

# The Signs of the Times.

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

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 13, 1881.

NUMBER 2.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

### THINK OF JESUS.

ART thou His follower? Dost thou embrace  
His doctrine of fellowship, kindness and grace?  
Seest thou his footsteps? Then follow therein;  
How sweet to walk only where Jesus hath been.

Hath Satan tempted thee? In such an hour  
Look thou unto Jesus, he only hath power.  
He, like you, was tempted; list to his replies,  
As he stands all alone, with the father of lies.

Has fortune been cruel? have friends been unkind?  
Have prospects and riches, all left thee behind?  
Oh think of your Master, forsaken, despised,  
For enemies smitten, for sinners chastised.

Art thou now afflicted, with maladies sore?  
Think of his sufferings, the crown that he wore.  
Hast thou a burden, a sorrow, a care?  
Hath duty shown thee a cross thou shouldst bear?

Turn, turn you to Gethsemane, over the brook,  
And see Jesus praying, with agonizing look.  
Then follow him onward to Calvary's hill,  
And see him die there, all the law to fulfill.

Dost thou fear, Christian, to cross Jordan's wave?  
Jesus hath passed through the gloom of the grave.  
Think only of Jesus, look upward, and say  
With David, "I'll trust him, he knoweth the way."

Shelbyville, Ky.

MATTHE N. BROWN.

## General Articles.

### ON THE BORDERS OF CANAAN.

BY MRS. E. G. WHITE.

THE Lord announced to Moses that the appointed time to deliver Israel was at hand, and as the aged prophet stood upon the heights overlooking the river Jordan and the promised land, he gazed with deep interest upon the inheritance of his people. That vast, garden-like plain, with its deep verdure and feathery palm-trees, spread out invitingly before him, and he felt an intense longing to share with Israel in the possession of that land which had been the object of their efforts, the goal of their hopes, for so many years.

Would it be possible that the sentence pronounced against him for his sin at Meribah,—the one defect that marred a life of faithful, devoted service,—might be revoked? With deep earnestness he pleaded, "O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand; for what God is there in Heaven or on earth that can do according to thy works and according to thy might! I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon."

The answer was, "Let it suffice thee; speak to me no more of this matter, lift up thine eyes westward, and northward, and southward, and eastward and behold it with thine eyes, for thou shalt not go over this Jordan."

Without a murmur or complaint, Moses humbly submitted to the decree of God; and now his great anxiety was for Israel. Who will feel the interest for their welfare that he has felt? Who will manifest the same untiring, unselfish, devotion? From a full heart, Moses pours forth the prayer, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep that have no shepherd."

Here were exhibited the same spirit of unselfishness, the same zeal for the honor of God, and the same interest in the welfare of the people of

his care, that had characterized the life of Moses. The aged leader had not lived for himself, but for Israel. There is not to be found in the history of the great men of earth,—of kings, statesmen, or philosophers,—a parallel to this self-sacrifice and devotion.

The Lord hearkened to the prayer of his servant, and the answer came, "Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight. And thou shalt put some of their honor upon him, that all the congregation of Israel may be obedient." Joshua had long attended Moses, and being a man of wisdom and ability, of faith and piety, he was chosen to succeed him. Moses was to instruct Joshua concerning the responsibilities of his position as the visible leader of Israel, and to assure him that if he would be faithful to his sacred trust the Lord would ever be his counselor and support.

By the laying on of Moses' hands, and a most impressive charge, Joshua was solemnly set apart as the leader of Israel. He was also admitted to a present share in the government as an evidence to the people that no jealousy stirred the heart of Moses at the thought that another was to take his place and lead Israel to the promised land. Moses instructed the people to respect Joshua, and inspired them with confidence in him as the man divinely appointed as his successor. The word of the Lord came through Moses to the congregation, "He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim, before the Lord. At his word shall they go out, and at his word shall they come in, both he and all the children of Israel with him, even all the congregation."

The position of Joshua differed in some respects from that of Moses. Not only was the latter a prophet and a ruler in Israel, but he officiated in the capacity of high priest, and asked counsel directly of God himself. But after Moses, neither Joshua nor any other of the rulers of Israel was permitted to come to the Lord except through the high priest.

At the command of God, Moses assembled the people, and proceeded to instruct them concerning the course which they should pursue upon their entrance into the promised land: "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you the land to possess it."

The triumph of the wicked is short. The pleasures of sin are ever purchased at a tremendous cost; for the wrath of God is continually hanging over the sinner, and in the end, he will learn indeed that it is a fearful thing to fall into the hands of the living God. Every corrupt passion, every wrong feeling, or sinful act, not only dishonors God, but brings guilt and misery upon ourselves. Only in the strength of God can we succeed in subduing the enemies of our souls. While the foes of Christ are continually at work as Satan's agents to entice us into sin, we must firmly resist their advances, looking to God for counsel and assistance. Every sinful desire must be repressed, every wrong trait overcome, or they will prove our ruin.

God requires his people to separate themselves from sin and sinners, choosing their society only when there is an opportunity to do them good. We cannot be too decided in shunning the company of all who have in any way exerted an influence to draw us into sin. None will be punished with greater severity than those who have enticed God's people from their integrity.

Every natural trait of character should be brought under the control of the will, and this must itself be kept in harmony with the will of God. It is one of the greatest deceptions that can come upon the mind to imagine ourselves more merciful or just than God. Man is impulsive and changeable. Even the best acts prompted by the natural heart are faulty. And how true is the testimony of the Sacred Record, that "the tender mercies of the wicked are cruel." Our only safe course is to condemn what God condemns, and cherish what he cherishes.

Had the Lord spared the inhabitants of Canaan, the Israelites would have been in constant danger of contamination. The outward tokens of heathen worship would have had an influence to pervert the senses, and lead the servants of God into idolatry. Hence the repeated command addressed to them, to dispossess the Canaanites, by every means in their power, and as fast as they were able to subdue them. The Israelites were not to yield to cowardice, sloth, or self-indulgence, nor to set up their ideas of clemency in opposition to the command of God. They were not to conform to the customs of the heathen, nor to preserve the monuments of their abominable idolatries. However precious the material, or exquisite the workmanship, all that pertained to the heathen worship must be destroyed.

God knew the dangers to which his people would be exposed. Satan would work through those corrupt idolaters to destroy Israel, and temptation would address them with all the grace of manner and fascination of art. Few realize the power of Satan to ensnare and lead astray. Even in the days of Israel it had been for thousands of years his constant study to make the way to destruction easy and inviting. In this hellish work the great adversary employs numberless co-laborers to attract unwary feet away from God, away from Heaven. In view of all these allurements in the wrong direction, the Lord carefully instructed his people how to conduct themselves in order to resist temptation.

The apparent severity of God's dealings with the Canaanites did not, as many suppose, proceed from harshness or cruelty. The love of God is beyond our comprehension; it is high as the heavens, and broad as the universe. Every soul whom he has created is precious in his sight,—so precious that he gave his only begotten Son to die for that lost, perishing sinner. When men shall manifest toward their fellow-creatures a love superior to this, then they may talk of compassion where God has exercised severity.

The children of Israel had learned by their own bitter experience that the first step taken in departing from God makes the next step more easy, while the way to return becomes as difficult as are the ice-clad mountain steps to the benumbed traveler. It seemed a small matter to our first parents to do only one little act which God had forbidden,—to take from the forbidden tree the fruit so attractive to the eye and pleasant to the taste; but by this one act they forfeited their allegiance to God, the great lawgiver, and opened the flood-gates of misery to the world. God alone can measure the evils which may result from one wrong step,—evils which at the critical moment the tempted soul does not consider. The only safeguard for frail, erring man is to obey, without hesitation or argument, the expressed will of God, regardless of all promise of pleasure or profit as the reward of sin. When God speaks, it is enough.

The Lord mercifully set before his people the terrible results that would follow association with the idolatrous Canaanites: "But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall



come to pass that I shall do unto you as I thought to do unto them." By mingling with the heathen, Israel would become estranged from God, and would finally pursue the same course which had provoked his wrath against the Canaanites.

The after-history of God's chosen people shows that these warnings were real prophecies, which have been most strikingly fulfilled. The Israelites yielded only a partial obedience to the command of God, and for many generations they were afflicted by a remnant of the idolatrous nation, who were spared as the prophets had foretold, as "pricks in their eyes, and as thorns in their side."

Additional warning and instruction on this point was afterward given to Israel by the Lord through his servant Joshua: "Take good heed, therefore, unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of those nations, even those that remain among you, and shall make marriages with them, and go in unto them and they to you; know for a certainty that the Lord will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."

Should they enter into any friendly relation with those nations standing under the curse of God, the Hebrews would be infatuated and beguiled by the arts of idolatrous women, and would be led to form marriages with them. All the influence of these heathen women would be exerted to lead God's people into idolatry, and thus the devices of Satan would prove successful. The Lord would have his people regard the Canaanites as enemies to Israel and to God,—enemies who would be constantly on the watch for some occasion to avenge their own defeat. On condition that Israel be true to God, his power would be manifested in their behalf, and the gracious promise was, "One man of you shall chase a thousand, for the Lord your God, he it is that fighteth for you, as he hath promised you." But if they provoked the Lord by separating from him, he would withdraw his protection, and make these nations instruments to chastise and bring them back to their allegiance. Should they still continue to withdraw from God, he would not restrain the cruelties of these wicked nations, and they would grievously torment Israel, and at length drive them from their possessions.

When God's people should be placed in a condition of outward security and ease, and surrounded with every earthly blessing, they would be in the greatest danger of forgetting their constant Benefactor. This is the special danger of all whom God has blessed with means or with influence. All our powers should ever be diligently employed in the service of our Maker; yet how many allow themselves to be diverted from this object by worldly associations. The Lord has repeatedly warned his people not to mingle with those who have not the fear of God before them. While we pray, "Lead us not into temptation," we are to shun temptation as far as possible. We must obey the divine word on every point, if we would have the strength of Israel's God as our support and our defense.

#### A SEVENTH PART OF TIME.

BY ELD. W. H. LITTLEJOHN.

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:10.

PERHAPS there is no view more generally entertained by those who are arrayed against the Sabbath of the Lord than that which is commonly called the "seventh-part-of-time theory." Its friends, while denouncing Antinomianism, and insisting upon the universal and perpetual obligation of the law of God, so construe the fourth commandment as to make it simply require the observance of one day in seven, leaving the individual to determine which this shall be.

It is a matter of no little surprise that they, while loud in their condemnation of all who, as they claim, seek to abridge their liberty by compelling them to observe the last day of the week to the exclusion of all others, do, nevertheless, without exception, unite in keeping the first. The query naturally arises, Why is this so? why no greater diversity in practice? And when inquired of respecting this matter, the invariable reply is that, for the sake of the common good, they

have concluded to forego their personal right of choice, and conform to an excellent custom resting upon the necessity of a uniform day of rest, and designating Sunday as the same.

It never seems to have occurred to their minds that, the moment they assume this position, they virtually abandon their own exposition of the Sabbath law. Nevertheless, this is undeniably true; for, by their own confession, there is in society a necessity for a uniform day of rest. Now, therefore, if they are right in this, as they unquestionably are, one of two things is certain: Either God did comprehend the necessities of the race and provide for them by instituting a definite Sabbath day, to be kept by all, or else his law is imperfect, in that it does not meet the requirements of those for whom it was made.

Leaving these, therefore, to determine for themselves which horn of the dilemma they will take, *i. e.*, whether they will still insist upon holding on to an explanation of the commandment which involves the dishonor of God; or, conclude that he who knows the end from the beginning has, in his law, exactly met the necessities of his creatures, and that the whole difficulty has arisen, on their part, through a misconception of the meaning of the statute which he has given, we turn to examine it for ourselves. While doing so, as this is a matter of no small moment, since it is one upon which eternal interests hang, we invite the prayerful attention of all who are earnestly seeking for truth, while we offer what seems to us to be a few conclusive arguments that the opinion in question is utterly unsound.

First, we submit that it is not in accordance with the obvious meaning of the commandment. In proof of this, we might advert to the fact that the history of the Jews from Sinai to the cross not only fails to furnish a single act in the performance of which they proceeded upon the hypothesis that the day of the Sabbath of the decalogue was variable at pleasure; but, on the contrary, it is full of the most convincing proof that they ever regarded it as fixed and immovable.

As an evidence of this, from many others of like nature which might be adduced, take, if you please, those sieges of Jerusalem in which they persisted in their customary regard for their holy day so far as to refuse to employ its sacred hours in preventing their enemies from advancing their works against the place, thereby enabling them to destroy both it and them; a calamity which might have been altogether averted, had it occurred to them that the Sabbath law was so accommodative that while one portion of them were fulfilling its requirements by resting on one day, another might be fighting in the field at the same time, providing only that they should meet its requirements by resting on some other one of the seven days of the week.

We conclude, therefore, that inasmuch as the history of the Jews, covering a range of fifteen hundred years, and characterized by all the vicissitudes of war and peace, fails to furnish a single instance in which one of their number ventured, either by word or deed, to question the fact that the last day of the week, and it alone, was the one which Jehovah claimed as his own, we shall be safe in deciding that this was the judgment of the whole people, without exception; a fact by no means insignificant, when we consider that to them were committed the sacred oracles, after having been written out upon tables of stone, in their own tongue, with which they must have been more familiar than we can be. And, strange as it may appear, the verdict which they have given in the premises has received the unqualified approval of the Christian world from the commencement of this dispensation down to within two hundred and seventy-five years of our time.

For it was not until the year 1595,\* and more than three thousand years this side the giving of the law, that, when pressed to the wall by Papists, on the charge that Protestants were observing Sunday in obedience to the decree of the Catholic church, and in contravention of the commandment of the Lord, Nicholas Bound made the first successful effort to bring into favorable notice the doctrine that all which its phraseology demands is the keeping of any one of the seven days of the week. This being true, we find, after all, that those who have prided themselves so much upon the idea that their version meets with the approval of the majority, are, nevertheless, when we take into account the opinions of those who have lived in the past, vastly in the minority.

\*Coleman's Ancient Christianity Exemplified, chap. xxvi, sec. 2.

Turning, then, from the opinions of men, and the bearing which they have upon this subject, after having seen that there has ever been a wonderful concurrence among them in the belief that the commandment is so worded as to leave no reasonable doubt in the mind of the unprejudiced, that it pointed unavoidably to one day, and only one, as the Sabbath, the observance of which it was given to enforce, let us seek elsewhere for additional proof that this modern view finds no warrant in the word of God, and never could have gained credence had it not been for the necessity that something of the kind should be invented to defend a practice which could not be justified in any other manner.

We naturally recur to the commandment itself, in the hope that it will afford all the light which is necessary to enable us to reach a correct conclusion. It reads as follows:—

"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 that 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."

A glance reveals the fact that the whole discussion must turn upon the meaning of the expression, "the seventh day;" for that is plainly called "the Sabbath," and in it we are forbidden to do any work. In the opinion of our opponents, this is applied indiscriminately to any twenty-four hours in the cycle of the week which we may see fit to call the Sabbath, and devote to the worship of God.

But the question with which we have to deal is not what they *now* understand this language to mean, but what was the impression which it then conveyed to the minds of those to whom it was given; for, as language is variable in its meaning, it is universally conceded that laws must be interpreted in accordance with the signification of their phraseology when they were enacted. How did the men who stood at the base of Sinai view the question? Was the idea imparted to them by the words in controversy the same as that held by our friends? or was the language as determinate to them as it would be to us should the Lord declare in so many words that Saturday is the Sabbath?

Fortunately, this question can be settled beyond peradventure. The sixteenth chapter of the book of Exodus seems to have been thrown in almost for the express purpose of furnishing a commentary upon this subject. The events which it records transpired but thirty-three days before the trembling multitude stood at the base of the quaking mount, a period of time altogether too short to admit of change in the use of language, or a revolution in the customs of the nation. Whatever appellation, therefore, was given to the days of the week at the commencement of this period, would apply equally well at its close. But in the brief record under consideration, mention is made three times of the sixth day of the week, and four times of the seventh. Here, then, is an excellent opportunity for testing the merits of the rival theories.

If, in the cases alluded to, we shall find that the terms, "sixth day" and "seventh day," there signified respectively one-sixth and one-seventh part of time, the latter was undeniably employed in that sense in the decalogue a little more than a month later. But if, on the contrary, it shall appear that they were made use of in this case because they were the titles commonly given to the last two days of the week, then they retained this signification when the Lord employed the last of them in marking his rest day. The verses in which they occur read as follows: "And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Verse 5. "And it came to pass that, on the sixth day, they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Verse 22. "See, for that the Lord hath given you the Sabbath; therefore, he giveth you, on the sixth day, the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verse 29. For the use of the term, "seventh day," see verse 29, as copied



above, also the following: "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26. "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none." Verse 27. "So the people rested on the seventh day." Verse 30.

Now, consistency demands that if the words, "the seventh day," used in the above, are to be construed as meaning one day in seven, then the kindred expression, "the sixth day," must mean one day in six. But this would make nonsense of the whole thing; because, according to the context, it was to be the preparation before the Sabbath, and on it, twice as much manna was to be gathered and prepared as on other occasions, for the reason that on the seventh day there was to be none. Who does not see, however, that, admitting the construction in question, the whole plan would have proved a failure, inasmuch as the preparation occurred as often as once in every six days, while the Sabbath transpired only once in seven days; so that at the end of the second week, they would have been separated by one whole day; at that of the third, by two; of the fourth, by three; and so on, until the cycle of the week was completed, when they would occur at one and the same time, thus representing God as so far blundering, through a misconception of a plain mathematical principle, that six out of seven of the miracles which he worked for the preservation of food for the Sabbath were rendered ineffectual by the fact that they occurred either too soon or too late to meet the requirements of the case.

It is evident, therefore, that the day spoken of in the above as the sixth was so called, not because it represented one-sixth part of time, but for the reason that it was the distinctive appellation by which it was known from the other days of the week. That this is so, is abundantly attested by the fact which is brought to view in verse 22, wherein it appears that the people, so far from having any doubt as to when the proper time had arrived for the gathering of the double portion of manna, entered upon this work, without exception, at one and the same time, since all of the rulers came and reported the same to Moses.

From this stand-point, therefore, we are enabled to construct the whole Jewish week, giving to each day its proper name; for, if the day under consideration was the sixth, it must have been preceded by five others, each following in consecutive order, and receiving its proper numerical title from its relation to the first. It was not only true that this was preceded by five others, but according to the statement found in verse 23, it was followed by the Sabbath; for Moses, from the stand-point of the sixth day, says, "To-morrow is the Sabbath." And, in verse 26, he makes the statement that it also has the additional signification of "the seventh day;" and is further characterized by the fact that in it there was to be no manna: a thing which was not true of any of the others. These facts which were familiar to the minds of all, not only serve to locate it unmistakably in the wilderness of Sin, but, as they were equally true a little farther on, when the voice of the Lord was heard in the mount, and when his finger traced upon the marble the words, "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," must have marked it with moral certainty as the one to which reference was made.

THE HEAVEN-SIDE.

DESPONDENCY is one of those "hindrances" which every Christian must expect to "meet" on his way heavenward. The great question is, How shall the homeward-bound pilgrim bear himself toward those distressing states of mind?

Good old John Bunyan, in his plain and simple way, gives us the sagest of suggestions on this point. One thing we learn from him is to look upon the phenomenon as a fact, an inevitable obstacle on the journey. Pilgrim learned from the benevolent Evangelist that ever since the creation of man efforts had been strenuously made to fill up the Slough of Despond, but all in vain. Several thousand car-loads of wholesome and pious instruction had been emptied into it, but still it remained a feature of the reign of sin, and a test to journeying disciples.

We may all of us, then, no matter how righteous our course and how ostensibly prosperous

our condition, expect to meet with the trial. The matter of serious concern is how, when once we find ourselves wrapped in the cloud, shall we extricate ourselves and emerge into a better atmosphere and on to safer ground. Observe Pilgrim's conduct here. By dint of hard wrestling and by the aid of an outstretched Hand, he struggled out on that side which was nearest the Celestial City, and found fairer ground than ever. Let us make despondency the gateway to brighter fields of Christian progress.—*The Standard.*

THE CHURCH WALKING WITH THE WORLD.

The church and the world walked far apart,  
On the changing shore of time,  
The world was singing a giddy song,  
And the church a hymn sublime.

"Come, give me your hand," cried the merry world,  
"And walk with me this way,"  
But the good church hid her snowy hands,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way to eternal death;  
Your words are all untrue."

"Nay, walk with me but a little space,"  
Said the world with a kindly air;  
The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain;  
The sky above is always blue;  
No want, no toil, I know;  
The sky above you is always dark;  
Your lot is a lot of woe;  
My path, you see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the church approached the world,  
And gave him her hand of snow;  
The old world grasped it and walked along,  
Saying, in accents low,

"Your dress is too simple to suit my taste;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The church looked down at her plain white robes  
And then at the dazzling world,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the church with a smile of grace;  
Then her pure white garments drifted away,  
And the world gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
Crisped in a thousand curls.

"Your house is too plain," said the proud old world.  
"I'll build you one like mine;  
Carpets of Brussels and curtains of lace,  
And furniture ever so fine."  
So he built her a costly and beautiful house;  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt there  
Gleaming in purple and gold;  
And fairs and shows in the halls were held.  
And the world and his children were there,  
And laughter and music and feasts were heard  
In the place that was meant for prayer.  
She had cushioned pews for the rich and great,  
To sit in their pomp and pride;  
While the poor folks, clad in their shabby suits,  
Sat meekly down outside.

The angel of Mercy flew over the church,  
And whispered, "I know thy sin."  
Then the church looked back with a sigh, and longed  
To gather her children in.  
But some were off at the midnight ball,  
And some were off at play,  
And some were drinking in gay saloons;  
So she quietly went her way.  
Then the sly world gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports."  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
And she walked along with the world,  
While millions and millions of precious souls  
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"  
Said the gay world with a sneer,  
They frighten my children with dreadful tales,  
Which I like them not to hear;  
They talk of brimstone and fire and pain,  
And the horrors of endless night;  
They talk of a place which should not be  
Mentioned to ears polite.  
I will send you some of the better stamp,  
Brilliant and gay and fast,  
Who will tell them that people may live as they list,  
And go to Heaven at last.  
The Father is merciful, great and good,  
Tender and true and kind;  
Do you think he would take one child to Heaven  
And leave the rest behind?"  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men that preached the cross,  
Were out of her pulpits turned.

"You give too much to the poor," said the world  
"Far more than you ought to do;  
If the poor need shelter and food and clothes,  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine;  
My children dote on all such things,  
And if you their love would win,  
You must do as they do and walk in the ways  
That they are walking in."

Then the church held tightly the strings of her purse,  
And gracefully lowered her head,  
And simpered, "I've given too much away;  
I'll do, sir, as you have said."  
So the poor was turned from her door in scorn,  
And she heard not the orphan's cry,  
And she drew her beautiful robes aside,  
As the widows went weeping by,  
And the sons of the world and the sons of the church  
Walked closely hand and hand,  
And only the Master who knoweth all,  
Could tell the two apart.

Then the church sat down at her ease and said,  
"I am rich and in goods increased;  
I have need of nothing and naught to do  
But to laugh and dance and feast;  
And the sly world heard her and laughed in his sleeve,  
And mockingly said aside,  
"The church has fallen, the beautiful church,  
And her shame is her boast and pride."

The angel drew near to the mercy-seat,  
And whispered in sighs her name,  
And the saints their anthems of rapture hushed  
And covered their heads with shame;  
And a voice came down through the hush of Heaven,  
From Him who sat on the throne,  
"I know thy work and how thou hast said,  
I am rich; and hast not known  
That thou art naked, poor and blind,  
And wretched before my face:  
Therefore from my presence I cast thee out,  
And blot thy name from its place."

—*Matilda C. Edwards, in Baltimore Christian Advocate.*

EVERY-DAY RELIGION.

RELIGION is good for nothing one day in the week, unless it is also good for all the seven days. Character, to amount to anything, must be shown alike in all things. There is no true manliness possible in one relation of life on the part of him who is not true and manly in every relation of life. No boy can be a good son to his parents unless he is a good pupil to his teacher and a good playfellow to his companions. No man can be a good friend unless he is a good husband and a good father. No minister can be a good pastor and a good preacher unless he is a good neighbor and a good man. Among the very many wise and timely words to boys spoken by Mr. Thomas Hughes, none are more important than those in which he has told of the teachings on this very subject by Dr. Thomas Arnold, his old teacher at Rugby. He says: "He certainly did teach us—thank God for it—that we could not cut our lives into slices, and say, 'In this slice your actions are indifferent, and you needn't trouble your heads about them, one way or another; but in this slice, mind what you are about; they are important'—a pretty muddle we should have been in had he so done.

He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, mean and ignoble; therefore the only wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in, and who has purchased us with his blood." Or, as Dr. Bushnell has said of the putting on of Christ as the garment of the needy soul: "There can be no choosing out here of shreds and patches from his divine beauty; you must take the whole suit, else you can not put him on. The garment is seamless, and can not be divided." It is this great truth—rather than the duty of sinlessness—that our Lord teaches in his injunction, "Be ye therefore perfect"—complete, entire, not one-sided or partial in our Christian life and character—"even as your Father which is in Heaven is perfect."—*Sunday School Times.*

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment; and if between them both you go down the falls of Niagara, go! it is the only course worthy of a man.—*Horace Bushnell.*



## BAPTISM IN THE FIRST CENTURIES.

If the example of the church in the first centuries is of any weight or importance as indicating our duty in regard to baptism, it can only be because they preserved it in purity. For if they did not preserve it pure—if they perverted and corrupted it—then their example should be avoided and not followed. We shall now give abundant reasons for not only distrusting the acknowledged teachers and leaders of the early centuries, but for turning away from them with feelings of pity for their blindness and folly, if, indeed, we are not led to indulge stronger feelings than those of pity.

Bingham gives the various titles which were given to baptism, going back as early as Tertullian. It was called "absolution," for an evident reason; "regeneration of the soul;" "illumination," because it was supposed to impart a knowledge of divine things to the understanding; "salvation," because it was supposed to be necessary to salvation and to insure it; "the sign of God," "character Dominicus," because the character of the Lord was supposed to be imparted to the subject! "It was a saying that baptism washes away all sins." It was for this reason that Constantine, for thirteen years after he professed Christianity, refused to be baptized, only requesting it on his death-bed, thus to make sure that his sins might all go together, as if to "compound his felonies" with Heaven! It was considered useful for physical as well as spiritual disorders, as a cure for diseases. Bingham relates that those who had no interest in Christianity themselves used to carry their infants to the bishops for baptism, in order to preserve them from diseases. It is said of Novatus, "From a hope of recovering his health he professed Christianity." "He was baptized in his bed when apparently about to die." Such were the views of baptism in the second, third, and fourth centuries.

Connected with it, and as necessary to the full performance of baptism as "trine immersion," was the "renunciation." And Bingham says, "The antiquity of this renunciation is evidenced from all the writers that have said anything of baptism." If antiquity gives authority or makes it apostolical, then this ceremony must be accepted! Bingham gives Dionysius as his authority, thus:—

"In another place he thus describes the whole ceremony: The priest makes the person to be baptized to stand with his hands stretched out toward the west, and striking them together (the original denotes collision, or striking them together by way of abhorrence); then he bids him thrice exsufflate, or spit, in defiance of Satan; afterwards, thrice repeating the solemn words of renunciation, he bids him thrice renounce him in that form; then he turns him about toward the east, and with his hands and eyes lift up to Heaven, bids him enter into covenant with Christ. Viccomes thinks this triple renunciation was made, either because there were three things which men renounced in their baptism, the devil, his pomps, and the world; or to signify the three persons of the Trinity, by whom they were adopted as sons upon their renouncing Satan."—*Book 11, chap. 7, § 3 and 5.* Section 4 says, "It was accompanied with some other ceremonies."

Then there were the unction, signing with the cross, and the consecration of the water.

"The bishop begins the unction by thrice signing him with the sign of the cross, and then commits him to the priests to be anointed all over the body, whilst he goes and consecrates the water in the font."—*Id.*

"—The unction of confirmation, which was then usually the conclusion of baptism, both in adult persons and infants; and many of the passages which speak of the sign of the cross in baptism do plainly relate to this as an appendage of baptism, and closely joined to it, as the last ceremony and consummation of it."—*Book 11, chap. 7, § 4.*

And § 3 says, "The water of baptism was signed with the sign of the cross."

There is no doubt that the ceremony of consecrating and crossing the water had much to do in building up the idea of the wondrous effects of the water of baptism, both physically and spiritually. Thus Chrysostom said:—

"They who approach the baptismal font are not only made clean from all wickedness, but holy and also just. Although a man should be foul with every human vice, the blackest that can be named, yet should he fall into the baptis-

mal pool, he ascends from the baptismal waters purer than the beams of noon." See Coleman, *Ancient Chris. Exemplified*, pp. 368, 369.

There was a regenerating and saving power ascribed to the consecrated waters. Neander says:—

"Chrysostom specifies ten different effects of grace wrought in baptism; and then he complains of those who make the grace of baptism consist simply in the forgiveness of sin."—*Vol. 2, p. 665.*

This superstition of consecrating and crossing the water, dates as early as the age of Tertullian. Of its efficacy he thus speaks:—

"All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from himself; and being thus sanctified, they imbibe at the same time the power of sanctifying."—*Tertullian on Baptism, chap. 6.*

This mass of nonsensical mockery is traced to the second century, almost to the very time of the apostles!

Tertullian mentions, also, sponsors in baptism and penance for sins after baptism. He is the first writer who mentions them, and also some other errors; but his mention proves that such customs existed in Africa in his day.

We have said that Tertullian first mentions sprinkling for baptism, and quoted from him wherein he relates that the candidate was both immersed and sprinkled.

There seems to be no doubt that sprinkling was first introduced, with many other things herein related, as an addition to baptism, and not altogether as a substitute for it. This is confirmed by the ritual of the Armenians, which required that the candidate be both sprinkled and immersed. But such additions or appendages soon supplant the original, as man, in the pride of his heart, ever tries to introduce his own institutions as an improvement of the Lord's plan. The following words of Tertullian do clearly show that, in his day, sprinkling was considered sufficient to fulfill the act of baptism. They are concerning a controversy as to whether the apostles were baptized by other than John's baptism. He says:—

"Others make the suggestion—forced enough, clearly—that the apostles then served the turn of baptism when, in their little ship, they were sprinkled and covered with the waves; that Peter himself also was immersed enough when he walked on the sea." It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea; another thing to be baptized in obedience to the discipline of religion.

Now whether they were baptized in any manner whatever, or whether they continued unbathed to the end," etc.—*Tertullian on Baptism, chap. 2.*

Reading these remarks, we must bear in mind that Tertullian does not speak against sprinkling itself, but against the occasion referred to, as not being in "the discipline of religion." For he elsewhere shows that sprinkling was then practiced in baptism, and his words, "baptized in any manner whatever," show that one particular manner was not then deemed essential.

Also in his book on Repentance, chap. 6, urging a genuine repentance, he says:—

"For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever?"

The prevalence of infant baptism at this early day cannot be fairly questioned. The historical evidence on this point is very full and explicit. Tertullian himself did not favor the baptism of infants, not because he did not regard the ordinance in the same light in which it was regarded by others, but he held the same view which afterward influenced Constantine. However, where death was to be apprehended, he thought they ought to be baptized. Bingham just draws a conclusion from Tertullian's opposition to it, thus:—

"Of his own private opinion he was for deferring the baptism of infants, especially where there was no danger of death, till they came to years of discretion; but he so argued for this, as to show us that the practice of the church was otherwise."—*Book 11, chap. 4, § 10.*

We should not overlook this important fact, right here, that, though the words of Tertullian prove the practice of infant baptism, they equally prove that he did not consider it of authority

higher than tradition. Had he believed that it was in accordance with a Scripture commandment, he certainly would not have argued against it.

We think there is no room to doubt that "the practice of the church" in the second century, especially in Africa, the home of Tertullian, was to baptize infants.

Cyprian argues in its behalf thus, in his letter to Titus:—

"Who comes for that reason more easily to receive forgiveness of sins, because they are not his own but other men's sins, that are forgiven him."—*Id.*, § 12.

This unscriptural idea, well worthy of the darkness and superstition of the age in which it originated, is held to this very day by Protestant churches which practice infant baptism.

Origen also uses this custom as an argument for the sinfulness of infants! A stronger evidence that the custom prevailed could not be required. Bingham quotes Origen's views on this point, and remarks as follows:—

"It may be inquired, What is the reason why the baptism of the church, which is given for the remission of sins, is, by the custom of the church, given to infants also? Whereas if there were nothing in infants that wanted remission and indulgence, the grace of baptism might seem needless to them. . . . Infants are baptized for the forgiveness of sins." He affirms, that the church received the order of baptizing infants from the apostles."—*Book 11, chap. 4, § 11.*

Cyprian and his colleagues in council decided that infants might be baptized as soon as born, lest they should die without baptism. Cyprian's own words in defense of this are these:—

"As far as we can, we must strive that, if possible, no soul be lost."—*Cyprian, vol. 1, p. 198.*

This shows that it was the belief in that early age that unbaptized infants were lost. And all this they professed to derive from the teachings of Christ and his apostles!

With infant baptism came infant communion. The Greek Church, that pattern of Christian faith and practice in the eyes of trine immersionists, yet retains both these rites handed down from early fathers. St. Augustine, and others whose evidence is relied upon to prove the validity of three immersions, advocated infant communion. Dr. Schaff calls it "the incongruous system of infant communion, which seemed to follow from infant baptism." It naturally followed infant baptism, and accompanied it in the practice of the whole church for about six hundred or seven hundred years. By the whole church, we mean all embraced in the communion of Rome. But it is no more incongruous, no more unscriptural, than infant baptism. And this was ancient as well as general. Quoting from Cyprian, Bingham says:—

"Here we may observe that children were made partakers of the eucharist (which Cyprian calls the meat and drink of the Lord); and this is evident from other passages of the same author; which is a further evidence for the practice of infant baptism; for it is certain that none but baptized persons were allowed to partake of the eucharist at the Lord's table."—*Antiquities, book 11, chap. 4, § 12.*

Dr. Schaff seems to think it had the strongest hold among the North African churches. It is highly probable that it took its earliest hold there; but the evidence clearly shows that it became as general as infant baptism or three immersions, or three aspersions; for it is true that three sprinklings or three pourings were admitted, as well as three immersions.

The reader will readily agree with us that this is enough on this subject. The early church, even in the second century, did not retain baptism in the purity of the gospel. They connected with it an almost inconceivable number of rites, some of them of the most ridiculous form and nature. Therefore it is beyond all question true that we do not safely appeal to them for the true practice—the gospel form, and apostolic practice—of baptism.

J. H. W.

Six things are requisite to build a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection; lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all as a protecting canopy and glory nothing will suffice but the blessing of God.



*LITHOBOLIA; OR, THE STONE-THROWING DEVIL.*

THE above is the title of a tract, the first edition of which is exceedingly rare. I find this tract or pamphlet in a private library, not surpassed by any other in the country in the department of American history. The word "Lithobolia" is derived from two Greek words which mean "the casting or throwing of stones." This remarkable pamphlet professes to contain "An exact and true account (by way of Journal) of the various actions of infernal spirits, or witches (devils incarnate), or both; and the great disturbance and amazement they gave to George Walton's family at a place called Great Island, in New Hampshire, in New England, chiefly in throwing about (by an invisible hand) stones, bricks, and brickbats of all sizes, with several other domestic utensils as came into their hellish minds, and this for the space of a quarter of a year. The tract was published originally in London in 1698, and was reprinted in the *Historical Magazine*, New York, in 1861. "The contents of this pamphlet," says Hon. J. R. Bartlett, "possess an interest from the fact that they are so much in accordance with the manifestations of modern spiritualism. The events recorded in the work are stated to have been known to the inhabitants of the Province, and are upon record in his Majesty's Council Court." Among the persons who were eye-witnesses to the strange things stated to have taken place are, "Samuel Jennings, Governor of West Jersey; Walter Clark, Deputy Governor of Rhode Island; and Math. Borden, of Rhode Island."

The facts recorded are, in brief, as follows: An elderly woman who considered herself as having been wronged by a neighbor in a business transaction declared that he should never quietly enjoy the piece of ground unjustly taken from her by his trickery. This woman, in accordance with notions of the age in which she lived, was believed to be a witch. A gentleman who was the guest of Mr. Walton, the unjust neighbor as was claimed, relates, apparently with the utmost confidence in the truth of that about which he gives his testimony, what he declares fell under his own eye. One Sunday night stones were heard to be violently thrown against the house by some person or persons unknown. Previous to this a fence-gate had been wrung from its hinges and violently dashed to the ground, and a fierce assault with stones had been made upon the family by unseen hands. On the Sunday night referred to, although the most diligent search was made for the person or persons throwing the stones, no one could be found, and the conclusion of Mr. Walton's guest was that the hurling of the stones must have been caused by means extraordinary and preternatural. So violent was the force of the missiles that windows were broken, and even the bars and the hasps of the casements were snapped asunder. The pewter and brass vessels were pelted. Two candlesticks and a large pewter pot were knocked off the table on which they were standing. Some of the stones, on being taken up, were found to be hot, as though they had recently come out of the fire. The throwing of the stones, on the occasion of which we are speaking, continued for four hours, when the gentleman, weary with the excitement and the fatigue, went to bed, but in a short time was awakened by a fearful rattle against the partition of the chamber in which he slept. Not only stones, but a brick was hurled against the door and partition. After a time the wicked spirit or spirits who were supposed to be engaged in this malicious business retired, and coveted sleep came to the disturbed watcher.

On comparing notes the next morning with the members of the family, strange stories were related by them. Several of the domestics had seen the spit which stood in the corner of the chimney vanish, then return, and then fly out of the window. A great stone, weighing over eight pounds, which was thrown into the window of the room in which the guest had slept, had been removed below, and subsequently carried back to the chamber, placed on the table, and on retiring from the room its occupant locked his door. Shortly after, the same stone was found in an antechamber, to which it could not possibly have been carried by human hands. During the day, stones of all sorts and sizes were flying about in various directions, to the great peril of life and limb to parties whom they came very near hitting. In the evening, while the gentleman relating these singular circumstances was playing upon a musical instrument, the door being opened for

air, "a good big stone," as he soberly assures his readers, "came rumbling in, and as it were to lead in the dance, upon a much different account than in the days of old, and of old fabulous enchantments, my musick," he adds, very quaintly, "being none of the best."

All through the week the same wonderful phenomena continued to occur. But the malicious demon seems to have reserved Sunday and Monday for the bolder perpetration of his diabolical tricks. The Sunday night following the one referred to, among other interesting performances, he, or they—for it was impossible to tell whether there was one, or whether there were many—threw two stones, about thirty pounds weight each, against the door and wall of the chamber where the guest was lodged. Whole bricks and parts of bricks were also used for this pleasant pastime. The next night, Monday, the experience was still more *striking*, literally so, for the gentleman referred to, going into the kitchen to watch the "goings on" there, was hit by some twenty or thirty stones, some of them "thumping him pretty severely," while some, even great ones, as if the considerate devil did not desire to vent his spite upon the innocent stranger, fell so lightly on different parts of his person as to do him no harm. A few days after, the wicked spirit did not prove himself so kind, for poor Mr. Walton, the object of his special wrath, was hit by stones thrown by invisible hands above forty times, some of them striking so hard that he did not get over the effects of the blows to his dying day. Notwithstanding his malice, the spiteful devil seemed to have a spice of fun in his nature, for one night the cocks of hay, made the day before in the orchard, were scattered in every direction, and some of the [hay thrown up into the trees. A "form" that stood in the entry was set along by the fireside, and a joint stood upon that with a napkin spread thereon, with two pewter pots and two candlesticks.

Thus things went on for weeks. At last, however, the end of this prank-playing came, and the demon departed to some unknown region. The writer of the narrative in closing says: "Who that pursues these preternatural occurrences, can possibly be so much an enemy to his own soul, and to irrefutable reason, as obstinately to oppose himself to, or confusedly fluctuate in the opinion and doctrine of demons, or spirits, or witches? Certainly he that does so must do two things more: He must tenaciously unhinge or undermine the fundamentals of the best religion in the world; and he must disingenuously quit and abandon that of the three theological virtues or graces to which the great Doctor of the Gentiles gave the precedence—charity, through his unchristian and uncharitable incredulity.—*Rev. J. C. Stockbridge, D. D., in Christian at Work.*

*CHRIST'S DISCIPLES BAPTIZE.*

"WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee."

The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite of baptism. John baptized unto repentance, but the disciples of Jesus, on profession of the faith, baptized in the name of the Father, Son, and Holy Spirit. The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all.

John's disciples came to him with their grievances, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

John stood in a dangerous position; had he justified the jealousy of his disciples by a word of sympathy or encouragement in their murmurings, a serious division would have been created. But the noble and unselfish spirit of the prophet shone forth in his answer to his followers:—

"A man can receive nothing, except it be given him from Heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's

voice; this my joy therefore is fulfilled. He must increase, but I must decrease."

Had John manifested disappointment or grief at being superseded by Jesus; had he allowed his sympathies to be aroused in his own favor, when he perceived that his power over the people was waning; had he for a moment lost sight of his mission in this hour of temptation, the result would have been disastrous to the establishment of the Christian church. The seeds of dissension would have been sown, anarchy would have sprung up, and the cause of God would have languished for want of proper workers.

But John, irrespective of personal interest, stood up in defense of Jesus, testifying to his superiority as the Promised One of Israel, whose way he had come to prepare. He identified himself fully with the cause of Christ, and declared that his greatest joy was in its success. Then, rising above all worldly considerations, he gave this remarkable testimony—almost the counterpart of that which Jesus had given to Nicodemus in their secret interview:—

"He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What a sermon was this to the Pharisees, clearing the way for the ministry of Christ. The same spirit that actuated Jesus, controlled the mind of John the Baptist. Their testimony corresponded; their lives were given to the same reformatory work. The prophet points to the Saviour as the Sun of Righteousness rising with splendor, and soon to eclipse his own light, then growing pale and dim in the glory of a greater light. John, by his unselfish joy in the successful ministry of Jesus, presents to the world the truest type of nobility ever exhibited by mortal man. It carries a lesson of submission and self-sacrifice to those whom God has placed in responsible positions. It teaches them never to appropriate to themselves undue honor, nor let the spirit of rivalry disgrace the cause of God. The true Christian should vindicate the right at the expense of all personal considerations.

The news that had been carried to John concerning the success of Jesus, was also borne to Jerusalem, and there created against him jealousy, envy, and hatred. Jesus knew the hard hearts and darkened minds of the Pharisees, and that they would spare no pains to create a division between his own disciples and those of John that would greatly injure the work, so he quietly ceased to baptize and withdrew to Galilee. He knew that the storm was gathering which was soon to sweep away the noblest prophet God had ever given to the world. He wished to avoid all division of feeling in the great work before him, and, for the time, removed from that region for the purpose of allaying all excitement detrimental to the cause of God.

Here is a lesson to the followers of Christ, that they should take every proper precaution to avoid disagreement; for in every division of interest, resulting in disputation and unhappy differences in the church, souls are lost that might have been saved in the kingdom of Heaven. In the occurrence of a religious crisis, leading men who profess to be God's instruments should follow the example of the great Master and that of the noble prophet John. They should stand firm and united in defense of the truth, while they carefully labor to avoid all injurious dissensions.—*Great Controversy, Vol. 2.*

A DELAWARE Superintendent gives a noteworthy example of regular attendance at Sunday-school. He says: "In the Sunday-school of which I am Superintendent, there is a little girl fourteen years old, who has attended promptly every Sunday for seven years, with only two exceptions, one of which was on account of sickness, and the other was absence from town, and on that Sunday she attended a Sunday-school in the city where she visited. So that, really, she has only been absent from Sunday-school one Sunday in seven years."



## The Signs of the Times.

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

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

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, JANUARY 13, 1881.

### DEFINITE TIME HIDDEN.

THE definite time of the second advent of Christ is purposely hidden from man. "But of that day and hour knoweth no man, no, not the angels of Heaven; but my Father only." Many hastily conclude from this text that nothing whatever may be ascertained relative to the period of the second advent. But, in taking this position, they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position.

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from Heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Matt. 24:32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly clear one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3. The period of the flood was given to the patriarch. And under the direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent make it prove too much. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore, proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels, who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in 1 Cor. 2:2: "For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is to *make known*. . . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, nor the Son, to make

it known. Just in this sense Paul uses the term *know*: 1 Cor. 2:2: 'I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ.'

Albert Barnes, in his Notes on the Gospel, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great second advent movement. And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

So when the waiting, watching, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great movement upon the second advent question and its disappointment, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:22-25.

"I will speak," saith the Lord, "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done*. Rev. 16:17. See also Joel 3:16; Jer. 25:30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged and every vision faileth." God will make this proverb to cease by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. Rev. 14:12. The Lord appeals to us thus: "Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:35-37.

J. W.

### THE NAME AND WORD OF GOD.

THE psalmist thus addresses Jehovah: "Thou hast magnified thy word above all thy name." Ps. 138:2. These words contain an important lesson to all to whom God has graciously revealed his name and word.

1. The name of God is holy, and greatly to be revered. He will not hold him guiltless who profanes it. Ex. 20:7; Lev. 19:12. It is a glorious and fearful name. Deut. 28:58. In "the Lord's prayer," before any petition is presented, respect is paid to the name of the Father. Matt. 6:9. Through his name his people overcome their enemies. Ps. 41:5. He will bless them who think upon his name. Mal. 3:16. The reproach that sin and sinners have brought upon his name will yet be removed, and incense will be offered to his name in all the earth. Mal. 1:11.

2. Jesus, the Son of God, bears the name of his Father. He is called God. Heb. 1:8, 9. His name is Wonderful, and the Mighty God. Isa. 9:6. Men should honor him even as they honor the Father. John 5:23. This, so far from robbing God of his honor, glorifies him in the earth, for God is glorified

in the Son. John 13:31; 14:13; Phil. 2:11. He is the brightness of the Father's glory, and the express image of his person. Heb. 1:3. He is before all things, and by him were all things created. Col. 1:16, 17; John 1:1-3. In him dwells all the fullness of the godhead bodily. Col. 2:9. Every knee shall bow to him, and every tongue shall confess him. Phil. 2:10, 11. No finite mind can conceive the power and glory of the Son of God. It is not robbery for him to be equal with God. Phil. 2:6. It can be no reproach to the Eternal One to give his name to such an exalted being as his Son.

3. The word of God is glorious. "Every word of God is pure." Prov. 30:5. His word shall stand forever. Isa. 40:8. He will have respect to those who tremble at his word. Isa. 66:2. His judgments are more to be esteemed than much fine gold. Ps. 19:10. His law is better than thousands of gold and silver. Ps. 119:72. The passages of Scripture which speak in praise of the word and law of God are a great multitude.

The honor of his word must be preserved. The Lord will honor all who reverence his word, as this is the basis of all his honor. He who does not maintain the integrity of his word will soon suffer the dishonor of his name. Therefore, they who lightly esteem the word of God, are as guilty as they who profane his name.

4. Man, by transgressing the law of God, became subject to its penalty, death. By disregarding the word of the Lord man fell, and thereby a controversy existed between God and man, which could result only in man's destruction. Man had set himself against the law of God, and the law stood against man. The authority of the law of God is the authority of God himself, and no man can stand in the Judgment unless he is in harmony with the law by which he shall be judged. Eccl. 12:13, 14; Rom. 2:12. The law was right, and man was wrong. The word of God must endure, and therefore man, the transgressor, must fall before it.

5. But help was laid upon One who was mighty. Ps. 89:19. Jesus, the exalted, the glorious Son of God, undertook to rescue man. God is infinitely just, and he will by no means clear the guilty. Ex. 34:7; Num. 14:18. Sin is a reproach upon the name and government of God, and this reproach must be thrown off. This is the work of Jesus in the gospel. To maintain the honor of God is the first object of the gospel. The love of God would lead him to devise a means to save man; but justice must be reconciled and approve the plan. Jesus came, not to please man, but to please his Father. If man will be saved he must renounce his own will, and do the will of God. The first song of the angels, who announced the birth of a Saviour, was not, "good will to man," but, "Glory to God in the highest." Jesus did not undertake to free man from the restraints and requirements of the law which held him under condemnation, but to free him from the bondage of sin,—from his own carnal mind, and to impart to him the ability to serve God in spirit and in truth. Sin perverted his nature and alienated his heart from God, so that without the Saviour's help he could not serve the law of God. Rom. 8:7, 8; cf. chap. 5:1. Jesus saves from sin; he died to put away sin. Matt. 1:21; Heb. 9:26.

God will be just while he justifies the believer in Jesus. Rom. 3:26. He will not relax his justice to please a world in rebellion. To do so would disgrace his name and government. The honor and integrity of his law must be vindicated, either in the death of the sinner, or by a sacrifice of substitution. By means of such a sacrifice, pardon might be granted on such terms as would be honorable to the government, and vindicate the honor of the broken law. It cannot be set aside without disgrace to God. Its claims must be honored, either by obedience or sacrifice. Man had lost the power to render the former; and if he rendered the latter it would be in his own eternal loss. A substitute must be found, or man be left to utter ruin. Jesus was given, and offered himself as the substitute.

6. To save man by becoming a sacrifice to the law, Jesus must become subject to man's conditions. Accordingly, he was "made under the law." Gal. 4:4. "He hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. As he did only that which was pleasing to his Father, he was not a sinner in fact, or in his own person, but by substitution or *imputation*.

Now the controversy between sinners and the law assumes an importance which had not appeared before.



Not only man, but the Son of God is subject to the penalty of the divine law. If angels wondered that man stood against the law of God, what must have been their astonishment to behold the Son of God voluntarily take upon himself man's condition, and become subject to the claims of a violated law!

How shall the controversy now terminate? Shall the law enforce its claims upon this divine being, and take him as its victim, or shall man, through his substitute, secure exemption from the demands of the law? The love and the justice of God seemingly enter into the conflict, and appear to be in antagonism. His love must move him to exempt his own beloved Son from the death which the law requires by reason of the condition which he has assumed; his justice requires that on account of his assuming the sinner's condition, as the sinner he must die. To save him from death, under these circumstances, would be to show to the world that he whom the law condemns, may escape without an atonement being made to the honor of the broken law. To let him die would be to vindicate the claims of the law, and to magnify it and the justice of God so as no created being could conceive to be possible. The divine Son of God may now triumph over the law—over justice—and escape the penalty of the transgression which he has assumed, or he may "magnify the law and make it honorable" by yielding to its claims. God may relax his law to save his beloved Son, who bears his own nature and his own name, or he may maintain his justice and magnify his word above all his name. If ever the law of God is to be relaxed; if ever its claims are to be set aside, now is presented the fitting occasion for such a display of divine forbearance. If ever love is to be caused to triumph over justice, now is offered the opportunity. In this we must remember that he was a representative. He stood for others; he died not for himself; the law made its demands on him for their sins. If he triumphed over the law, it was *their* triumph over justice.

God is love. But love is not the only element in the divine character. His justice is also infinite, and can never be set aside. Love may devise a plan of salvation, but it must be such a plan that justice can approve it, or there will be a conflict of the divine attributes. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. But in this the claims of the law were by no means lost sight of. So far from it, that the beloved Son died a sacrifice to the law, to meet its claims; to lead man back to obedience; to save him, not only from the penalty, but from the dominion of sin; to render pardon consistent with justice; to make salvation possible without dishonor to the divine government; "that God might be just, and the justifier of him who believeth in Jesus." Rom. 3:26.

Some affect to think that we slight the Saviour by honoring the law. But not so. He it is who magnifies the law and makes it honorable. The law was always honorable; it was perfect; it was holy, and just, and good. It marked out the whole duty of man. "We know that the law is spiritual." But carnality and sin had obscured the glory and honor of the law. Jesus restores it to its appropriate position in the world as a spiritual, glorious law, having the love of God for its basis, and love to God and man for its fulfillment. Matt. 7:12; 22:35-40; Rom. 13:10; 1 John 5:3. If any wish to understand how highly God regards his law, how he abhors its transgression, let them look upon the cross of Calvary. See the beloved Son of the Most High God bearing the burden of man's transgression. Hear his cry of agony as he suffers the penalty of sin, and magnifies the justice of the divine law. We slight the Son of God! Far from it. No one can fully appreciate the sacrifice of Jesus, the depth of the divine plan of salvation, the greatness of the work accomplished for man in the life of our Example in obedience, the death of our Sacrifice, and the intercessions of our High Priest, who has not exalted views of the holy law to vindicate which he lived, died, and makes atonement for sin.

Did Abraham, who rejoiced to see the day of Christ, dishonor Christ by keeping the commandments of God? Gen. 26:1-5. Did Moses and the children of Israel dishonor the coming one by obedience to the statutes of the One Lawgiver? Did the prophets dishonor Christ, whose Spirit was in them (1 Peter 1:11), by teaching obedience to the law of Jehovah? Did Christ set an example which would lead to his own dishonor

by keeping his Father's commandments? John 15:10. Did the apostles of Christ dishonor their Master by delighting in the law of God, and teaching its holiness and spirituality? Did they repudiate the law because they loved the Son of God, or did they follow his example to magnify the law and make it honorable? Let Paul answer for them: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"And let all the people say, Amen." J. H. W.

IS SUNDAY THE TRUE SABBATH?

BY ELD. D. M. CANRIGHT.

LAST week we presented fifty-three Bible facts concerning the seventh-day Sabbath, and now we will present those concerning the first day of the week:—

1. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. Gen. 1:1-5. This was done by the Creator himself. If God made the earth on Sunday, can it be wicked for us to work it on Sunday?
2. God commands men to work upon the first day of the week. Ex. 20:8-11. Is it wrong to obey God?
3. None of the patriarchs ever kept it.
4. None of the holy prophets ever kept it.
5. By the express command of God, his holy people used the first day of the week as a common working day for four thousand years, at least.
6. God himself calls it a "working" day. Eze. 46:1.
7. God did not rest upon it.
8. He never blessed it.
9. Christ did not rest upon it.
10. Jesus was a carpenter (Mark 6:3), and worked at his trade until he was thirty years old. He kept the Sabbath and worked six days in the week, as all admit. Hence he did many a hard day's work on Sunday.
11. The apostles worked upon it during the same time.
12. The apostles never rested upon it.
13. Christ never blessed it.
14. It has never been blessed by any divine authority.
15. It has never been sanctified.
16. No law was ever given to enforce the keeping of it; hence it is no transgression to work upon it. "For where no law is, there is no transgression." Rom. 4:15; 1 John 3:4.
17. The New Testament nowhere forbids work to be done on it.
18. No penalty is provided for its violation.
19. No blessing is promised for its observance.
20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?
21. It is never called the Christian Sabbath.
22. It is never called the Sabbath day at all.
23. It is never called the Lord's day.
24. It is never called even a rest-day.
25. No sacred title whatever is applied to it. Then why should we call it holy?
26. It is simply called "first day of the week."
27. Jesus never mentioned it in any way, never took its name upon his lips, so far as the record shows.
28. The word Sunday never occurs in the Bible at all.
29. Neither God, Christ, nor inspired men, ever said one word in favor of Sunday as a holy day.
30. The first day of the week is mentioned only eight times in all the New Testament. Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.
31. Six of these texts refer to the same first day of the week.
32. Paul directed the saints to look over their secular affairs on that day. 1 Cor. 16:2.
33. In all the New Testament we have a record of only one religious meeting held upon that day, and even this was a night meeting. Acts 20:5-12.
34. There is not an intimation that they ever held a meeting upon it before or after that.
35. It was not their custom to meet on that day.
36. There was no requirement to break bread on that day.
37. We have an account of only one instance in which it was done. Acts 20:7.
38. That was done in the night,—after midnight. Verses 7-11. Jesus celebrated it on Thursday evening, Luke 22, and the disciples sometimes did it every day. Acts 2:42-46.
39. The Bible nowhere says that the first day of the

week commemorates the resurrection of Christ. This is a tradition of men, which makes void the law of God. Matt. 15:1-9. Baptism commemorates the burial and resurrection of Jesus. Rom. 6:3-5.

40. Finally, the New Testament is totally silent with regard to any change of the Sabbath day or any sacredness for the first day.

We have now given nearly a hundred plain Bible facts upon this question, showing conclusively that the seventh day is the Sabbath of the Lord in both the Old and the New Testament.

Please examine our book list given on another page, and read further upon these subjects.

EVANGELICAL ALLIANCE ON THE SUNDAY LAW.

"THE Evangelical Alliance met in the parlors of the Y. M. C. A. building yesterday morning, Dr. Rutherford in the chair. The Secretary, Dr. Wilson, read the following resolutions, the same which had been referred to the Board of Councilors at the meeting held at St. John's M. E. Church, on Sunday, the 12th inst. The Board made little changes in the resolutions, and reported them back as follows:—

"Resolved, That in the judgment of this meeting the right observance of the Sabbath in St. Louis can be best promoted by the organization of the St. Louis Sabbath Association.

"Resolved, That a committee of — be appointed, with the power to form a general or sub-committee, which shall represent the whole population of the city as far as possible, and thus complete the organization and put it in working condition.

"Resolved, That the organization, when formed, should employ sufficient executive agency to make work effective and permanent.

"Resolved, That the Association provided for seek the co-operation of all classes of fellow-citizens, and that all shall be appealed to to aid in establishing and sustaining an institution which has for its object to secure to all alike the inestimable blessings of a duly observed Lord's day.

"Dr. Felton said that the resolutions contemplated a civil Sabbath, not a Scriptural one.

"A member of the Board said that it was thought advisable to put the movement on the ground of simply demanding that the laws upon the statute books should be enforced. There were thousands of men who cared nothing for the Scriptural idea of the day, but who would favor it being set apart as a day of rest.

"Rev. Mr. Godbey had not been able to enforce a religious Sabbath among his own congregation, and had little hope of being able to do so throughout the city or State.

"Dr. Wilson was so desirous of giving to Caesar the things that are Caesar's, that he would not touch with a forty-foot pole any movement that tended towards the enforcement of a religious Sabbath upon anybody. All that this movement should look for was the enforcement of the existing laws. Every decision that had been rendered by the Courts in regard to this question had affirmed that the laws upon this subject were founded, not upon divine law, but upon the benefits which accrued to the people.

"Dr. Ganse thought that the movement would best succeed if it were not run by clergymen. It would be more successful if laymen would take the initiatory steps. He was also afraid that the resolutions contemplated a committee too large for the prosecution of effective work. From the very start he had said that what was wanted was to enlist the aid of laymen of wealth and influence who would form a compact Sabbath committee like the New York organization. These are the men who will have influence with the judges, the legislators, and the press.

"Dr. Wilson moved that the blank in the resolutions previously read be filled so as to provide for a committee of five laymen, who should take charge of the work. The suggestion was adopted. On motion of Dr. Marquis, the appointment of this committee was referred to the Board of Councilors.

"The meeting adjourned, to meet again on the last Monday in January."

We read that the beast [the United States\*] that was seen "coming up out of the earth" "had power to give life unto the image of the beast [the Protestant church of America clothed with power to punish heretics, and enforce its dogmas under a threat of death] that the image of the beast should both speak" etc. (Rev. 13:11, 14). It is a "Sunday Law" that the agitators of this question want, and disguise it as the

\*See "Thoughts on Revelation" or "The United States in Prophecy," for sale at this Office



opposite party may, and do, yet it is plain to be seen from the preceding (clipped from the *St. Louis Globe Democrat* of Dec. 23, 1880) resolutions of the "Evangelical Alliance" that this *Sunday Law* party "mean business" by this organization of the St. Louis "Sabbath [Sunday] Association." Dr. Felton's remark that the resolutions contemplated a "civil Sabbath," not a *Scriptural* one "is very truthful, and also a significant sign of the times, as it is to a counterfeit Sabbath, not to a "Scriptural" one that "a mark in their right hand or in their foreheads," (Rev. 13:16) has reference. It seems that they have a similar organization in New York, and no doubt there soon will be organizations of this kind in all the large cities of our land. Another very important item, and sign of progress, is the plan of enlisting "laymen of wealth and influence with the judges, the legislators, and the press."

WM. PENNIMAN.

#### THE GOAL AND CLIMAX OF ERROR.

BY ELD. R. F. COTTELL.

IN modern Spiritualism may be found almost every error and falsehood ripened and perfected. For six thousand years Satan has been studiously and laborously engaged in perfecting his scheme to bring all men to believe the great lie which he uttered in Eden—that man is immortal, independent of his Maker, that the threatening of death against sin cannot be executed, because the germ of a god is in man himself; and that it was only necessary for our first parents to disobey God and defy his power, in order to develop this germ and bring it to maturity. "Ye shall not surely die," said the serpent to the woman, "Ye shall be as gods." On this passage Dr. Adam Clarke comments as follows: "The tempter through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the tree of life so shalt thou get increase of wisdom by the tree of knowledge."

And though death actually entered into the world by sin, yet Satan succeeded in persuading first the heathen world that death was not a reality, but that the soul is immortal, being an emanation from God, and consequently a little god itself. The ancient men of God who spake as they were moved by the Holy Spirit, decidedly opposed this doctrine, declaring positively that all, men and beasts, have one breath or spirit, that the dead know not anything, and that there is no remembrance of God in death, and no work, nor device, nor wisdom, nor knowledge in Sheol—the receptacle of all the dead. While these sacred writers were believed, the devil's primary doctrine could get no foot-hold in the church.

But when the great apostasy was developed—the "abomination of desolation," the "man of sin" sitting in the temple of God—when Paganism was baptized into the Christian name, it became necessary, in order, as Luther says, "to make the pope's pot boil," to make the immortality of the soul a Christian doctrine, since without it, purgatory, the source of so vast a revenue to the church, could not exist. Hence these heretofore Pagan doctrines must be adopted by the church together. The result is, the Christian world are prepared, by this false teaching, to be easily ensnared by the last great effort of the devil to sustain his first lie, and are ripe for the reception of Spiritualism, which professes to demonstrate the immortality of the soul, independent of, and in opposition to, the Bible, and God its author.

The immortality of man by nature is the leading doctrine of the devil, and Spiritualism is the goal to which it naturally leads. This *ism* is the climax of Satan's plan, the key-stone of the structure he has been six thousand years in building.

This is the leading doctrine—the first announced—but not all. It is curious to see how almost every error that has crept into the church, harmonizes with this, and tends to the same result. It shows not only that Satan has been busy, but that he has worked with a view to the grand consummation of his one great plan—to enclose the world in the net of Spiritualism, and lead men to a decided position against God and the Bible.

Death entered into the world by sin; and while Satan declares that there is no death, he must take the ground also that there is no sin. Spiritualism says, "Spiritually and divinely considered there is no sin." The existence of sin, would show the existence of a law, of which sin is the transgression. Hence if the law of God can be destroyed, there will be no sin, and

if no sin, no death—no punishment of sin. The Antinomian views of professed Christians, have paved the way for this consummation of Spiritualism. By the deceptive workings of the "mystery of iniquity," which developed the "man of sin," the Sabbath of God's law was set aside, and the Pagan Sunday, a child of idolatry, was foisted into its place, baptized and christened, the Christian Sabbath. To account for this change, it became necessary to show that the original Sabbath had been abolished. This could not be done, unless it could be shown that the fourth commandment had expired; for it still says, "The seventh day is the Sabbath of the Lord thy God." And there being no Bible proof that the fourth commandment is abolished, unless the whole code of ten commandments is dead, this position has been fearlessly and shamelessly taken, by men professing the religion of the Bible. The grand result is found in Spiritualism, which teaches that "Good men need no laws, and laws will do bad or ignorant men no good." "True knowledge removeth all laws from power, by placing the spirit of man above it." (I am not responsible for the grammar.) How well this chimes with the doctrine that since the first advent we are under grace; and that the Christian needs no law to restrain him. The whole law-changing and law-abolishing system, reaches its goal and culminating point in Spiritualism.

The false doctrine of the conversion of the world, a doctrine that has acquired such popularity in its short life of about two hundred years, has done its part in preparing the way for Spiritualism to convert the mass of men to the devil. And those who will have it that the world is to be converted before the advent, will be obliged to accept of Spiritualism as the converting power.

Again, the doctrine of the spiritual coming and reign of Christ, taught by those who do not wish him to come literally, according to his word, has called men's minds to look for a mysterious something, which looking will only meet its expectation in Spiritualism. The men of this generation have rejected the truth of the literal advent of Christ at hand, of which the word testifies so clearly—they have said, We will not have the same literal Jesus to reign over us. We will have a *spiritual* reign for a thousand years first. On the strength of this popular delusion, the leaders of nominal Christianity rejected the Advent doctrine in 1844, as the Jewish church rejected Jesus in his first advent; and they had scarcely got their heel upon the neck of Adventism, in triumph over its supposed failure, ere modern Spiritualism came up, crying, Lo, here! Behold the spiritual coming and reign! The "christ of the last dispensation" are here, and the grand spiritual era has commenced.

Spiritualism is indeed a "strong delusion;" and it is strengthened and upheld by the false doctrines of which we have been speaking. The way has been graded, and the rails have been laid by the professed church, over which the devil is now driving the engine of Spiritualism, propelled by hatred to God and the Bible. And yet many who do not as yet accept of Spiritualism, are still with their might driving the spikes to fasten the rails upon which this engine is running, swifter than the lightning trains of our day. Can they not see the goal to which their teachings are leading men? Why will they not turn from these popular fables to the Bible as it is? It is time for men who would be on the side of revealed truth, to take their position.

#### THE LAST SUPPER.

A SPANISH artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and the countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer;" and he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding him in all the glory of his person and work should be removed out of the way. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the sentiment and language of Paul be ours.

### The Missionary.

#### JOHN WESLEY IN COLLEGE.

BY ELD. S. N. HASKELL.

WHILE in college, John Wesley was continually revolving in his mind the fundamental principles and doctrines of Christianity. He had not as yet comprehended the Scriptural simplicity of justification through faith, but depended rather upon his own works as the means of purification, feeling daily conscious of a lack of harmony with God. Such a harmony, or peace with God as admits of no remorseful sense of guilt, was his ideal of personal religion. Could it be attained? and if so would it not be a matter of consciousness? Did not the Scriptures teach that the Spirit itself beareth witness with our spirits that we are the children of God? Was there not also a Christian perfection taught in the Scriptures; "a perfect love which casteth out all fear." Not perfection according to the absolute moral law of God, but in its accommodated relation to our fallen race, through the atonement.

His vigilant mother, who seems to have been providentially guided, not only in forming his character in early life, but in judiciously directing his mind in after years, strengthened by her letters the tendency of his mind at this time. "And now," said she, "in good earnest, resolve to make religion the business of your life; for that is the one thing, strictly speaking, that is necessary. All things besides, are comparatively little to the purposes of life. I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation through Jesus Christ. If you have the satisfaction of knowing this it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for tears than can be met with in any tragedy."

From the Calvinistic doctrine of predestination John Wesley dissented. "That which contradicts reason," says he, "cannot be said to stand upon reasonable grounds; and such, undoubtedly, is every proposition which is compatible with divine justice or mercy. If it was inevitably decreed from eternity that a determinate part of mankind should be saved, and none besides, then a vast majority of the world are born to eternal death, without so much as a possibility of avoiding it. Is it merciful to ordain a creature to everlasting misery? Is it just to punish a man for crimes which he could not but commit? That God should be the author of sin and injustice, which must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of the divine nature and perfections." His mother confirmed him in these views. "God's prescience," she argued, "is no more the effective cause of the loss of the wicked than our foreknowledge of the rising of to-morrow's sun is the cause of its rising."

Although not at this time associated together, Charles Wesley's experience was similar to that of his brother's. At one period in his early experience John Wesley was inclined to a monastic life. This was attributable, in a large degree, to his study of Rempis' "Imitation," and other works of an ascetic character. At this time his mother writes him as follows: "I take Rempis to have been an honest, weak man, who had more zeal than knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture." She told him that God had a better work for him to do. Wesley also consulted others upon this subject. "Sir," said one man who seemed inspired with the right words at the right moment, "Sir, you wish to serve God and go to Heaven; remember you cannot serve him alone; you must therefore *find* companions or *make* them." These words were never forgotten by John Wesley, still his daily habits of life were decidedly monastic in their character.

The rector of Epworth drawing near his end, entreated John to become his successor, and at his death preserve the family from dispersion. This appeal was an affecting one, and the son has been reproached for not accepting it, but he was steadfast in his conviction that a different course of life devolved upon him; and his thoughtful mother seems not to have joined her husband in attempting to divert him from it. The rector died, the family was scattered, and the Epworth rectory faded from history. Soon the disinterestedness of the young divine, in refusing a quiet



rectory, and the comforts of a parental home was tested. General Oglethorpe, the friend and correspondent of his father, was about to conduct a reinforcement to the colony of Georgia, and, in company with his brother Charles, he consented to go to America as a missionary to the aborigines, providing his mother, who was dependent upon her children, would consent. Her reply was such as might be expected by such a woman. "If I had twenty sons," said she, "I should rejoice that they were so employed, though I should never see them again."

**THE SWISS CONFERENCE.**

Of the seventh annual Conference of Seventh-day Adventists which convened in Tramelan, Nov. 19-21, Eld. J. N. Andrews sends the following report:—

The Lord met with us on this occasion, and we found his assistance in our business. Our brethren seemed disposed to make a strong united effort for the advancement of the cause of God. The prospect seems more favorable for the prosperity of the work in this country than at any former time. A full report was made of the finances of our publishing work; also a report was made of what has been accomplished by sending out our journal during the past year. These reports seemed to encourage the brethren very much, and they will do all in their power to render our mission self-supporting within a short time. I am encouraged to believe that this is possible.

Our printing office occupies two small rooms in our dwelling-house, and we carry on all our work under our own roof. It would be more agreeable to separate the Office of Publication from the house in which we live, but it is less expensive to arrange things as we have them now. We have to take the white paper and the pages of type on a hand-cart the distance of half a mile or more to the press. But we are encouraged in our work by the certain evidence that the truth is taking hold of the people. Some in this city have become interested in the truth, and have almost decided to keep the Sabbath.

We have now for eight months printed three thousand copies of our journal each month, instead of two thousand copies, as formerly. We have needed all of these to use in our work, in connection with the back numbers of our paper which we have on hand. Thus our paper visits five thousand families each month, and is read to a greater or less extent by about twenty-five thousand persons. Up to this date, we have had means to pay the postage on these papers without taking anything from the treasury at Battle Creek. The additional expense for printing the third thousand is simply for press work and white paper. The press work costs \$2.40 and the white paper \$7.60, in all \$10 per month for the extra thousand; but this expense has all been paid by our Swiss friends.

In my report to the General Conference, there is an error which I wish to correct. I said that we were expecting responses from twelve thousand persons to whom we had sent letters and papers. I should have said that twelve thousand papers had been sent out from which we have not yet received responses, but we send four papers and two letters to each person.

I am encouraged to believe that God has heard prayer in my behalf. Some difficulties that were quite serious have never troubled me since the day of prayer, July 24. I have, however, continued to be troubled with feebleness and with difficulty in my lungs. The journey from Southampton to Bâle was very exhausting, and when I had partially recovered from this, the labor of the Conference brought me down again. I am now improving, and have many tokens of God's favor. The weather is mild and agreeable, which is a very great advantage to me in my present circumstances. There are so many indications that the Lord is at work among the people that I feel a strong assurance that he will regard the prayers that have been offered in my behalf, and permit me to live to labor in his cause.

Bâle, Dec. 12, 1880.

**SILVER HILL, NEBRASKA.**

I CAME to this place four weeks ago, and have been holding meetings in a school-house six miles east of town. There were two persons here who had been keeping the Sabbath since last August, and as a result of their missionary efforts, and some Signs that had been sent here, several others

were interested, three of whom had been keeping the Sabbath two weeks when I came.

The attendance has been very good. The influence of the Holy Spirit has been felt in these meetings, to a greater extent than in any other meetings I ever held. Infidels who for years had spurned the Bible and ridiculed Christianity, have with tears of deep feeling publicly confessed their Saviour, and are now praying to God for the forgiveness of their sins. About twenty have decided to follow Christ. A Sabbath-school of over thirty members has been organized, and furnished with *Instructors* and a good library. Surely the Lord does work, when we humble ourselves before him.

Dec. 14.

A. J. CUDNEY.

**Temperance.**

**SUPERFLUITIES.**

BY W. N. GLENN.

[Extract from an essay read before the Oakland Health and Temperance Club.]

THIS feature of human life has come to occupy such a prominent position that it seems to demand some attention, some consideration of how it influences almost every phase of society. To come to the point at once, I venture the proposition that the superfluities of life, commonly indulged in, are principally the causes of the hardships endured by the masses. It is the ornaments, the desserts, the stimulants, the revelings, that impel their coveters to an extra strain of brain, or muscle, or purse, to procure the extra enjoyment. We must not deprecate the encouragement of the beautiful to a sufficient extent to arouse and nourish an appreciation of the splendors which nature supplies for our enjoyment, and which more and more expand as the finer sensibilities are cultivated and prepared for the enjoyment of indescribable glories in the immortal kingdom. This is legitimate labor and investment—a laudable ambition. But when every nerve is put to the utmost tension, and the nerve of others borrowed, to produce or procure indulgence to be consumed upon lust, then we have superfluity—intemperance if you please. All superfluity is intemperance.

The principle that "man wants but little here below, nor wants that little long," if universally carried out in practice, would save much unnecessary toil, anxiety and expenditure of means. But practically there is no end to unnecessary wants, and one superfluous indulgence is sure to beget another imaginary need.

The lust for extraordinary things, beyond what true comfort really demands, is to a great extent caused by the disposition to mimic those a little higher in the social scale, as measured by income or official station. The young man who receives thirty dollars a month feels that he must dress as well, fare as sumptuously, and otherwise show off as luxuriantly as he who receives seventy-five or one hundred dollars. And the man or family limited to seventy-five or one hundred dollars a month must keep pace with those whose income is fifty or one hundred per cent more. And so on up the scale. No one seeks a lower level as a base of requirements in this life, but all human wants seem to have an upward tendency—all the more with continued indulgence. In short, our supposed necessities are generally gauged by what other people have. The question is not, How little can I get along with? but, How much does some one else enjoy? And remonstrance is answered with the query, Why not; are not we as good as they? and if so, are we not entitled to enjoy as much as they?

The frail, ever-tired matron, who don't see how she ever can get her work done, will persist in putting twice as much labor on the extras as would be required on the necessaries. And while panting, complaining and perspiring over the cook-stove, double the effort is bestowed upon the trimmings, and desserts, and relishes, as would be necessary to prepare simple, healthful food.

But it is not all the woman's fault; a stronger than she is no wiser, and her superfluous toil is often a sacrifice to the demands of his eye and appetite than for the sake of gratifying herself. If we do not notice so directly the extra labor upon masculine superfluities, it is because men procure theirs ready prepared; but they are nevertheless procured at the cost of labor and thought that had better be at rest, or of means that might be better employed in some more rational manner.

So long as mankind seeks for the acme of happiness in the pleasures or enjoyments of the present, so long will there be a reaching out for things that a higher and holier aim would not crave. So long as man marks out for himself no grander pattern than his fellow-man, and laboriously seeks a co-indulgence with the more opulent or extravagant, so long will he be a slave.

Why is it that, as many men grow "better off," as it is called, their cares, labors, anxieties and troubles increase? Because they continue striving to do as others do who are still better off than they, and the task of "keeping matters square" grows more and more difficult. These are the ones that hard times always strike the hardest. This is the class (rather than the acknowledged poor, who do not try to make other than the poor man's display) that swell the list of defalcations, bankruptcies, insanities and suicides. It is mainly the intemperate efforts to follow the styles and indulge the habits of others that produces the many financial disappointments, social discouragements, and human wrecks, abounding in our midst.

The forbidden tree in the garden of Eden was a superfluity, and the results of Adam's indulgence should be a sufficient warning for all time to come. And the whole line of human history is strewn with demonstrations of the truth that "waste begets want;" that the inordinate desire for surplus accumulations is constantly bringing wretchedness upon the covetous themselves or their victims; and that superfluous eating and drinking, dressing and carousing, and reaching after unnecessary and injurious enjoyment of all kinds, beget the natural fruits of sorrow, misery and regret.

It appears that the German Government has taken the matter of smoking seriously in hand, the practice being carried to so great an extent by the youth of that nation that it has been considered to have damaged their constitutions, and incapacitated them for the defense of their country. In certain towns of Germany, therefore, the police have been ordered to forbid all lads under sixteen years of age to smoke in the streets, and to punish the offense by fine and imprisonment. Moreover, a Belgian physician has ascertained, during a journey of observation and inquiry, made at the request of the Belgian Government, that the very general and excessive use of tobacco is the main cause of color blindness, an affection which has occasioned very considerable anxiety both in Belgium and Germany, from its influence upon railway and other accidents, and also from a military point of view.

At a late temperance convention in Boston it was suggested as an offset to intemperance that saloons might be opened where innocent games, smoking, and perhaps lager beer, might be tolerated. To this the *Christian at Work* aptly replies: "Well, that is turning the donkey round in the shafts, head to the cart, and then starting him up. We should make backward progress very fast. Many communities have tried this brilliant suggestion, and now would like to reverse their donkey. We can only explain such a suggestion on the supposition that the idea came to the speaker as a very weighty and profound idea, even 'a Boston notion,' and struck him so hard that it knocked the senses out of him."

"Yes," said the Rev. John Pierpont, "You have a license, and that is your plea; I adjure you to keep it; lock it among your choicest jewels; guard it as the apple of your eye; and when you die and are laid out in your coffin, be sure that the precious document is placed between your clammy fingers, so that when you are called upon to confront your victims before God, you may be ready to file your plea of justification, and to boldly lay down your license on the bar of the Judge. Yes, my friend, keep it; you will then want your license signed by the county commissioners, and endorsed by the selectmen."

THE *Censer* says that temperance men are called extravagant, when they estimate that three-fourths of the crimes of the country originate in intoxicating drinks. Here is a bolder statement from the high authority of an English judge! "The celebrated English judge, Coleridge, in a charge at the Oxford Assizes, said he never knew a case brought before him which was not, directly or indirectly, connected with intoxicating liquors."



## The Home Circle.

### DEEDS, NOT WORDS.

PRUNE thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong.

But he who lets his feelings run  
In soft, luxurious flow,  
Shrinks when hard service must be done,  
And faints at every woe.

Faith's meanest deed more favor bears,  
Where hearts and wills are weighed,  
Than brightest transports, choicest prayers,  
Which bloom their hour and fade.

—Hymns of the Ages.

### BIBLE READING WITH CHILDREN.

I OFTEN hear mothers asking how they can interest their children in Bible reading. In the first place, they must themselves have a strong and vital interest in the pages of God's word, or they cannot inspire others with the same. In the next, they must take time, stately and often, for the purpose of studying it. And, in the third, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses, but enter, and as soon as the home admits you to its heart you shall discover that no two are precisely similar in aims, in spirit, and in atmosphere. Here fashion reigns, and dress is exalted to a place of great importance. There, music, art, or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; and the resolution to become rich taxes every energy in that. Be sure of one thing. Whatever is largest in the eyes of father or mother will be largest in the eyes of the boys and girls. It is in vain to preach one gospel to them, if they behold another practiced.

At an early age every child should have his own Bible, with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school-books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one worn and brown, may be seen neglected on the table of the living room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlor book-rack, kept as old china and lace are kept, for purposes of ornament. Every member of every family should have his special Bible, and should have his times for reading it, as certainly provided for and taken into the family calculations as the hours for daily food.

In my own experience, I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my pleasure rather than that of the listeners, some sweet passage from the Scriptures. And very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say, presently, "Wait a moment, please. Let me get my Bible and read with you."

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and of obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation, and more strongly armed to meet the trials of life. We cannot be too vigilant in the early years. We cannot begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God, the enemy is sowing tares in the virgin soil. We should preempt it in the name of our Lord Jesus.—Mrs. M. E. Sangster.

### DRESSING FOR THE BOYS.

"I AM glad of a rainy day once in a while," said Mrs. Lake, "especially when I have some work I want to finish off as we have to-day, Lucia. There will be no one calling to-day, surely, so what is the use of your stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be at home at three o'clock," said her friend, taking down her wavy hair and proceeding to dress it in her accustomed graceful fashion. I will just remark that it was not done

up in "bangs" or "frizzes" or snarls of any sort, but was arranged in rich, classic style, which gave her the appearance of the noble, beautiful matron she was.

"Dressing for your boys!" exclaimed the other. "No wonder people talk of the extravagance of the times, when mothers make such a parade just to meet their school-boys at the tea table," and practical Cousin Eunice snipped off a thread in a very energetic manner.

"It pays," said the mother quietly, as she took out a fresh pair of cuffs and slipped into them a pair of sleeve buttons Freddie had given her on her birthday. He had saved up his pennies to buy those garnet buttons, and he liked to see her wear them, as she did almost every afternoon, although she had prettier ones.

Cousin Eunice could dress up very richly on occasions, but for the bosom of her family she had a set of "old gears," as William said, which if they were useful were not ornamental. The children did not admire mother as they might in those dresses, though she was quite a good looking woman in good clothes.

"But, Lucia, you can't afford to put on that pretty cambric suit, which it took such a time to iron. What is the use of musing it this rainy day!"

"I am not going out in the rain, and the duller it is out of doors, the more cheerful I like to have it in the house. The boys always like this dress, and I like to see them pleased. Indeed, I think I care much more for the opinion of the folks under my own roof than I do for those away. I would rather be admired by my own boys than by an indifferent company in somebody's parlor. And, Eunice, I think all these little things help us to keep our hold on our boys when they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in their cradles. Indeed, another might give the baby food and clothing; but boys at their later age need great mother-love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets of an evening, but sometimes spend an hour at a friend's house, or ask a few boys here. Mother is always importuned to join in any games or plays and very often takes a hand with them. Oh, it would be dreadful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding Hand reaches out still through the mists of time, and helps to shape the child's destiny for ever.—Arthur's Home Magazine.

### GIRL'S MANNERS.

If our girls greet their brothers and sisters, and perhaps even their parents, boisterously, if instead of "Good-morning," they cry, "Halloo, papa! Halloo, mamma!" and call to playmates in the same rough manner, who will be surprised if this style follows them as they grow up and appear as young ladies? Referring to this very unladylike manner and mode of address, a gentleman writes that, passing two pretty, well-dressed, stylish young ladies in the public streets, he was surprised to hear the one greet the other, "Halloo, Sid!" and the other responded, "Halloo, Tude!" to her friend's greeting; and he remarks: "It was just what two lounging young men might have said, or stable-boys, for that matter. It might not have been so much out of the way for the latter, but I confess it sounded very odd and offensive in what I supposed to be two well-bred young ladies; as much as if I had heard two beautiful, well-dressed ladies begin to swear. It was so unnatural, so out of place. It may be the 'style' for young girls or ladies to greet each other with a 'Halloo,' but I can't like or get used to it."

"These things may seem but a trifle, but they make all the difference between nice things and very common things. We usually prefer gentle, refined girls to those who are coarse and boydenish. Girls may fall into this free and easy, unladylike habit through their brother's example; but sisters were given to refine and soften the coarser nature of their brothers. If they do not do this we shall no longer find in our sisters

refined and refining companions, but the coarse ways and rough speech of young men in flounces. Is it not just as easy to imitate the graceful manner and refined speech of a lady as those of a rude uncultivated boy?" The same general rules for correct and pleasant behavior are safe for boys and girls, and ladies and gentlemen. A gentleman may entertain the highest respect for a lady, and be on the most friendly and intimate terms, but, if a true gentleman his respect will withhold him from carelessness or roughness in speech or action. And no lady who is truly refined will brook anything approaching a too familiar tone. It is, however, but just to acknowledge that a lady's manners will always fix metes and bounds of the liberty which may be offered. When boys and girls, young men and maidens, are allowed to fall into the absurdities of low, foolish, meaningless talk, it seems to dwarf them intellectually; they can find nothing of interest or importance to say, and therefore make up for sense by filling every sentence with needless exclamations, exaggerations, or misused adjectives.

### HAVE A PLAN IN LIFE.

I SOMETIMES ask boys and girls, What are you going to do when you grow up? I find they have plans. Some expect to be teachers; some, good farmers and house-keepers; some, mechanics and merchants; some, ministers, physicians, or lawyers. I saw a boy the other day who said he was going to be a stage-driver. I think it is a good thing to have plans. A boy or girl that has no plan will not do much in the world. I am glad to see you plan to have good lessons, to be good in school, to be always kind, never to tell a lie or swear, to be good to everybody, to study and read at home, and never miss a day at Sabbath-school. Some children and some men never have plans; they float about idly all their lives, like a vessel on the ocean that is not going anywhere.

I have often thought what one plan did for me. I forget how it happened; but I made a plan, when a boy, never to sit down at home without a book or paper in my hand. I found a *History of the United States*, which I read through, and then a *History of Greece and of Rome*. It was pretty dry sometimes; and I worked so hard on the dear old farm that I could hardly hold my head up. But my plan helped me through; and I learned about this country and all the countries in the world, which is a great help to me now. How well I remember the table in the loved home, that was brought out every night with the light on it, around which we children used to read and study! Plan to read those books which will do you the most good. I suppose some of you are making plans to go to school and to college some time. I like that. I never knew how to enjoy my home fully till I came home in vacation; and I never liked work so well as after studying hard at school.

Now I want you to make one more plan that will help you more than all the rest. I want you to plan to be Christians. I made this plan when a boy, and I am happy that I have lived to carry it out.—Joseph W. Pickett.

A MOTHER'S INFLUENCE.—More than one of the great men of this nation have, in their ripe age, carefully put it on record that they owed the self-control and steadfast principle by which they rose to honor, directly to a mother's influence in the critical days of their youth. If any of us were asked what one thing chiefly saved him from waywardness and evil companionship, and has kept him to this day free from vice, I believe he would answer, "Under the grace of God, the reverence or the memory of a mother." Her appeal had power when all other influences failed. Her unspoken wish restrained us. Her purity and love made all that was base abhorrent. Her devotion was felt as a safeguard all along the ways of temptation. We would not wound or dishonor her. The mere remembrance of such a mother, though dead, has many a time been a man's life-long protection. And never till she dies do we know how powerfully her life has invested ours to shelter and purify it. It is a day of heart-searching to any man when he buries a true mother out of his sight. Then he sums up the blessing which he has received in her. And though he may be conscious that he discovers her worth only in part, he finds cause enough to wonder at the patience and faithfulness which



have been spent on him. It would be strange indeed if some contrite tears should not flow, as he recalls the haste, the ignorance, the willfulness, possibly the disrespect, with which that unwavering love has sometimes had to bear. There's many a man of us who would gladly redeem one hour of that lost part, that he might speak some words of tender sorrow for neglect irreparable, or of fuller gratitude for a loving sacrifice, never realized till it was taken from us forever.—*San Benito Advance.*

ITEMS OF NEWS.

—It will take \$600 to pay Oakland's vaccination bill for the past five months.

—There are in the two insane asylums, at Napa and Stockton, Cal., 1,955 patients.

—Walla Walla Indians are endeavoring to compete with chinamen in cutting wood.

—The price of a seat in the New York Stock Exchange has advanced to \$30,000.

—A man long suspected of selling whisky to Indians has been at last detected in Nevada City.

—A woman in Pomeroy, W. T., one night recently, completely routed a cougar with a broom.

—A Dublin dispatch says gun-makers are doing an enormous business, especially in revolvers.

—Last week a grizzly bear killed thirty fat hogs belonging to one man in Waldo Hills, Oregon.

—Vallejo calkers are indignant because San Francisco calkers are employed in the Navy Yard.

—A lot of counterfeit silver dollars have been found in the water at the foot of Florida street, Vallejo.

—Russia has ordered 10,000 soldiers withdrawn from the Chinese frontier to operate against Turkoman.

—The Baptists in Brooklyn, N. Y., contemplate building a church which is intended to rival Spurgeon's famous Tabernacle in London.

—It is said that when the Land League arose in Ireland, Fenianism in a great measure collapsed, the Fenians taking up with the new movement.

—Notwithstanding the Prussian tirade against the Jews, an Israelite has been elected President of the Municipal Council of Berlin, by a large majority.

—A petition to the Governor and Legislature is being numerously signed at Downey, Los Angeles county, praying the enactment of a local option law.

—Gen. John F. Miller, of San Francisco, has been nominated by the Republican caucus for United States Senator from California, to succeed Hon. Newton Booth.

—The United States frigate *Wabash*, while at Gluckstadt, Germany, recently lost over 200 out of 500 men by desertion, owing to the tyranny and abuse of the officers.

—Senator Sharon, his daughter, new son-in-law, and party, went from San Francisco to New York in a special car, for which they were taxed \$1,620—about 50 cents per mile.

—The Chino ranch, San Bernardino county, has been sold to Richard Gird, an Arizona millionaire, for \$225,000. He proposes to stock it with fine cattle. The ranch covers 35,000 acres.

—On the 8th inst., a four-year old child of Mr. John Robertson, in Santa Clara county, was burned to death by her clothing taking fire from a spark, while playing in a field where stubble was burning.

—A Fort Buford special says: The braggart Sioux who were so insolent lately, are now abject beggars before the advancing columns of troops, and cry for peace, annuity, and provisions. They are fast surrendering.

—It is quite generally understood that Senator Blaine will be Secretary of State under the Garfield administration, and knowing ones are quite certain that D. O. Mills, of California, will be Secretary of the Interior.

—The *Pacific*, speaking of Gen. Howard's appointment to the command of West Point, says: "While Howard is in charge, every cadet will have a fair show and his just dues, no matter what his color or previous condition."

—Counterfeit silver dollars dated 1879 are in circulation in this State. They are lighter than the genuine coin. Spurious \$5 and \$20 pieces have recently been put in circulation in Sacramento, together with bogus ten-cent pieces of the year 1877.

—A bill introduced in the House by Representative Townsend, of Illinois, proposes as follows: "When any officer has served fifty years as a commissioned officer, or is seventy years old, he may be retired from active service at the discretion of the President."

—The A. O. U. W., of California, is waking up to the necessity of clearing the rolls of liquor-drinking members, as a matter of self-preservation. They drop off so fast that temperance men don't like to carry such shaky risks, as every death calls for \$2,000.

—The London publishers paid Lord Beaconsfield \$60,000 for the manuscript of "Endymion," and the price of the English edition is thirty-one shillings. There being no international copyright, an American has issued the work in the shape of a dime novel, and sells it for ten cents. The critics say it is dear at that.

—The exodus of negroes from the south is revived. Efforts are making to divert them towards New Mexico or other western Territories. Gen. Conway says they are bound to leave the Southern States.

—There are over 7,000 Americans studying in the German schools and universities. The American Consul at Wartenburg estimates that \$4,500,000 are thus annually expended by Americans in Germany.

—About 7,500 miles of railway track were laid in the United States in 1880. These figures are greater by 54 per cent than in 1879. The total mileage in the country now is about 94,000. A large portion of the year's increase is west of the Mississippi river.

—Mr. Farley has introduced a bill in the U. S. Senate, providing for the payment of \$5,777 to the holders of coupons of 36 specified California Indian war bonds, issued in 1852, the Congressional appropriation for which has lapsed into the Treasury.

—Preparations for the coming census of 1881 in London are being actively pushed. It is anticipated that the returns will reveal a striking increase in the population of the metropolis, which cannot now be far short of 4,000,000. The census will be taken simultaneously in every district of the United Kingdom on the same day.

—Representative Page is notified by the Post-office Department that the office at Alameda, Cal., owing to the growth of its business, will shortly be placed on the list of Presidential offices, and he is requested to recommend some one for nomination to the Senate. The present incumbent holds office under the appointment of the Postmaster-General.

—A preparatory expedition, composed of engineers and skilled mechanics, have left Havre for Panama direct, to commence a survey and operations upon the ship canal immediately. A large number of mechanics and laborers, a quantity of machinery, and a large supply of provisions, have been ordered in New York and New Orleans, for immediate shipment to the scene of operations.

—Gov. Fremont's recent annual message thus pictures Arizona's progress: "When I last had the honor to meet the Legislature, Arizona was the most remote and secluded of the Territories. Now one transcontinental road, shortly to be followed by another, connects her with the whole system of the Eastern railroads and the Pacific, and is about to connect her directly with the rich trade of Mexico."

—A high military commissioner to Ireland reports that, if her Majesty's Government at once takes strict measures for the repression of lawlessness, a peaceful solution of the present difficulties, and the cessation of outrages and disturbances may be looked for with confidence. People well acquainted with the intentions of the Land League, state that a rising was never intended, at least not at present.

—The Central Pacific Railroad Company, has made application to become a bonded carrier, under the Aldrich bill, and as soon as the bond is approved, there will be means for sending right along to the East all goods liable to duty from foreign ports via San Francisco, without the old routine of appraisement and collection at the port of first arrival, which was often a great inconvenience to importers.

—There are 629 savings-banks in the United States with \$819,106,973 deposits and about \$56,000,000 surplus, nearly one-half of which is loaned on real estate. As the capital stock of all the national banks in the country is only 457 1-2 millions, it will be seen that the real "money power" is the two million depositors in the savings-banks of the country, three-fourths of whom are workingmen and men of small means.

—The United States Government paid Russia seven million dollars for the Territory of Alaska. It has received from the Alaska Commercial Company, alone, since August, 1870, as taxes, \$3,134,838.99, or nearly one-half the cost of the purchase of the entire Territory. The franchise has ten years yet to run. This company, by the time its lease expires, will have paid, in taxes, more than the original cost of the purchase by the Government.

—The moccasins, necklace and other barbarous personal property of Don't-Know-How, a member of the Yanktoncas tribe of Sioux, have been received by Secretary Schurz by mail as an intimation that the Indians have no further use for them. The gift is accompanied by a letter, setting forth that two years ago the writer having earned \$25 by working, became a trader in a small way at his Agency. He is now worth \$2000 to \$2500, made in trade, and signs his name D. K. Howe, instead of his former evidently inappropriate title.

—Mrs. Valeria G. Stone, of Malden, Mass., has made her name memorable by contributing the vast sum of \$852,500 to educational and missionary purposes. Bowdoin, Dartmouth, Amherst, Wellsley, and Hamilton Colleges have received \$285,000; Andover and Chicago Seminaries, \$200,000; the American Missionary Association \$150,000 for institutions in the South. In addition to all this Mrs. Stone has distributed some \$600,000 among relatives and friends, lifting many of them from want to comfort. She has also given \$100,000 to struggling churches and students. Such a use of wealth must yield her a pleasure as rare as the act itself. Who will go and do likewise, that they may experience a similar pleasure in seeing their means used in the cause of God during their lifetime?

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

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 13, 1881.

### "SIGNS" TO ENGLAND.

At the session of the General Conference held last October it was voted that sufficient means be raised to send one thousand copies of the SIGNS OF THE TIMES to England, to be used by Eld. Loughborough and his fellow-workers in the missionary work. Only a small part of the money for these papers has as yet been received. But we feel full confidence that the brethren will not allow so worthy an enterprise to fail, and in view of the fact that precious time is fast passing never to return, we concluded to start the one thousand copies with the last number, the first of the volume.

With the help of God, we intend that the SIGNS shall be just the kind of paper needed for this work. Besides the regular contributors in this country, Eld. Loughborough proposes to furnish such articles as will make the paper best adapted to his use in Great Britain. In a private letter just received he says:—

"As soon as I saw that one thousand SIGNS per week were to be sent to England, my mind began to be exercised relative to writing for the SIGNS, especially to write upon such points as will meet the views held by the people in England. There are some questions which those ask in sincerity who have been reading the paper for a time. An answer could be given there that would meet the positions taken here. Although the people speak the same language that is used in the United States, there is a vast difference in the sentiments and usages of the two nations.

"So much had my mind been exercised in this direction, that I prepared an article, in the shape of a letter to a friend in Glasgow. [The article referred to appeared last week.] It was a response to his questions which involve a very popular opinion promulgated by the Darbyists [Plymouth Brethren], that all we have to do is to believe.

"Quite a numerous sect here called *Christadelphians* (?), really followers of John Thomas of Virginia, United States, preach and publish that there is 'no devil.' Some of our Sabbath-keepers here embraced the Sabbath, and came out from that sect. I have nearly completed a review of their printed lecture on the 'No devil' theory."

We are glad to know that Eld. Loughborough is so ready to engage in this good work. We see no reason why, with the blessing of God, much good may not be accomplished. Bro. Ings, writing from England, states that he knows whole neighborhoods there that have been aroused by reading a few copies of the SIGNS. If this is true of a few copies, what may one thousand accomplish? And what is true of England is equally true of other countries. Now is the time, brethren, to labor. If we cannot engage directly in the work of sending out the papers, we can give of our means to help others to do so. Shall we do it, and shall we send our united prayers to Heaven that the labor be not in vain?

### SABBATH IN OAKLAND.

LAST Sabbath was the regular day for the district quarterly meeting. The Sabbath-school in the morning was fully attended; in fact, most of the church seem to have come to regard the Sabbath-school as an important part of the church service, and are as regular in attending it as the meeting following. More than this, they often bring with them those outside of our faith. Of the one hundred and eighty-seven in attendance last Sabbath, more than twenty-five were children of outsiders. A few of these have been in attendance some time, and seem much interested.

Following the Sabbath-school, a social meeting was enjoyed in which the principal topic discussed was the missionary work. The importance of engaging in this was urged not only as a means of getting the truth before others, but of keeping our own souls alive. Like most of our churches, Oakland did not expect the assistance of a minister; but just at the close of the meeting Elder Rice came in, having been sent for to administer baptism to two waiting candidates.

One of these was a sister from Arizona, who had embraced the truth from reading. She had been spending a few weeks here to learn more of our people, when she was suddenly called to return home. It not being

thought advisable to go to the lake, the First Baptist Church kindly granted us the use of their baptistry. As this dear sister goes to her distant home, our prayers go up to God for his blessing to rest upon her and make her strong in the truth.

MORMONISM has received a severe blow. The Governor of Utah has given the certificate of election as Delegate to Congress to Allen G. Campbell, Gentile candidate, notwithstanding the fact that Apostle Cannon, the Mormon candidate, had a majority of votes. It turns out that Cannon, although having been many years in Congress, has never been naturalized; and as he now lives in polygamy, contrary to United States law, he cannot become naturalized. Of course the Mormons are indignant, and the Gentiles jubilant, in Utah. Cannon will contest the matter before Congress. Mr. Campbell, upon being asked his views as to the best means of uprooting the iniquitous Mormon practices, replied: "First, those of the Mormons living in polygamy should be disfranchised, and with them the women who are now voting without their papers—a common practice. Another step might be to put the Territory under martial law, or rule it with a commission, until the naturalized and law-abiding citizens of both sexes could vote, which, I reckon, would soon use up polygamy." It is to be hoped that the general Government will soon be able to adopt some means of establishing its authority in Utah, and abolishing the Mormon abomination.

SHALL the national church be disestablished? is a political question of growing importance in England; and as concessions are made to non-conformists they become encouraged and more determined to throw off the great burden altogether. Prof. Scott, of the Lancashire Independent College, defines the position of the non-conformists as one of "dissent from any church established by act of Parliament, whose constitution is fixed or altered at the will of a mere legislative assembly. They know nothing, nor does the New Testament, of a church which embraces all the inhabitants of a country, but only a church of those who love Jesus Christ in sincerity and truth, and profess their love to him." To the inconsistency of Christianity by act of Parliament (after the manner of Pagan Rome's "conversion" under Constantine), is added the enormous expense of the national church, entailing a heavy burden of taxation. The salary of the Bishop of London, alone, is £50,000 a year—five times the salary of the President of the United States.

THE Washington correspondent of the *Alta* gives the following summary of the new treaty with China:—

The substance of the whole matter is that the Chinese Government freely consents that our Government shall regulate, limit, or suspend, the immigration of Chinese laborers to this country whenever we may think proper, but Chinese citizens shall still be permitted to come here as merchants, students, and teachers, or for purposes of travel, curiosity, or pleasure, and all subjects of China traveling or residing in the United States shall be entitled to due protection of life, liberty, or property.

The Commercial Treaty contains a stipulation that Chinese vessels and cargoes, and American vessels and cargoes, shall not be subject to the high contracting parties to any discriminating duties in their respective ports of entry. It is now satisfactorily developed since Commissioner Trescott's arrival here, that this treaty contains also another important provision of a special nature, namely, one in regard to the opium traffic, which comprehensively stipulated that Americans shall not import or sell opium in China, and that Chinese shall not import or deal in opium in the United States. The evident aim of the Chinese Government in obtaining the insertion of this anomalous provision is to establish a precedent for placing precisely similar clauses in its future commercial treaties with all other nations who will consent thereto, and thus isolate Great Britain from other civilized Powers in this respect, and put a stamp of international condemnation upon her maintenance of the opium traffic.

An exchange gives the following interesting statistics: "England maintains a detective and statistical bureau known as Scotland Yard, and from that source we learn that London contains 6,000 policemen, 10,000 professional gamblers, 50,000 known criminals, 60,000 street arabs, 100,000 abandoned women; 140,000 habitual drunkards, and 300,000 parochial dependents; a total of 666,000 paupers, a number nearly equal to the white population of California. One-sixth of the population of London exists by charity, sufferance and crime. In addition to this appalling picture, the same authority informs us that London contains 500,000 habitual frequenters of dram-shops. About the same number attend church, and a million of grown-up persons

never enter a place of worship. The great city has a population greater than all Scotland, twice the number of Denmark, and three times as many as the Kingdom of Greece; yet her church worshippers number but half a million; 166,000 less than her pauper and criminal horde. But the Bishop of London draws his fifty thousand pounds per annum all the same, and millions are collected there to convert the unhappy heathen in foreign countries. Such is the moral condition of the modern Babylon."

### THE SIGNS BOUND.

We have carefully kept a hundred of each number of the SIGNS during 1880 and shall soon bind a few volumes for office use and for those who order them.

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