to be no sinners, but all are to be holy. This has been regarded as the great Sabbath of rest from toil and sin and sorrow. If such a state of things is to exist in the seventh millennium, then, of course, the last days, the last great day of this seven-thousand-years' week, is to be all over glorious. If this is all true, we may expect to hear the prophets describing the last days as desirable. And we should find the apostles joining them in writing most glorious descriptions of the last days. We would hear Christ, not describing the state of things at his advent as in the days of Noah, and of Lot, but a time when light and life and holiness would rule everywhere.

But the sacred Scriptures do not thus speak of the last days. The prophets represent them as days of danger, days of gloominess, of thick clouds and darkness. There is but one universal testimony among all the prophets on this point. The last days are especially gloomy and dark.

We come to the New Testament, and find harmony here with the Old Testament. Jesus gives us the parable of the wheat and tares. The wheat are the children of the kingdom, the tares are the children of the wicked one. The question is asked, Shall we not go and gather out the tares? The answer is, Let them both grow together until the harvest; and, the harvest is the end of the world. The children of the kingdom are represented by the wheat, the children of the wicked one are represented by the tares; and both are to grow together until the end of the Christian age. Now where is the room here for the temporal millennium?

The apostle Paul, in describing the last days, is far from representing them as glorious. "In the

last days," he says, "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Now, I ask, What kind of a millennium is this? There are perils all around; men in the church who are not only lovers of their own selves, but even despisers of those that are good. They are not unbelieving outsiders, but have a form of godliness. Here is a portrait of the professed church of Jesus Christ in the last days, with eighteen distinct sins brought out in her unblushing features.

But let us take a view of this subject in the light of reason. If the world was ever to be converted, why has it not been converted before this time? Can we expect that there can be mightier agencies employed to convert men than have already been employed? Why did not the patriarchs convert the world? Do you expect to see greater men than Abraham, Isaac, Jacob, Daniel, Noah, Job, and Lot? Why did not they convert the world? If the world can be converted at any time, when the Son of God came down and preached his own gospel, and wrought miracles in the sight of men, why was not the world converted then? Are you looking for a minister mightier than he? Do you expect a more powerful preacher, whose word shall be backed up with greater miracles, and with more wonderful demonstrations of the presence of the Spirit of God than was witnessed in Christ? Do you expect any to preach more earnestly than he did? to be more faithful in pointing out sins than our Saviour was? Why did not he convert the world?

And why did not the apostles of our Lord Jesus Christ convert the world? It is true, some of them were uneducated men, but they were not all ignorant men. Do the temporal-millennium men look for more learned men and more learned ministers than Paul? Can they expect mightier than he in word and doctrine? And you that have read the Acts of the Apostles, and there learned the mighty miracles that attended the apostles, as they preached the gospel with the Holy Ghost sent down from Heaven, may well inquire, If the apostles did not convert the world, why may we expect that others can do it? Has human nature changed for the better? Has man improved, either physically, morally, or mentally? If he has, there may be some hope that he may still be elevated, and finally taken out of the grasp of Satan.

But we fail to see that man has improved, either physically, mentally, or morally. And more than this, we think we have evidence that he has depreciated in all these respects. That he has depreciated physically is evident from the Scriptures. Adam and his sons, until the flood, lived somewhere from eight to ten hundred years. Now, in order for him to have strength of mind, or to be a strong man, he must have a sound mind in a sound body. In proportion as man's physical strength has depreciated, the mental power of the race has degenerated. And as his moral power has grown weak, just so has his intellect become unbalanced and enfeebled.

The improvements of the age, such as the application of steam, and of lightning to the telegraphic wires, are what God said should be. These things are but the fulfillment of prophecy. And what God promises and brings about, for that let him have the praise. To say that man is becoming really wiser, that he is having greater mental strength, greater mental perfection and wisdom, is contrary to all the facts in the case.

And certainly the state of society has not improved. Read the lists of crime from Boston, New York, Chicago, San Francisco, and from other cities. You read, and turn away with disgust. Crime fully keeps pace with, if it does not outstrip, the boasted progress of the age.

We wish here to call your attention to the great image of the second chapter of Daniel. This image's head is of fine gold, the breast and arms of silver, the sides of brass, the legs of iron, the feet of iron and clay. This image, in its four parts, represents the four great universal monarchies that have borne rule upon the earth, which are to be followed by God's everlasting kingdom, which is to be set up at the coming of Jesus Christ. That image's head represents Babylon; the breast and arms of silver, Persia; the sides of brass, Grecia. The legs represent Rome. The ten toes of

the image represent the ten kingdoms into which Rome was divided. What next? The stone is to smite that image, and then is the iron, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors.

Now let us see if we are to have the world converted? The stone is to smite the image upon the feet, and then are the parts to be broken to pieces together—not converted—and become as the chaff of the summer threshing-floors, and the wind is to carry them away so that no place can be found for them. This is their utter destruction, not conversion. And in the days of these kingdoms the God of Heaven will set up a kingdom which shall never be destroyed. That is the fifth, the glorious, everlasting kingdom of our Lord and Saviour, Jesus Christ, to be set up at the time of his coming.

Those who talk of the golden age, soon to come, may learn something from this image. Where was the golden age? In the days of Babylon, represented by that head of gold. We may look back to that time, and there, comparatively speaking, was the golden age. Persia, represented by the silver, was an age of less value. Grecia, of brass, an age of still less value. Rome, of iron, of less value still. And when you come down to our time, we find that the iron is mixed with miry clay. Now those who talk of a golden age, down here, have things perverted, as we read in the prophets, they put darkness for light and light for darkness. So they have perverted the truth of God in reference to this matter. They have turned Nebuchadnezzar's grand image upside down, and make it stand upon its head. That is the way they get the golden age down here.

But there is no hope of earthly glory to the church of Jesus Christ, only that which reaches beyond the crash of earthly kingdoms. When the stone smites the image, all its parts are ground to powder, and become like the chaff of the summer threshing-floors, and the wind carries them away. Then will the everlasting kingdom be set up upon the new earth, which shall stand forever.

J. W.

PRACTICAL TEMPERANCE REFORM.

MARTIN LUTHER was a reformer. General consent gives him this title. But to determine his right to this title we must judge him by the light and the circumstances of his time. Should we judge him by the light and privileges of our time, we should be compelled to deny his right to the title. That is to say, that a man would not stand out notably as a Protestant and a reformer who should at this time preach just what Luther preached in his time. Reformations are necessarily progressive. To keep the spirit of reformation alive, advanced steps must be taken. This is the case in all reforms.

The time was when the reclamation of drunkards was considered ultra in temperance work. To sign the pledge was looked upon as foolishly resigning our natural rights. But the light has spread, and the work so advanced, that we hear scarcely any of that kind of talk now. The work has truly advanced. Therefore, if temperance workers do not take advanced steps, they are not truly temperance reformers.

We have constantly wondered at those professed temperance reformers who were terrified with the idea of "prohibition." Their sole business is to reclaim drunkards. And we must congratulate them on one point: If no effort is made to cut off the supply of intoxicants, they will always have plenty of their favorite business on hand! If the supply is not only equal to the demand, but if there is a surplus seeking and creating a demand, enticing the young at almost every street corner, drunkenness cannot be expected to greatly decrease. All temperance movements short of prohibition are proving to be spasmodic and temporary in their effects. It was so with the woman's praying movement in Ohio, and so it has been in every recent movement that has come under our notice.

But we are constantly told that prohibition is ineffectual. You can learn from every liquor dealer in the land that the "Maine law" has proved a sorry failure. And they are ready to advise temperance workers as to the best methods, and the most effectual means, to check the evils of intemperance, and to beware of the folly of prohibition!

But, viewing the matter candidly, in the light of experience, of reliable facts, is prohibition available? We do not ask if it has entirely suppressed the traffic in any State. The law against theft has not entirely

suppressed stealing in any one country in the whole United States. But its enforcement has always resulted in good. And so with prohibitory laws. In almost every State in the Union, political parties are all afraid to come in direct conflict with the liquor interest. But in Maine, no political party dares to come in conflict with the principle of prohibition. And this is the result wherever it has really been tried.

Ottawa, Kansas, has tried prohibition, and the following is the result as given by a correspondent of the *Palladium*, from that place:—

"There is no doubt in the minds of the large majority of the citizens of Ottawa as to the actual gains to our community of the anti-license policy. A number of our best citizens, who, at one time believed that licensing saloons was the best way to govern the liquor traffic, and that it was right to get revenue from license, are now clearly of the opinion that the prohibition of the traffic is not only right, but that it is the best policy. It seems especially needed in this temperance campaign that some things be repeated over and over again. Let us recount again some of the gains of the anti-license policy as manifest in Ottawa.

"1. There has been a great decrease in the consumption of liquors. A bountiful supply easy of access, sold under the sanction of law, with all the social attractions of the saloon, creates a demand far greater than when all these inducements are withdrawn. Many men who take an occasional drink will not get liquors when sold on the sly. One of our citizens said: 'I like a glass once in a while, but when I have to break the law to get it, and after paying for the stuff, be under obligations to the man who sold it to lie for him and perjure myself, I decided that I would not do it. I have not taken a drink for many months, and find I am better off without it.' In many cases the demand is greatly increased by the abundant supply.

"Persons who have the means of knowledge, say that they do not think one-fourth as much liquor is sold now as under license. We formerly had four saloons, each paying \$500 a year for license. Recently an ex-saloon keeper said he would gladly pay \$5,000 a year for the sole license. This shows the profits of the business, and also how license increases the sale, and how much whisky-sellers will give to have the whole community partners with them.

"2. Drinking liquor becomes more and more discreditable. It is not to any man's honor to be known as a regular, or even an occasional drinker. It is not considered 'just the thing' to furnish wine or beer or stronger drinks at social gatherings. There is a general conviction that our boys and girls ought not to be taught to tamper with such dangerous things as intoxicating liquors. Closing the saloons has greatly helped public sentiment as to the danger and evils of drinking.

"3. Selling liquor is considered very disreputable. It is now a criminal offense, and becomes more of a sneaking business every day. One argument used by those who oppose the Amendment, is that the liquor business will pass out of the hands of men of good character, and be in the hands of a low class. On this point we agree with them, and count the change desirable. The illusion of respectability will vanish when the business is outlawed. This leads to further gain. The education by licensed liquor selling ends. The traffic under prohibition will be on its proper footing, not something to be nourished and regulated, but suppressed. A generation trained in the school of prohibition will have very different ideas of the use and sale of intoxicating liquors.

"4. Prohibition in Ottawa has shown the folly of the claim, that licensed saloons help business. Before we had our present policy it was said, 'If you close the saloons it will drive trade away, and the grass will grow in your streets.'

"But the facts are, that the city has never been so prosperous in every way as during our temperance administration. Taxes have not increased, our city finances never were in such good shape, nor were the prospects of our town ever so good.

"Three-fourths of our taxable property, through its owners, is opposed to license. Some of our citizens, who are not practical temperance men, believe prohibition is the best policy for the business interests, and will support the amendment for that reason."

Governor St. John, of Kansas, is the first man occupying such a position, to recommend to the people of his State the prohibition of both the manufacture and sale of ardent spirits. At the recent election, a proposition was submitted to the voters of Kansas to amend the Constitution of the State so as to carry this into effect. In a letter to the *Liber*, of Detroit, Mich., Gov. St. John gives the following as the result:—

"The Constitutional Amendment has carried in this State by a majority ranging from five to fifteen thousand. Two other propositions were submitted to a vote of the people at the same time, which were very unpopular, and were defeated by overwhelming majorities. This fact had a tendency to lessen the vote for prohibition, and in addition to which must be taken into consideration the fact that this being a Presidential campaign, the political interest was so great as to have a tendency to absorb to some extent the enthusiasm that otherwise would have prevailed through-

out the State for the Amendment. But it is a grand victory. It is a verdict of the people for the right, and one that I hope will have the effect to encourage the older States to follow the example of young Kansas."

Because we believe it is the province of government to prohibit and not to countenance and uphold wrong; that the weak and suffering should be protected; and because we love righteousness rather than iniquity, we rejoice in this result. J. H. W.

BEFORE HONOR IS HUMILITY.

If we read the Bible with prayerful attention we shall find that its biographies are wonderfully instructive. It never sanctions wrong, and never either excuses or hides it. Often, however, it tells the story of men's good deeds, without one word of praise, and of their evil deeds without any censure. But it is to be understood that this book contains the moral law, which every one can use in squaring the actions of men; and it is to be particularly observed that men's actions are given in such a manner that the consequences of good and evil at last appear with wonderful distinctness.

The wisdom of God in training men for honor by leading them through poverty and humiliation is very manifest from the records of their lives.

Saul is an instance of one who, in private life, was a good man, and yet, when elevated to the throne, became wicked, overbearing, and cruel. He could not bear his high honors. Had he been trained for many years in deep humiliation he would have been a very different king. Solomon is another instance of the inability of man to bear honor without previous training in poverty and sorrow. He came to the throne like the sun showing itself at its meridian height when it first comes in view. That sun was overshadowed in disastrous eclipse, and perhaps set in eclipse also. Let no man ask for honor till humility has prepared him for it.

David is an illustrious instance of training in the school of poverty, humiliation and sorrow. God suffered him to receive injustice at the hand of Saul that he might learn to hate such wickedness and never act in that way when himself made king. Surely he had a schooling of inestimable value to prepare him for the throne. Yet with all this he had nearly made a fatal plunge when prosperity became his portion. David's case stands as a light-house built near most dangerous rocks. With all his previous training he was well-nigh ruined by what prosperity flowed in upon him. A lowly station in life is far preferable to one of an exalted character and it is infinitely safer.

Joseph in the providence of God was made lord of Egypt. But he had first to be thrown into the dungeon. He was sold for a servant. His "feet they hurt with fetters: he was laid in iron: UNTIL the time that his word came; the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure: and teach his senators wisdom." Ps. 105: 17-22.

The wisdom of God is seen in the history of Joseph. He could never have done the work for which he was exalted to that high station, had he not first been made a slave, and then a prisoner in iron in a dungeon.

Before honor is humility. Those who seek honor at the hands of God will spend their lives in the deepest self-abasement before him. Those that humble themselves, God will exalt. Those who exalt themselves he will certainly abase. Those who are exalted by him shall sit down with Christ upon his throne; and those who are abased by him shall suffer shame and everlasting contempt. J. N. A.

THE LAST WARNING TO THE CHURCH.

THE cleansing of the Sanctuary reveals to us a solemn and important work, the closing events of the plan of salvation. How important have been its events as it has progressed to the present time; but how transcendently important its final scenes! How anxiously have angels watched it from its commencement till now; but with what intense anxiety must they behold it as it draws to its final issue! With what interest must they regard the children of men to ascertain their state of preparation for the momentous and final crisis! It is about to be told how many the Saviour's blood has rescued from the jaws of death! It is about to be known how many have laid

hold on the inestimable sacrifice made for rebellious and fallen man! The last transaction connected with the "offering for sin" will soon be finished. No wonder then that a special messenger is sent forth, as the final act commences, to warn mankind of their fearful condition. No wonder that as a new flash of light in the onward development of truth, is thrown upon the world, the third angel's message is heard enforcing upon the mind the commandments of God and the faith of Jesus, through obedience to which alone we are to gain an entrance through the gate into the everlasting city.

But not to the world alone is a special warning given. It must be apparent to every one from a contemplation of the Sanctuary work, that a period of deepest moment to the living church on earth would eventually come: a time when their cases would come up before the great tribunal of Heaven, and when they must be all prepared, though here in this mortal state, to find acceptance there, and stand without a mediator. It has already been remarked that as Christ shed his blood for the redemption of the transgressions that were under the first testament, as well as for those under this, the cases of the dead would naturally first come up for decision, and the living last. As this momentous period approaches, shall the living be warned thereof? We think they are. What is this warning? A counsel to buy of the True Witness, gold tried in the fire, white raiment and eye-salve. Rev. 3: 14-22. And what if we do not heed this? I will spue thee out of my mouth is his solemn asseveration.

The nature of this judgment we think is intimated in verse 5 of the above-named chapter: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Peter speaks of a time of blotting out sins. Acts 3: 16. It is evident then that with all mankind the case will finally stand thus: either their sins will be blotted from the book of God's remembrance, or their names will be blotted from the book of life. The closing work of the sanctuary is a work of cleansing from or blotting out sins; hence it is here also that the blotting from the book of life of all those names which are not found worthy, also takes place. How appropriate then, how timely, yea how merciful, the warning, as we approach the time when the cases of the living are to come up for decision, to be zealous and repent, to seek the gold, white raiment, and eye-salve, lest we be spued out of the mouth of the Lord, or, in other words, have our names blotted from the book of life.

Again, we read in the marriage of the king's son, Matt. 22, that when the king came in to see the guests, he found there a man not having on the wedding garment. He was taken by the king's servants, bound hand and foot, and cast into outer darkness. This parable has been already alluded to as signifying the marriage of the Lamb which takes place at the close of his ministry as priest, and to which he went in, when he entered the most holy place in the fall of 1844. How do the guests go in to the marriage? By faith. And what is signified by the king's coming in to see the guests? We answer, the inspection of our individual cases, as they come up for examination before the great tribunal of the heavenly Sanctuary. It appears that some are found therein not having on a wedding garment. Some embrace the truth; but they receive it in theory only. It convinces the judgment, but they do not let it subdue the will. It affects the head, but they do not let it sanctify the affections. They lack holiness of heart; they do not reflect the image of Jesus; they lack a preparation to stand the decision of the Judgment; they are without the wedding garment. How timely, then, as the period approaches when the king shall come in to see the guests, the counsel of the True Witness, to buy of him the white raiment that they may be clothed. What is this white raiment? The righteousness of saints; Rev. 19: 8; and what is this but the wedding garment of the guests in the parable of Matt. 22? Thus is the church notified of the approach of the time when the king shall come in to see the guests; thus is she counseled to procure the wedding garment, in preparation for that event.

As the third angel's message is the last warning to the world, so we believe the counsel to the Laodiceans to be the last to the church. If fully heeded they will prepare a people to stand upon Mt. Zion with the Lamb; and if these will not rouse men to

action in behalf of their eternal welfare, what threats of judgment or promises of reward would be able to do this?

To those who have followed us through this series of articles, if any have had patience thus to do, we would briefly say: If the important events which we have shown to be already transpiring and about to transpire in Heaven and on earth; and if the great chains of truth which we have hastily traced, showing that they all center upon this very generation;—if these things will not arrest the attention of the careless, awaken the sinner, and stimulate the church, what more could God do? It is not his purpose to use compulsion. He compels no man to be saint or sinner. But he employs motives. He denounces judgments on the one hand, and promises blessings on the other; and every man is left to his own free choice. Death as a motive has aroused its thousands. Death to be sure is around us and in our midst; and it is well to be prepared for its nearest approach; but a more powerful motive, to lead men to prepare for eternal scenes, is now presented to the world; the end of all things, attested by the Scriptures of truth, and by the signs in the natural, moral, and political worlds, throws its all-absorbing shadow immediately across our pathway. Were we left to the natural course of our lives, we might look forward to twenty, forty, or fifty years; and it is natural to the human heart to put off the unwellcome period of death as far as possible. But the coming end will not allow us so long a prospect. It presses on with a certainty from which there is no appeal. Louder than the claims of death, it calls upon us to prepare to meet our God.

But not only do we see the end approaching, but the position of our High Priest in the heavenly Sanctuary is opened before us. We see him performing the last act of his ministration for the sins of men. We see the plan of salvation drawing to its close. We see all things tending rapidly to the time when that fearful sentence shall go forth, "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still." What do we say? We see the judgment already passing upon the human race, decisions which shall be for eternity.

And what more need be said? There is no man who can look at these things in the light of God's word, and yet in his right mind expect, or plan for, long time to come in this present life. How much time have we, brethren, in view of these things, to devote to worldly plans and worldly prospects? How much inducement to lay up treasure here? How much room for covetousness and worldly-mindedness? How much time to add land to land, or house to house? How much time to give ourselves up to the cares of this life and yet be safe? Shall we not find a worthier object upon which to place our affections, in that inheritance of which Peter speaks, "incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us?"

We have not written these articles thinking to say anything that has not been said before, or to do it in a better manner, but only to endeavor to heed in a measure the injunction of Peter, "not to be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." We commend the thoughts offered to the careful and serious attention of the reader, with our fervent desire that the Author of all truth may impress upon the heart its inestimable importance and value, and the necessity of speedily giving heed thereto.

U. S.

AN INFIDEL LECTURE.

A. A. PHELPS, A. M., editor of the *Bible Banner*, in his issue of Dec. 2, gives an interesting notice of a lecture to which he listened about a year ago, in Little Rock, Ark. The lecture was delivered by one B. F. Underwood, who, he states, "is on essentially the same track with Robert G. Ingersoll. He is a man of fine abilities and pleasing address, saying many good things which are well calculated to conceal the poison that lurks in his system. This effect is still further secured by the gleams of pleasantry and sallies of wit with which his periods are frequently pointed. It is often the case that a smiling sophism, in a promiscuous crowd, outweighs the most solid argument."

"We heard his first lecture. The meeting was not opened by singing, prayer, or reading of the Scriptures, but by an opera band, whose music was applauded by clapping hands and stamping feet. He announced as his subject, the following question: 'What has Liberalism to offer in the place of Christianity?'"

"His first effort was to exhibit the false principles and absurdities of the Bible. Some of his statements were such as to suggest the thought that he was not as

familiar with that Book as a man ought to be who attempts to criticize it."

Mr. Phelps here notices a few of his sample statements, and then concludes his article as follows:—

"Concerning the existence of God, he said: 'Something exists, and has existed from eternity. Theology tells us what kind of a being God is; Liberalism says we cannot know him. The idea of a personal God of infinite intelligence, is impossible. The universe always existed and always will, essentially as it is. Matter being eternal, there was no need of a God.'

"It seems strange that people should consider personality incompatible with intelligence. We affirm, on the contrary, that an impersonal God could not possess a particle of intelligence. The very fact of intelligence implies personality. Suppose we decide that God is an impersonal, etherial, all-prevailing element, like electricity. Could he see, hear, or understand? Would it be of any possible use to pray to such a God? While we contend that intelligence implies personality, we do not say that God must be grossly material like ourselves—much less that he must be personally present in every part of the universe in order to know all the existing facts. We believe the Bible gives us the true philosophy of Deity—a personal God, of infinite perfections, with a central residence in Heaven, whose Spirit pervades universal space."

"How, then, do you account for the origin of life?" To this question he replied as follows: 'The effect often greatly differs from the cause. Because there is pepper in the soup, it does not follow that there was pepper in the cook who made the soup. As another example, take water. It is composed of oxygen and hydrogen. Neither of these gases bears any resemblance to water; but when combined, their nature becomes radically changed. Why not admit that in the former fiery state of earth there were elements which, combined, might produce a living protoplasm—the incipient form of life? And so, may not the evolution theory be true after all? Possibly 400,000 or 500,000 years ago man was as much lower than he now is as we can well conceive. At all events, I would rather think that I came from a monkey or even a tadpole, and have developed and improved into my present position, than to think that I came down from a glorious being, called God, and have degenerated till I am fit only for hell.'

"Probably this is as well as any one can do who rejects the Bible account of man's creation, and undertakes to run this universe without an intelligent Head. He may multiply conjectures and manufacture fanciful theories, but he can never satisfactorily solve the problem of life, so long as he denies the intervention of a personal God. While we reject the Platonic theory of natural immortality, we are glad to believe that all life is a direct emanation from Jehovah; that 'the breath of life' originally breathed into man's nostrils constituted him a 'living soul'; and that, though man by rebellion rendered himself 'fit only for hell,' yet a wonderful plan has been devised for his re-instatement to the divine favor, and for his elevation to an immortal life."

"But it is this very plan of redemption which Mr. Underwood particularly dislikes. He says that 'Christianity damns such men as Emerson, Huxley, and others, just because they do not believe, while it crowns an ignoramus who takes advantage of a great bankrupt scheme, by which he hopes to get rid of paying his debts. The idea that we can be saved by the blood of Jesus Christ, is all nonsense!'"

"Thus infidels scoff at the atonement, and set up the banner of independence. 'We do not believe in prayer,' said the lecturer, 'but we teach self-reliance. The Bible teaches that if a man has faith as a grain of mustard-seed he can remove a mountain; but experience teaches that if he has faith as a mountain he cannot remove a mustard-seed, without personal effort. All evils depend for their removal upon human effort, and cannot be averted by prayer.'

"So people think and talk who never had any experience of another kind. But while prayerless infidels ridicule the idea of any changes being effected by petitioning Heaven, thousands bow in lowliness at Jehovah's feet, and bear away such blessings as they can find nowhere else. They have proved that prayer is a moral power in the universe. The church of God is full of the most positive demonstrations on this line."

"I have often thought," said Mr. Underwood, "that I would rather go to hell with such men as Tyndale, Huxley, and Spencer, than go to Heaven with the other class; for the presence of such men would make hell so congenial that the better class would try to emigrate from the other place. But so far as the popular idea of hell is concerned, I would rather the whole race should sink into oblivion, than that a portion of it should suffer eternal torment."

"With the last sentiment we fully concur. And we could but think that it was probably a perversion of Bible doctrine, rather than anything he found in the Bible itself, that had transformed the speaker into an open enemy of Christianity. Mistaking the theological hell of tradition for the Bible hell of destruction, he had become soured toward a system which was built, as he supposed, upon such outrageous cruelties. The dogma of eternal torment has probably made more infidels than any other sentiment that was ever promulgated. So long as Christian ministers couple such horrid cruelty with the Bible and its Author, they may expect thinking men of generous impulses to turn away from the whole system in skeptical disgust. Let us never be guilty of contributing to so damaging a result."

The Missionary.

SYMPATHY WITH CHRIST.

BY ELD. S. N. HASKELL.

CHRIST has become the connecting link between Heaven and earth. He was the Son of God, and also the Son of man. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

In his humiliation his purity and holiness were never stained by sin. "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." These words contain wonderful ideas, which reveal to us how finite man can connect with the infinite God, and be partakers of his nature, and escape the corruption that is in the world through lust. Christ's human arm encircles the race, his divine arm the throne of God. The two natures are blended in one. To be a Christian is to be Christ-like. To partake of his spirit, to be actuated by motives which brought him from Heaven will not lead men to self-exultation, but humiliation. "For he humbled himself, and became obedient unto death, even the death of the cross."

Men possessing this spirit will not strive for earthly honor and reputation, but in lowliness of mind will esteem others better than themselves. They will labor, sacrifice, and suffer that others may receive exaltation and honor. The interests of others will be theirs. In this they will take delight.

This is Christianity. It is as foreign from selfishness as Heaven is higher than the earth. Those possessing this spirit have learned to suffer with Christ here, and they will reign with him in glory. The apostle ever felt that he was under obligations to others not others to him. "I am a debtor both to the Greeks, and to the barbarian; both to the wise, and unwise." He very forcibly expresses this idea in Rom. 15:2, 3; "Let every one of us please his neighbor for his good to edification, for even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." It is thus we sympathize with Christ.

Nebuchadnezzar gloried in his own works. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But how different was the glorying of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In one case self is honored and God is left out, in the other self is abased and Christ and his work, which was for the salvation of man, are manifested. "If any man have not the spirit of Christ he is none of his." When men refuse to confess their sins, for fear it will cause them to be thought less of by their fellow-men, or refuse to bear burdens for others at the expense of their own ease or comfort, they need the transforming influence of the grace of God. They do not know the fellowship of Christ's suffering. They have not been made conformable to his death. Here lies the secret of the power of the Christian religion. It is our sympathy with Christ, his with us, and the same spirit extended to others which saves men.

THE CAUSE IN ENGLAND.

SINCE my last report, another one has taken a stand for the Sabbath in Romsey, and several in Upham, as the result of reading our books and papers. Some of these desire baptism.

We are cheered to learn, by report from the General Conference, that we are to have so large a number of SIGNS OF THE TIMES with which to do missionary work. As our brethren in America make so noble an effort to send us these papers, it places a responsibility upon us to use them in a proper manner. Our earnest, daily prayer is, that the Lord will guide and open our way before us.

Sadness is in many hearts and homes here, at the loss of friends by the wreck of vessels in the severe gales of the last fortnight. The *London Shipping and Mercantile Gazette*, last week, contained the following:—

"We do not know that it has ever been our

lot to record such a list of maritime disasters as have resulted from the violence of the late gales. Our impression of Tuesday contained upwards of three hundred casualties. At Lloyd's, as many as one hundred and thirty losses were posted in one day. . . . So sudden and so violent a visitation has seldom been experienced in these latitudes."

Be it understood that the above casualties were all on the coast of Great Britain. These things strikingly remind us of the words of Christ in Luke 21:25, 26: "The sea and the waves roaring; men's hearts failing them for fear, and for looking after the things that are coming on the earth; for the powers of Heaven shall be shaken." In this nation we have an exemplification of the words of Christ, "distress of nations with perplexity," not only in the state of affairs in South Africa, and the connection of the nation with Turkey, but the situation in Ireland bordering on an outbreak and civil war, all tend to tax the mind of the wisest rulers.

Crimes, of such a type as burglary, adultery, and brutal murders, seem to be on an alarming increase. Sudden deaths are also increasing at a fearful rate. These things cause a look of seriousness on some for a time, but with the masses its "on with the dance," grasping for the world and its pleasures. Not so, however, with all. The thoughtful are enquiring if these things do not forebode the soon coming of our Lord and Saviour.

Southampton, just at present, is startled somewhat by a series of seven discourses from Canon Wilberforce, who stands at the head of one of the most popular established churches of the Borough. In these discourses he is making a plain and unequivocal denial of the doctrine of eternal misery to the wicked, but instead of advocating the Bible doctrine of life only through Christ, he claims that *all* future punishment is of a reformatory character, and that eventually all men are to be saved. Of course this makes some stir among churchmen, as it is in so direct antagonism to the last article of St. Athanasius Creed, which he is supposed to be sworn to support. This article reads, "They that have done good shall go into life everlasting; and they that have done evil, into everlasting fire."

Our friend Wilberforce has found a little different method of explaining this fire from that of the American Methodists. While they thought the fire was simply "the upbraidings of a guilty conscience," the Canon has discovered that this fire is "the love of God," which is to purge away the sinner's sins, and leave him ultimately to enjoy the bliss of Heaven. Of this, I will give an article at greater length after I get the report of the whole seven sermons complete.

Amid all these things, we are seeking to do what we can for the cause of truth. Pray for us that we may have wisdom to discern openings for good, and, "as we have opportunity, do good unto all men." J. N. LOUGHBOROUGH.

TEXAS CAMP-MEETING

At this season of the year when our friends in the East are enjoying severe winter weather, and those on this coast are far from being "as warm as in summer," the report of a camp-meeting is quite a rarity. Such a meeting was held near Dallas, Texas, Nov. 12-24. Eld. G. I. Butler in his report, states that there were thirty-one family tents, and two large meeting tents, pitched on the ground, and that there were about one hundred and fifty campers. "The tents were nearly all new duck tents, and the camp was laid out in an orderly and attractive manner." Although the cold snap had unexpectedly reached that State, none suffered with the cold, as there were stoves in nearly every tent, and two large ones in the tent where the meetings were held.

A tract and missionary Institute was held in connection with the meeting.

"One hundred and three enrolled their names as members of the Institute, and about seventy-five were in constant attendance till they were obliged to leave for home. This was the largest class Eld. Whitney ever had, except at Battle Creek last spring, and he said he never had a class that took a deeper interest in learning. They manifested their interest by a rising vote of the Conference, and the brethren and sisters generally invited him to return next summer when work will not be driving, and hold a larger Institute.

"The Sabbath-school and the temperance work

were not neglected. Quite a number of new signers were obtained for the pledges, and a good, stirring temperance meeting was also held."

Temperance.

ABSORPTION OF TOBACCO INTO THE BLOOD.

THE discovery of this plant in America was made by Sir Walter Raleigh, and it is now, as is well known, largely cultivated, particularly in some of the Southern States.

Every atom and tissue of our bodies is formed from the blood, and the blood is made from what we put in the mouth. Blood made from bread and butter and milk and meats, and all natural and wholesome food, is good, and helps to build up the system in a strong and proper manner; but blood that is produced by tobacco is not only unnatural, and does no good whatever to the body, but does harm by introducing into the veins a deadly poison.

Blood is good or bad, according to the material from which it is made. Accordingly, blood from that which is itself a poison must be poison, unless the poison has been in some way extracted.

There is poison in the potato, but this is destroyed by heat. In tobacco there is no protection against the poison which it contains, and the deadly matter goes right into the blood.

Nor is this injury any the less real because slow. The harm done the body by the use of tobacco is permanent, and year after year becomes worse and worse.

Because boys do not see men who chew fall down dead as men do who take strychnine, they are apt to shake the head dubiously when told by their elders that tobacco is a poison.

Spit a mouthful of tobacco into the mouth of some small animal, and it will die. Men—the larger animals—do not, because what they take is small, and the damage done by it is partly repaired by the good, strong blood which their food makes, and which they take into the body by the side of this poisoned blood of which I am now speaking.

Every mouthful of the tobacco juice contains a certain quantity of nicotine, which is a virulent poison.

Imagine a man opening his veins with a pen-knife and letting arsenic or strychnine into himself! But what is the difference, except that the mineral poison would kill him at once, and the vegetable poison—tobacco—may kill him in time, if he goes on with it and uses it excessively?

If even the water which we drink affects the quantity and quality of the blood, surely tobacco juice must. The idea of any man drinking impure, muddy water is unpleasant even to think of, but what is bad water compared with the juice of tobacco?

You may think that chewers do not swallow the juice of the weed. They do. They swallow some, and more, too, than you or they think. With all the amount they expectorate from the mouth, some, notwithstanding, is swallowed.

Besides, there is a large amount absorbed. This process of absorption I must stop to explain. You bear in mind that, all over the inside of the mouth, are glands in great number. The duty of these glands is to do somewhat as a sponge does when put in water—suck up the liquids that they touch. All the saliva that touches them is more or less filled with the juices of what we chew—whatever it is—and these juices, of course, float around in the mouth, and as soon as they touch the glands, are, more or less, absorbed, or sucked up by them. So that, partly by swallowing a little and absorbing a good deal more, the system, in the course of a day's chewing, gets a good deal of the poison of the tobacco juice taken into it.

As I before said, every drop taken into the body goes to the blood—and blood of the poorest sort—blood that not only does no good toward building the body up, keeping it healthy and making it long-lived, but which, on the contrary does harm, poisons the system, renders the tissues of the body liable to disease, weakens certain functions, increases the likelihood of insanity, and of sudden and even premature death.

If more can be said against anything that goes into the mouth of man, I do not know what that article is.

Smoking is less injurious than chewing, because less poison is swallowed and absorbed; but even

this is injurious in a great degree.

To say nothing in this article of the social and moral reasons against the use of tobacco, the medical ones which I have given ought to defer everybody from ever soiling his lips with the weed.

I may add that the use of intoxicating drinks is to be classed with that of the use of tobacco in its ill effects on the body.—Dr. Dean.

MEN MADE OF OATMEAL.

No article of food has increased in general favor in the last few years so rapidly as oatmeal. A few years ago it was used almost exclusively by the Scotch and Irish with a few invalids who were looked upon by their friends either as "a little cracked" or poor unfortunates forced to do penance on account of previous transgressions. Now this highly nutritious food is found upon the breakfast table of the better classes everywhere. All first-class hotels and restaurants supply it to their patrons at least once a day. Dr. Johnson entertained a great hatred of the Scotch, and lost no opportunity of saying bitter things against them. He once defined oats as "in Scotland, food for Scotsmen; but in England, food for horses." He was well answered by the indignant Scotsman who replied, "Yes, and where can you find such men as in Scotland, or such horses as in England?" In the "Life and letters of Macaulay" it is mentioned that Carlyle, catching a glimpse of Macaulay's face, remarked, "Well, any one can see that you are an honest, good sort of fellow made out of oatmeal." A contemporary well says, "If oatmeal can 'make' such men as Walter Scott, Dr. Chalmers, and Lord Macaulay, we may well heap high the porridge dish, and bribe our children to eat of it. One thing we do know, that is far better for the blood and brain than cake, confections, and scores of delicacies, on which many pale little pets are fed by their foolishly fond mothers. 'The Queen's Own,' a regiment of almost giants, recruited from the Scotch Highlands, are, as Carlyle said of Macaulay, 'made of oatmeal.'"

THE effort of Postmaster-General Maynard to close the liquor stores opposite his department in Washington has failed, much to the disappointment of the friends of temperance in the city. The commissioners have granted the licenses against which Mr. Maynard protested, and claim that President Hayes sanctioned their action, though that statement is doubted by those who know the President's decided views on temperance questions. The Washington correspondent of the *New York Tribune* says:—

"There are eight of these liquor shops opposite the Post-Office Department, and five around the Interior Department, making thirteen for the accommodation of the clerks in these two adjacent buildings. On one square opposite government property, and within sight of the State, War, and Navy Departments, and only one block and a half from the White House itself, there are twelve of the worst resorts of the kind in the city, besides four gambling houses in which liquors are sold. These, as well as the scores of others about government property, could all be driven from such public places if the President accepted the interpretation put upon the law by the Postmaster-General, and the Attorney of the District, who is regarded as one of the best lawyers in the Washington Bar. *The gambling dens are in full blast day and night and Sundays.* In these respects there has not been as bad a condition of affairs in the capital since the times of the war."

ONE RESULT OF PROHIBITION.

NO LIQUOR licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the effects: "At a recent term of the Court, the District Attorney informed the Court that he had no indictments to present to the grand jury; the Sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge."

THE temperance people will be interested to know that during Lieut. Schwatkas' great sledge expedition of more than three thousand miles, not a drop of spirituous liquor was made use of. One would think that if ever a fellow needed a drink bad, to "keep out the cold," the urgency would have been irresistible in that frozen solitude.

The Home Circle.

LIVE NOT TO YOURSELF.

O DELICATE bud! on a fragile stem,
O rose! in whose heart gleams a crystal gem.
O sweet valley-lily! as fragrant as fair—
Say, why do you hang all tremulous there?
"We sweeten the air with our fragrant breath;
We wreath the pale brows, so lovely in death;
In the delicate folds of satiny sheen,
On the breast of the blushing bride we're seen,—
To gladden and brighten this world of ours
Is the glorious mission of beautiful flowers."

O ancient tree! by the dusty road,
So far remote from human abode;
Not a shrub or flower 'neath thy shade hath grown;
Oh, say! dost thou live to thyself alone?
"A shelter I give, from the sun and storm,
To the springing step and the tottering form;
I've held in my arms a hundred nests;
A thousand birds have slept in my breast;
The herds and flocks rejoice in my shade,
The insect a home in my trunk has made,—
To shelter whatever may come to me
Is the blessed work of the aged tree."

O sparkling rill! down the mountain side,
Seeking, coyly, in mossy chasm to hide;
Or in a mimic cascade to fall—
What mission is thine, with thy powers so small?
"I'm leaving the mountain with eager haste,
The valley below by drought is laid waste;
Tired cattle are waiting to cool their feet,
And quench their thirst in my waters sweet;
The miller awaits me with anxious thought;
Though small, don't infer that I live for naught."

O twinkling star! in the vaulted blue,
Bright sparkler! hast thou a work to do?
Thy rays float down from the heavens afar—
Pray, what is thy mission, beautiful star?
"In the distant blue I keep my place,
A mighty world, secure in space,
And though to you I seem but a spark,
Unseen in the sunshine, but brilliant at dark,
I'm a peopled planet—have mountains and trees,
Broad rivers and lakes, and oceans and seas.
While the sailor looks up to my twinkling light,
And guides his good ship, quite fearless at night."

Thus God hath written on flower and tree,
On gurgling rill, and grassy lea,
On everything his hand hath done—
"None liveth to himself alone."

WANTED, MEN AND WOMEN.

WE take up the papers daily, and casting our glances down the long columns, we see many persons asked for after the word "Wanted." Cooks and chambermaids, coachmen and butlers, clerks and porters, are needed here, and there, and everywhere.

And yet the greatest want of this nineteenth century we do not see advertised, and if we did, I think all that could conscientiously apply would find room for employment and still there would be acres—at least—of unoccupied space.

Men wanted. Men who are honest and pure. Men who are wholesome and truthful. Men who will not be bribed. Men who are like fair, refreshing fruit, sound to the heart's core.

Men wanted. Men who are unwilling to eat the bread of idleness. Men who will scorn to wear what they have not honestly paid for. Men who know what ought to be done and will do it. Men who are not egotistic, but rather have the courage given by the Spirit to do and to dare. Men who will give good counsel, who will set a good example for emulation, who will sympathize with the grieving, and succor the distressed. Men who will scorn to do a base thing even in their zeal for a friend, for, as Jeremy Taylor says, he that does "burns the golden thread that ties their hearts to gather." Men who know how to obey before they undertake to command. Men who do more than they talk. Men who do good to their friends to keep them, to their enemies to gain them. Men whose hearts compare favorably with full pocket-books—who believe in systematic giving, and advocate it. Men whose hearts are moved by the sadness of others, who are touched by a little hungry face, and cold bare feet.

Men wanted. Men who are brave and tender, who are not ashamed to wipe tears away. Men whose acts will bring smiles to wan faces. Men who hush lamentations and are rewarded with sweet songs of thanksgiving.

Women wanted. Women who know their own business better than their neighbors'. Women who are true and pure from centre to circumference. Women who will not weary in well-doing, who will neither flag nor flinch. Women who will not take the rear from choice. Women who know their mission and do not pursue the will-o'-the-wisp. Women who will daily do loving ser-

vice, gentle little kindnesses—and do them unostentatiously. Women who will see that bare pantries are supplied, and that the shelterless find homes.

Women wanted. Women who will not drift with the tide, but will courageously stem the current, trusting to the Omnipotent arm to support. Women who live to please God, not people. Women with noble, generous souls wanted whose hearts will utter "God speed," as workers grow faint and hands grow weary. Women who will not allow their noble impulses to be crushed by the hand of society. Women who will be the stepping-stones to lift people up—not stumbling-blocks to hinder and trip them down. Women who listen to the still, small voice, and heed its monitions. Women with clear brains and ready hands and willing hearts, who know their "life work," and are doing it unswervingly.

Women wanted. Women who know how much power there is in a gentle, encouraging word, how much force there is in a hopeful prophecy. Women who will sow their loving acts broadcast, believing that kind words never die. Women who extend a helping hand all along life's pathway. Women with clear understanding, quick perception, and good judgment. Women of patience, who do not explode at the slightest friction. Women of forethought (yes, and afterthought), of discrimination, and great generosity. Women who will keep their eyes fixed upon the loving Master and will not listen to the murmuring crowd. Women who will brave the scorn of this world to be crowned of God.

Men and women wanted. Men and women who, for the sake of mankind and the glory of the Father's name, will never forget to look up—ever up—as the Great Shepherd leads them onward, upward, toward the heavenly fold—the land of eternal day.—*Earnest Gilmore, in Christian Weekly.*

FAMILY SAFEGUARDS.

THE *Christian at Work* truthfully submits that "too many households are practically carried on as though they were merely lodging-houses and restaurants." The same paper continues:—

The individuals composing them have their separate interests, and go on their different ways as though there were no common tie to bind them closely, and as though kinship was a rope of sand, convenient for some purposes, but easily broken at will. Now this is all wrong. . . . When father and mother have their life and friends quite apart from those of their children, when the boys are in a hurry to scatter in every direction after tea, and the girls prefer any place to their home, the home is in a dangerous state. It should be more than four walls, more than a roof, a shelter from the storm, and a place to eat and sleep in, and if it be only these and nothing more, it has failed in its mission. Sometimes people have so hard a time to get on from day to day, that they think they are excusable if they sacrifice the amenities of life to its grim necessities. But poverty need be no bar to love. Sometimes people are so intent on laying up money for their children, that they neglect their children's souls, and worldly advancement becomes the golden prize to which their energies are bent. Sordid ambition is inevitably a foe to domestic affection. It is a gross form of selfishness, and love withers when selfishness scorches its tender roots. Sometimes father and mother are so absorbed in society, or politics, or fashion, that they neglect their little children, and think they have done their whole duty when they have provided nurses and preceptors for them in their juvenile years. And the swift hours pass, and the weeks and months and years roll on, and after a while the unnatural spectacle is presented of young men and women who are heartless, irresponsible, fast, lovers of pleasure and devotees of their own wills. The artificial excitements of our day and generation are many. Temptations environ the path of the young. The family should be a bulwark, a defense, a representative of the most sacred principles of human nature, and a place of retreat to the sorrowful, the merry, the tired and the ardent, alike. The very fact that so many ages, from the venerable grand-parents to the toddler of two or three summers, may be gathered about a single hearthstone, shows that the mingling of experiences, temperaments, and dispositions is meant to be beneficial all around.

ECONOMY is the household mint.

TALK OVER WHAT YOU READ.

NEARLY forty years' experience as a teacher has shown me how little I truly know of a subject until I begin to explain it or teach it. Let any young person try the experiment of giving in conversation, briefly and connectedly, and in the simplest language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own, will no doubt be very surprising. I know of no training superior to this in utilizing one's reading, in strengthening the memory, and in forming habits of clear, connected statement. It will doubtless teach other things than those I have just mentioned, which the persons who honestly make the experiment will find out for themselves. Children who read can be encouraged to give, in a familiar way, the interesting parts of the books they have read, with great advantage to all concerned. More than one youth I know has laid the foundation of intellectual tastes in a New England family, where hearty encouragement was given to children and adults in their attempts to sketch the lectures they had heard the evening previous. The same thing was done with books.—*Christian Union.*

LITTLE TANGLES.

ONCE there was a king who employed his people to weave for him. The silk and patterns were all given by the king. He told the workers that when any difficulty arose, they should send to him, and never to fear troubling him.

Among men and women busy at their looms was one little child whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures, the silks were tangled, and the weaving unlike the pattern, they gathered around the child and said: "Tell us how it is that you are so happy in your work. We are always in difficulties."

"Then why do you not send to the king?" said the little weaver; "he told us that we might do so."

"So we do, night and morning."

"Ah," said the child, "but I send directly on finding that I have a little tangle."

So let us take all our wants and troubles directly to the Lord in prayer. He invites us to do so, and promises to help us.—*Selected.*

POLITE BOYS.

SIXTY or seventy years ago children were trained both at home and at school to be far more mannerly than they are now. No little boy ever thought of going into a neighbor's house without pulling off his hat, tucking it under his arm, and making a bow. "Making your manners," they called it. Little Calvin had been thus trained, and, though only three or four years old, always did so when he went anywhere.

He had never yet been to church, and as his mother was making him a suit of clothes that he might go, a puzzling question came into his little head, "Ought he to make his manners when he went in the church?" He wanted to ask some one, but, like many other people, he was ashamed to ask what seemed so simple a question. The Sunday morning came, and still he had not found out what to do.

"I'll be on the safe side," he thought to himself. "It can't do any harm."

So, when fairly inside the church door, he tucked his hat under his arm, squared up, and made his manners. I dare say there were some to smile at the odd sight; but I think the good Father, to whose worship the church was consecrated, was pleased with this act of politeness in the innocent little boy.—*Youth's Companion.*

GOOD ADVICE.

A MAN that amounts to anything needs enemies to keep him alive. A celebrated person who was surrounded by enemies used to say, "They are the sparks which if we do not blow them go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk. There will be a reaction, if you but perform your duty; and those who were once alienated from you will flock to you and acknowledge their error.

ITEMS OF NEWS.

—Dakota asks to be admitted as a State.

—There will be five colored men in the Tennessee Legislature.

—Small-pox is still raging in San Francisco. Ten cases reported Saturday last.

—Nine accomplished counterfeiters have been arrested in New York and Brooklyn.

—Oleomargarine has come before Congress, to see whether cat's and dog's lard can be called legal butter.

—During a recent gale, a vessel was wrecked in St. Lawrence bay, and twenty-two persons lost.

—Greece has consented to enter into negotiations with Turkey, and the first steps will be taken in January.

—Forty passenger trains are run daily between Philadelphia and New York by the Pennsylvania R. R. Company.

—The Mormon papers treat the President's suggestions in regard to Utah with a sort of indifferent contempt. The Gentiles rejoice.

—A Chinese giant has arrived in New York. He is eight feet six inches in height. He speaks English, French, German, and a little Spanish.

—A contract is already closed for building 200 miles of the Mexico, Kansas and Texas Railroad, and work will begin at Fort Worth forthwith.

In trying to extinguish a fire in a bucket factory, Cincinnati, Dec. 11, five firemen lost their lives. Two lives were similarly lost in Philadelphia the same night.

—Thirty cases of small-pox are reported from Virginia City. For some time the doctors disagreed, some calling it chicken-pox. It has now spread all over the city.

—Another arctic expedition is to be sent out next year by the Royal Geographical Society of England. It is announced, however, that the discovery of the north pole is not to be its main object.

—The Chicago Times has ordered several type-setting machines from Belgium. The invention is said to work successfully, and a branch manufacturing establishment is to be found in Chicago.

—The gravity of the situation in Ireland is increasing daily. A dispatch from Dublin says that each day brings fresh evidence that the country is hurrying on by strides and bounds toward revolution.

—Secretary Thompson has agreed to accept the Presidency of the American branch of the Panama Canal Company, at a salary of \$25,000 a year. His resignation as Secretary of the Navy is expected soon.

—The *Alta* of the 13th states that the Pope has conferred on D. J. Murphy, a wealthy merchant of San Francisco, the hereditary title of Marquis, in recognition of his great services to religion in America and Europe.

—Nine-tenths of the business portion of Pensacola, Florida, has been destroyed by fire. Over one hundred establishments are gone, and about fifty families are homeless. The fire lasted five hours. Loss, \$500,000. Insurance, \$250,000.

—A very stringent prohibitory liquor bill has passed both houses of the Vermont Legislature, and will doubtless become the law of that State. It proposes to declare any saloon, or place where liquor is given away, a public nuisance.

—Jay Gould's conservatory, said to be the largest in the United States, has been destroyed by fire. The building was 480 feet long, and was constructed on the Moorish plan. It was filled with the rarest and most valuable plants, exotics, and ferns, which were imported at great expense. Loss, \$150,000; no insurance.

—Gladstone's withdrawal from the House of Commons is demanded by his physician, who says that the Premier's health cannot stand such an arduous Parliamentary session as the forthcoming one promises to be. It is currently reported that after the budget is made known, Gladstone will accept a Peerage and retire to the Upper House.

—Garfield is one of the youngest men who ever became President. On Nov. 19th he was only forty-nine years old. He is also one of the few men who ever became President, and brought his mother to the White House. She is 79 years old.

—Pope Pius directed by will that not more than \$400 should be spent on his monument. Pope Leo proposes to get around it by erecting over and about the \$400 monument a magnificent and expensive one to be paid for by the Princes of the church.

—There is prospect of a great lawsuit next year when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the new version, and dispute the legal power of the Company of Revisers to hold a copyright, or transfer it to the Universities.

—The President in his late message recommends that General Grant receive the appointment of Captain-General of the army, with suitable compensation. This if carried out will of course do away with the necessity of raising a pension fund for ex-presidents, or making them life members of Congress.

—The American Baptist Home Missionary Society was organized in 1832, and since that time has founded nearly 3,000 churches. The chief field of its grand work is the growing West. During the past year it has employed in its general work 281 missionaries, distributed as follows: Among Americans, 158; Germans, 36; Scandinavians, 18; French, 5; Indians, 9; Freedmen, 15; Chinese, 2; Teachers in Freedmen's Schools, 38.

—Over 3000 persons gathered at the Germania Assembly Rooms, New York, to welcome the twenty-four Socialists exiled from Germany who recently arrived in that city. Resolutions were adopted denouncing Bismarck and the Hohenzollern, and claiming that the duty of Socialists was to do all they could to heal the wounds which the tyranny of the German empire had inflicted upon their brethren in Germany.

—A society has been organized in Salt Lake City, called the "Woman's National Anti-Polygamy Society." It is the purpose of this Society to furnish the public with full information respecting the working of the system in Utah, in the hope that the effect of such knowledge will be to awaken public sentiment on the subject.

—It has been rather irreverently remarked that the "New York clergymen lately sustained a serious misfortune. They all had their apostolical guns heavily charged to attack the Passion Play on a certain Sunday, but the prudent manager withdrew it on Saturday, too late for new sermons to be prepared. Talmage, was not to be balked, and delivered his discourse, on general principles. The *Herald* says a great many extempore sermons were preached on that occasion, and, evangelically speaking, they were extremely thin." It should be a cause of general rejoicing that this disgraceful exhibition has finally been abandoned.

OBITUARY.

HAGAR.—Died, in Oakland, Dec. 1, 1880, Mrs. Julia, wife of George D. Hagar, aged 51 years, 3 months and 14 days. The deceased left an interesting family of three children, and a much bereaved husband. From an early age she had cherished faith in Jesus, and was a member of the Baptist church until about ten years since, when she became a Sabbath-keeper and shortly afterwards united with the Adventist church at Santa Rosa. She was a thoroughly practical Christian, aided by that grace which enables us to keep the commandments.

For the past six months she rapidly declined, and when at last she yielded to the slow ravages of the destroyer, it was to express her hope of future glory. Her last words were "glory! glory!"

The undersigned preached her funeral sermon from 1 Tim. 4:6-8, to many sympathizing friends. She is as blessed as we who yet remain, for we shall not at the sound of the trumpet of God prevent those who fall asleep.

B. L. ALDRICH.



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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 16, 1880.

THE REVIEW AND THE SIGNS.

We believe there is no other people of our numbers whose church papers are so widely circulated and thoroughly read, as are the *Review and Herald*, and the *SIGNS OF THE TIMES*. They are published under one general management, and although they look to the same body of people for patronage, the wide circulation of one should not lessen that of the other, as each has its distinct mission, and cannot properly fill the place of the other.

Upon this point, Elder James White, who, since 1875, has been associated with Elders J. N. Andrews and U. Smith as editors of both papers, has said:—

"We here repeat, what we have frequently stated, that the *Review* is our church paper. As such, all our people on the Pacific coast, who are able to take both papers, should subscribe for the *Review*. The *SIGNS* will be the leading paper for the coast, and yet will be our pioneer sheet wherever the English language is read.

"No reading matter will do as much good for the money as the weekly visits of the *SIGNS* at \$1.50 per year, post-paid. It was supposed that the Minnesota brethren overacted in the circulation of the *Voice of Truth*, which made a debt of \$2,300, followed immediately by the grasshopper scourge. That was one of the best mistakes Minnesota ever made, as the wide circulation of the *Voice* resulted in preparing the minds of scores to receive the message. There are several ways by which to circulate the *SIGNS*:—

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Many of our readers are acquainted with the steady increase of patronage received by the *SIGNS* in response to this and similar appeals, and it is a pity that some who have an opportunity to read those *SIGNS* sent out at a reduced price to be gratuitously distributed, should, on that account, drop their subscription to the *Review*, which is the only paper that will keep them thoroughly posted on our denominational work. In the last *Review*, Eld. White says:—

"One year since, the *Review* was enlarged about two-fifths, in expectation that our ministers, tract societies, and friends generally, would double the subscription lists. In this the publishers have been disappointed. The cost of the *Review* for 1880 has been \$2,000 more than for 1879, without increase of subscribers. We now call on all the friends of the cause to rally for the *Review*, and not compel us to return to the size for 1879.

"It was not our design, in establishing the *SIGNS OF THE TIMES* upon the Pacific coast, to have it in a single case take the place of the *Review*. But it is a fact that while that paper has reached a circulation of 9,000 copies, as stated in its issue for November 25, 1880, the *Review* has not as many subscribers as it had in 1874, when that paper was started, having now only about 6,000 patrons."

While the number of *Reviews* taken by our brethren in California is nearly double what it was a year ago, it is worthy of notice that the number of *SIGNS* used has largely increased also, so that, excepting New England, no other Conference uses half as many papers to its numbers.

Thus it will ever be. An increase in the subscription list of the *Review* will work an increase in all branches of our missionary work. We hope that every family of Sabbath-keepers on the Pacific coast will be careful readers of the *Review and Herald* during 1881.

W. C. WHITE.

REVIEW AND HERALD FOR 1881.

We now offer the beautiful engraving, entitled, *The Way of Life*, with key of explanation, as premium to new subscribers for 1881. To the friends of the *Review* we say, Send in the names and addresses of new subscribers, with \$2.00 each, and we will mail the *Way of Life* from this Office to new subscribers, and will give the remaining numbers for 1880. Rally, friends, for the *Review*.

We will send the *Review* on trial for January, February, March, and April, postage paid, for the small sum

of 50 cents. We ask for 5,000 new subscribers for the year, and 5,000 for four months at 50 cents. We shall remain at Battle Creek to take the supervision of the *Review*, and furnish matter for its columns, and shall not spare labor and care to make the *Review* the best paper published.

J. W.

As one more number completes the present volume, there will be no paper next week.

Our readers will find an unusually instructive article, as well as one of absorbing interest, in the Sabbath-school department. It will be read with great profit by the thousands of scholars who are studying the lessons on New Testament history, published in the *Youth's Instructor*.

As parents and children, brothers and friends, will be selecting choice presents during the next two weeks, it will be a busy time. Some will put it off too long, and then find that there is nothing so nice and appropriate as one of the excellent books recommended in the *SIGNS* of December 2.

For a holiday gift there can be nothing more appropriate than a good book, and especially those books which give knowledge of Him in whose honor the Christmas is celebrated. The Great Controversy between Christ and Satan, in three volumes, which traces the ministry of Christ for man from his fall to his complete redemption will ever be an appropriate Christmas gift, but especially so this year when our Sabbath-school lessons are upon the life of Christ.

"Our minister is a first-rate preacher," said a shrewd old farmer, "but somehow he always rakes with the teeth up." How much of that kind of preaching we have all listened to—preaching that seems to possess nearly every good quality, but yet never produces any marked result. It lacks the one indispensable quality of moving men's wills, though it may satisfy their intellects and pleasantly excite their emotions. No matter how vigorously the rake is used, small results will follow unless it is used teeth down. He that runs may read the moral.—*Examiner and Chronicle*.

"A nice sense of honor," says a contemporary, "is an essential thing in the church, in society, in business. Each of these institutions—and together they comprehend the whole of man's life—is founded on the confidence which one man has in another. Destroy this confidence and there can be no trade, no social intercourse, no Christian fellowship. And how can this confidence exist without a high sense of honor on the part of all? Let a person be marked as one whose honor is not to be depended on, and no merchant is willing to give him credit, no one likes to meet him in society, and no church faithful to itself and its Lord will retain him in its membership. There are merchants in this city who must be bound hand and foot by legal obligations before they can be trusted to stand by their word; no one does business with them if he can help it. There are others who would as soon lose their life as break their word, and they are implicitly trusted. The same nice sense of honor needs to be carried into every relation of life."

Good Health for December comes laden with its usual amount of practical hints in regard to regaining and preserving health. Among other good advice is the following:—

"We must not forget to remind our friends of the danger of holiday transgressions of the laws of health. Thanksgiving, Christmas, and New Year's are generally devoted to gormandizing. Don't do it, friends. If anything, let the meals be more wholesome on these holidays, which are also idle days, so that the system really requires less nourishment than on other days and is less prepared to endure any sort of dietetic abuse. The mind may be feasted without detriment; but indulgence of the appetite injures both mind and body."

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