

# The Signs of the Times.

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

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## The Signs of the Times.

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

### WILL IT BE?

BY MARY BRULAND.

WHEN the crowns are given, of gold so bright,  
Which the saints shall wear in that world of light;  
As Jesus places them on each fair brow,  
As they at his feet shall lowly bow,  
Will a crown be given to me?

There'll be music, too, more sweet to the ear,  
Than ever the dwellers on earth shall hear.  
When the beautiful harps to the saints are given,  
In that home above, our home in Heaven,  
Will a harp be given to me?

There are garments, too, so fair, and so white,  
Which the saints will receive in that world of light.  
There is nothing on earth that can compare  
With the beautiful robes the saints shall wear.  
Will white robes be given to me?

Oh! that beautiful home! There is no night,  
For the Saviour himself will be the light.  
When the ransomed ones are gathered at home,  
And Jesus has said to each the "Well done,"  
Will that home be given to me?

Allion, N. Y.

## General Articles.

### THE DEATH OF MOSES.

BY MRS. E. G. WHITE.

WHEN Moses had ended his last words to Israel, he turned from the congregation, and in silence and alone he made his way up the mountain side. He went to Pisgah, the loftiest ridge, and then to Nebo, the highest point on that ridge. Upon that lonely height he stood, and gazed with undimmed eyes upon the scene spread out on every side. Far away to the west lay the blue waters of the Great Sea; in the north, snowy Hermon stood out against the sky; to the east was the table-land of Moab, and beyond lay Bashan, the scene of Israel's triumph; and away to the south stretched the desert of their long wanderings.

In solitude, Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God's chosen people. He called to mind those long years in the desert with the flocks of Jethro, the appearance of the angel in the burning bush, and his own call to deliver Israel. He again beheld the mighty miracles of God's power in the plagues upon Egypt, the wonderful passage through the Red Sea, the symbol of God's presence in the cloud and the pillar of fire, the water bursting from the rock, the daily bread descending from heaven with the falling dew, the victories which the Lord had given them over their enemies, their quiet and secure repose in the midst of a vast wilderness, and the unsurpassed glory and majesty of the divine presence which had been revealed to him. As he reviewed these things, he was overwhelmed with a sense of the goodness and power of God. His promises were sure to Israel. When they were faithful and obedient, no good thing promised had been withheld from them.

Moses had been disappointed and grieved by the continual rebellion of Israel. Notwithstanding all his prayers and labors during their forty years' journeying, only two of all the adults in the vast army that left Egypt, were found so faithful that they could see the promised land. As Moses reviewed the result of his labor, his life of trial and sacrifice seemed to have been almost in vain.

Yet he regretted not the burdens he had borne

for an ungrateful people. He knew that his mission and work were of God's own appointing. When first called to lead Israel from the house of bondage, he shrank from the responsibility, and entreated the Lord to choose some man better qualified to execute this sacred work. His request was not granted. Since he had taken up the work, he had not laid it down, nor cast aside the burden. When the Lord had proposed to release him, and destroy rebellious Israel, Moses could not consent. He chose still to bear the burden which had been placed upon him.

The servant of God had enjoyed special tokens of the divine favor; he had obtained a rich experience during his travels in the wilderness, in witnessing the manifestations of God's power and glory; and in reviewing the scenes of his life, he concluded that he had made a wise decision in choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

As Moses looked back upon his experience as a leader of God's people, only one wrong act marred the illustrious record. If he could atone for that one transgression, he would not shrink from death. He was assured that repentance, humiliation, and faith in the Promised One, who was to die man's sacrifice, were all that God required. In humility and faith, Moses again confessed his sin, and implored pardon in the name of Jesus.

Angels of God presented to Moses a panoramic view of the land of promise. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. He seemed to be looking upon a second Eden. There were mountains clothed with cedars of Lebanon, hills gray with olives, and fragrant with the odor of the vintage, wide green plains bright with flowers and rich in fruitfulness, the palm-trees of the tropics side by side with waving fields of wheat and barley, sunny valleys musical with the ripple of brooks and the song of birds, goodly cities, and fair gardens, lakes rich in "the abundance of the sea," grazing flocks upon the hill-sides, and even amid the rocks a place for the wild bee to secrete its treasures. It was indeed such a land as Moses, inspired by the Spirit of God, had described to Israel: "Blessed of the Lord, . . . for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, . . . and for the chief things of the ancient mountains, . . . and for the precious things of the earth and fullness thereof."

As the glories of the promised land faded from his sight, a scene of deeper interest passed before him. He was permitted to look down the stream of time, and to behold the first advent of our Saviour. He saw Jesus as a babe at Bethlehem. He heard the voices of the angelic host break forth in that glad song of praise to God and peace on earth. He beheld Christ's humble life in Nazareth, his ministry of love and sympathy and healing, his rejection by a proud and unbelieving nation, the agony in Gethsemane, the betrayal, the cruel mockery and scourging, and that last crowning act of nailing him to the tree. Moses saw that as he had lifted up the serpent in the wilderness, so the Son of God must be lifted upon the cross, to give his life a sacrifice for men, that whosoever would believe on him should "not perish, but have eternal life."

Grief, amazement, indignation, and horror filled the heart of Moses, as he viewed the hypocrisy and Satanic hatred manifested by the Jewish nation against their Redeemer, the mighty angel who had gone before their fathers, and wrought so wonderfully for them in all their journeyings. He heard Christ's agonizing cry, "My God, my God, why hast thou forsaken me?" He saw him rise from the dead, and ascend to his Father, escorted by adoring angels. He saw the shining

portals open to receive him, and the hosts of Heaven welcoming their Commander with songs of everlasting triumph. As Moses looked upon the scene, his countenance shone with a holy radiance. How small appeared his own trials and sacrifices when compared with those of the Son of God! He rejoiced that he had been permitted, even in a small measure, to be a partaker in the sufferings of Christ.

Again the vision faded, and his eye rested upon the land of Canaan, as it spread out in the distance. Then, like a tired warrior, he lay down to rest. "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth Peor; but no man knoweth of his sepulcher unto this day."

Many who had been unwilling to heed the counsels of Moses while he was with them would now be in danger of committing idolatry over his dead body. Hence his resting-place was concealed from men. But angels of God buried the body of his faithful servant, and watched over the lonely grave.

The life of Moses was marked with supreme love to God. His piety, humility, and forbearance, had given him a strong influence over the host of Israel. His zeal and his faith in God were greater than those of any other man upon the earth. He had often addressed his people in words of stirring eloquence. No one knew better than he how to move the affections of his hearers. He conducted all matters connected with the religious interests of the people with great wisdom.

Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. Had his life not been marred with that one sin, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to Heaven without seeing death. But the servant of God was not long permitted to remain in the tomb. Christ himself, with the angels who buried Moses, came down from Heaven, and called forth the sleeping saint, and bore him up in triumph to the city of God.

As the Prince of life and the shining ones approached the grave, they were opposed by Satan with his company of evil angels, who were determined that the power of death should not be broken. But the glory attending the Son of God compelled the hosts of darkness to fall back. Satan insolently claimed the body of Moses because of his one transgression. Christ condescended to enter into no dispute with his adversary but meekly referred all to his Father, saying, "The Lord rebuke thee." Moses had humbly repented of his sin, no stain rested upon his character, and his name in Heaven's book of records stood untarnished. By the power of his word, Christ opened the prison-house, and set death's captive free.

Upon the mount of transfiguration, Moses was present, with Elijah, who had been translated. They were sent as the bearers of light and glory from the Father to his dear Son. Such is the last scene revealed to mortal vision in the history of that man so highly honored of God.

Moses was a type of Christ. He received the words from the mouth of God, and spoke them to the people. God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the armies of Israel in their travels from Egypt to the earthly Canaan. The Israel of God who are now passing on to the heavenly Canaan have a Captain who needed no earthly teaching, to perfect him for his mission as a divine Leader. He manifested no human weakness or imperfection; yet he died to obtain for us an entrance into the promised land.



## THIS GENERATION.

BY WM. PENNIMAN.

(Continued.)

S. S. BREWER, in a work on "The Kingdom of God, and the Signs of the Times," says of January 25, 1837 (speaking of "fearful sights and great signs"), "The very heavens for a short time seemed to be on fire, and the snow upon the ground much resembled blood and fire, which was so alarming in appearance as to cause the solemn inquiry by some, who were out at the time, if the day of Judgment had come, and caused the animals to tremble with fear." Mr. Brewer quotes from a London paper, dated September 5, 1839, concerning a wonderful phenomena that occurred there, of which the writer declares: "The consternation in the metropolis was very great; it had a most alarming appearance, and was like that occasioned by a terrific fire. There were to be seen mingled with it, volumes of smoke. Every beholder seemed convinced that it was a tremendous conflagration." The reader can judge how well this corresponds with the prediction of the prophet Joel: "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

Henry Jones, in his *Celestial Phenomena*, quotes a clergyman, who states that "during a protracted meeting, suddenly, through the windows, the whole house was filled with the most vivid and fiery light, so alarming in its appearance, that several of the audience shrieked aloud, and all was disorder and commotion; many rushed for the doors."

Another article, dated Fort Leavenworth, Mo., March 20, 1843, states: "On the 14th of February we had the most remarkable phenomenon here that I ever heard of, except the falling stars. At 3 A. M., the moon, that had been obscured by a cloud for some hours, burst forth of a deep, blood red color, with a black cross, of equal proportions, over the face, but not extending beyond the rim, while on the sides small pieces of a rainbow were visible." "After continuing in this way for about an hour, the color of the cross changed to its ordinary hue, and it became a silvery white," etc.

Litch's Exposition, vol. 1, p. 153, states: "On the night of the earthquake (referring to the one of which Mr. Beadle, of Aleppo, gave an account in the *Missionary Herald* of June, 1842) there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound, and the dead will rise! the day of Judgment has arrived.'"

Another, among the many evidences of the positive nearness of the end of the world, and that these signs are given to the last generation, is the fact that "we are now under the very last phase of the sixth seal." "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev 6:12-14.

The careful reader will notice the order of the fulfillment of these events, and also the harmony of the Scripture records of the same.

1. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Putnam's "World's Progress," page 303, concerning the great earthquake at Lisbon, of November 1, 1775, says: "In about eight minutes most of the houses and upwards of 50,000 of the inhabitants were swallowed up, and whole streets buried. The cities of Cambra, Oporto, and Braga, suffered dreadfully, and St. Ubez was wholly overturned. In Spain, a large part of Malaga became ruins; one half of Taj, in Morocco, was destroyed, and more than 12,000 Arabs perished there; about half of the island of Maderia became waste, and 2,000 houses in the island of Metalmi, in the Archipelago, were overthrown. This awful earthquake extended 5,000 miles, even to Scotland."

D. T. Taylor, in a work entitled, "The Coming Earthquake," says of it: "The earthquake at Lisbon, November 1, 1755, was doubtless the most extensive that ever occurred. Europe, Asia, Africa, North America, and the Atlantic Ocean,

were affected by it. It disturbed over fifteen millions of square miles of the earth's surface. The tidal wave from the sea first rolled in onto the land fifty feet high in some places, in others, sixty feet, and then traveled to the West Indies at a height of twenty feet, and at the rate of about eight miles per minute. It also rolled northward eight or ten feet in height, and all night long thundered on the shores of England."

In view of such evidence, who can doubt but that this earthquake was the opening event of the sixth seal?

2. "And the sun became black, as sackcloth of hair."

3. "And the moon became as blood."

4. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

It will be noticed that "the fearful sights" and "great signs from heaven," came in 1837, just four years after the falling of the stars.

5. "And the heavens departed as a scroll when it is rolled together," which brings the great day of his wrath. Where, then, do we find "this generation?" Between the *last sign*, the falling stars, which was fulfilled November 13, 1833, and the rolling together of the heavens as a scroll, of which the apostle declares that it will come as a thief in the night.

We will now briefly allude to the remaining verses, which closely precede the one containing our subject. There is some difference of opinion as to what is meant by the words, "sign of the Son of man in heaven." The allusion to the "coming of the Son of man," directly follows the mention of the shaking of the "powers of the heavens," in Mark and Luke. Mark says: "And then shall they see the Son of man," etc. The language of Luke is similar. It is therefore plain that in this event the Son of man himself is the sign; or, at least, his sudden appearance in the cloud, which at first will appear small, but will increase in size as quickly as the lightning's flash. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." The shaking of the powers of the heavens, the personal and visible coming of Christ, and the gathering of the elect, are future events, and cannot be spiritualized away in the past. These events have not been seen in any age, but according to the "sure word of prophecy," they will be seen by "this generation."

Our Saviour taught his disciples of the nearness of his coming by the parable of the fig-tree, saying: "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 [do not guess, think, or imagine], know that it is near, even at the doors." We trust it will now be seen what is implied by "all these things" of the second question.

Three times in succession our Lord seems to have impressed the minds of his disciples with the nearness of his coming to "this generation." To make his words more impressive the second time, he said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." And again the third time, "Heaven and earth shall pass away, but my words shall not pass away."

Having shown the complete fulfillment of "these things," we will now present a few words in regard to

## TIME SETTING.

We are taught in the 36th verse of this chapter that no man maketh known the time. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." The correct rendering of this is, "But of that day and hour maketh known no man, no, not the angels of Heaven [Mark adds, "neither the Son"], but my Father only." Says Campbell: "Macknight argues that the term *known* 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 also favors this rendering: "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 in 1 Cor. 2:2."

If we are to take the language of the 36th verse in the sense that no man knows anything of the time, then certainly we must understand that the angels and the Son of God know nothing about it. Christ will know the time of his second coming, the holy angels who accompany him will know of it, and so will man, for we read (Dan. 12:9, 10), "And he said, Go thy way, Daniel; for the words are closed and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." In the 4th verse the angel said to Daniel, "Shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." We have every reason to believe that we are now living in the "time of the end" when this book is open, and that the "wise" will increase in knowledge, and though they may not, or will not, know the day or the hour of Christ's coming, yet just as surely as they know that summer is near when the "fig-tree putteth forth leaves," just so surely they will know when they see "all these things" fulfilled that "it is near even at the doors." The consistent Adventist therefore will not set time or attempt to make it known, but will leave this thing for the infinite wisdom of God. But, says the objector, are you not setting the time in saying "this generation" will witness the end? The word of God says it will, yet does not set the time, the day, hour, nor even the year when the end will come.

It has been seen that, according to Greenfield, generation means a family, race, or generation of men, and that so far as time is concerned, Smith's Bible Dictionary makes it indefinite. In the patriarchal age it was one hundred years. In modern times, according to Smith and Barnes, about forty years. Therefore it may now be more or less than this period. Taking the position that the beginning of the fulfillment of "these things" which "this generation" was to witness commenced with the darkening of the sun in May, 1780, then nearly one hundred and one years have already passed. Nearly forty-eight years have passed since the falling of the stars, Nov. 13, 1833. It may be asked if the time of the longest generation, one hundred years, and of the shortest, about forty, has not already passed? In reply let it be borne in mind, that the language does not imply that any definite or certain time will pass, but that this *generation, race, or family* will not pass till "all these things" be fulfilled. We know not how many of the generation will survive. If only ten are alive it will answer to the fulfillment of the prophecy. Yes, if even one is alive it could be truly said, "This generation shall not pass," etc. Many who saw the last sign, or the falling of the stars, may live to see the end, perhaps but very few who saw the first, or the darkening of the sun, will. It is very evident that the language does not imply that all who have witnessed any of these signs will see the end.

Some of the best Biblical chronologists make the date of the flood nearly or about 2000 A. M. Christ came about 4000 A. M. Then according to the best chronologists the world is nearly 6000 years old from the creation, or will be in about 119 years (if time lasts), or in A. D. 2000. Chronologists can not be positive in regard to the correctness of all dates, and it is thought by some that there was a mistake in the reckoning in the days of the Judges, this being the case (and mistakes may have been made in other dates) we may be much nearer the end of the 6000 years than most imagine. Again, eminent writers of different theological schools think that some great event is near at hand, some say the millennium, and some one thing, and some another; but all agree that we must look for some great change soon. Even some scientists predict this.

(To be Continued.)

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant, and Apollos water. He furnishes the wind, but we are to spread the sails. He gives, but we gather. Prayer and diligence, dependence and activity, harmonize in the Scriptures, and are only inconsistent in the crudeness of ignorant and foolish men.—Wm. Jay.

The way to bliss lies not on beds of down.



ETERNAL LIFE.

BY ELD. R. F. COTTRELL.

"THE gift of God is eternal life." "There shall be no more death."

Without life there can be no enjoyment. All other good would exist in vain to us, unless we had life. Hence the promise of eternal life is intended to include all good—perfect happiness, and that for eternity. No other term could express so much as this. It comprehends all that is desirable.

Death deprives of all enjoyment. But there might be exemption from death and still be pain and trouble. Hence to the promise that there shall be no more death, it is added, "neither sorrow nor crying; neither shall there be any more pain." Thus all unhappiness is excluded forever.

What could be added to the "exceeding great and precious promises" of God? What motive could be set before us to "escape the corruption that is in the world," if the hope of a life that shall run parallel with the future eternity of God, and the consideration of that love which has purchased it at so great a cost, should fail? It is even to be made "partakers of the divine nature," and "heirs of God, and joint-heirs with Christ." What more could be promised?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." What wondrous love! What an infinite sacrifice by Him "who gave himself for us!" and how transcendent the gift bestowed!

It is for us. We may have the gift on condition of overcoming sin and self—on condition of following our self-denying Lord. Our names are in the book of life; but there is danger of their being blotted out. Rev. 3:5. Shall we not choose to follow Christ, and live?

DR. SCOTT'S COMMENTS ON THE LAW.

BY FRANK STARR.

WHEN so many are teaching the abrogation of the law of God, it seems refreshing to read, on this point, the logical productions of those who wrote before this lawless sentiment had gained such ascendancy, and whose writings were so generally accepted half a century ago. We here give some extracts from the voluminous commentary of Dr. Thomas Scott.

In his "Practical Observations" on the 20th of Exodus, he says: "This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man. Nor would it consist with the glory of the Lord's perfections, the honor of his government, the interests of his universal and everlasting kingdom, or even with the felicity of his rational creatures, to reverse, repeal, or relax one precept of it; for it is all perfectly 'holy, just and good.' . . . But can it then be possible, if the law be so holy and excellent, and such honor have been put upon it by the obedience and sufferings of the incarnate Son of God, that any redeemed sinner should be allowed to disobey it? It is absurdity, impossibility, blasphemy!" How could the truth be more plainly stated?

Concerning the sufferings of Christ, as portrayed in the 22d Psalm, he says: "Here we behold the eternal justice and holiness of our God; the immutable excellency and obligation of his law, the inconceivable odiousness and guilt of sin. . . . Let the Antinomian consider whether the Saviour thus honored the divine law, to purchase him the liberty of despising it?"

The distinction between the moral law and the ceremonial, is thus stated in his notes on Ex. 34:27, 28: "Moses wrote in a book the *judicial* and *ceremonial* precepts he had received; . . . but God himself (as it is evident from texts referred to in the margin), wrote the ten commandments, the substance of the moral law, on the tables of stone. This difference strongly marked the permanency and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions, and of the judicial law, except as coincident with the moral." Of chap. 24:12, he says: "The Lord called Moses to come up to him into the mount to receive *the law, even the commandments*, which God himself had written on two tables of stone, as well as spoken himself from the mount. Thus a peculiar honor was put on the moral law, and it was

authenticated in another manner than either the *judgments* or the *ritual institutions*." One who officiated as Minister of the Gospel, made the assertion to me that the moral law was written on one table of stone, and the ceremonial on the other. The only proof claimed for this groundless statement, was the verse just noticed.

Many suppose that the judicial precepts given to the Jews were very oppressive. Concerning them Dr. Scott says, commenting on Deut. 4:8: "Their laws also, whether moral or judicial, in proportion as they are examined and compared with the laws of other nations, will appear to every impartial judge most equitable and excellent." On Neh. 9:13: "The judgments given to Israel were more consistent with the true difference betwixt right and wrong, and the relative proportion of crimes and punishments, than the municipal laws of any other country have been." Also in explaining Ex. 21:1, he says: "*Judgments*. This word here means *judicial laws*, or rules of judgment, by which the magistrates and judges should proceed in determining causes, and trying criminals. Making some allowance for the circumstances varying in different ages and nations, there is a spirit of equity in these laws, which is well worthy of being transfused into those of any State."

Speaking of salvation through Christ, in his observations on Psalm 37, he states: "They (the righteous) are accepted through the merits, because they are partakers of the Spirit, of Christ, and bring forth the fruits of the Spirit." The fruits of the Spirit are such feelings and actions as are in harmony with the requirements of the law of God. Gal. 5:22, 23. These are necessary in order that the atonement may avail for us. There is a tendency to divide the word of truth in such a way as to set aside whatever is contrary to the carnal heart. But those who do this, wrest the Scriptures to their own destruction. Terrible denunciations are pronounced against those who thus take away from the book of God. *Springfield, Mich., March 14, 1881.*

IMPERFECTIONS OF CHRISTIANS.

MR. MOODY a few years ago prayed that people might "keep their eyes on the Master and not on the imperfections of Christians." The faults of Christians, individual or collective, are as meet subjects for criticism as those of any other individual or class, but to point them out or to use them as arguments against Christianity, or a religious life or profession, is the very silliest grade of folly. Every Christian man and woman, however lofty their aspirations, and however sincere their professions, must of necessity have imperfections, but not one of them can be due to the Christianity they have adopted; they are all due to our common humanity; due to the non-Christianity which the fault finders naturally profess, and do not try to surmount. It would be as just to condemn or denounce American citizenship, because some Americans are in the penitentiary, when it is clear that their citizenship had no bearing whatever upon their criminality. In the distillation of sweet essences and perfumes, the evil odors of dregs and impurities which go over with the purified extract, are difficult to eliminate; and so when men and women who have been sinners, undertake to step up into a higher life, it is quite natural to suppose that some of the old impurities with which their unchristian experience had familiarized their consciences, should cling to their garments.—*Rescue.*

"WHO CARES FOR ME?"

A poor, lone woman sat one evening, thinking how sad was her condition. She was old and almost helpless, with little of this world's goods which she could call her own. "Who cares for me?" thought she. Suddenly this verse came to her remembrance: "For we have not an High Priest which cannot be touched with the feeling of our infirmities."

It was like a flood of golden sunshine. Her doubts and fears were all gone. What need of earthly friends to cheer and soothe her declining years? Jesus knew her every care and sorrow, and he, "the Lord of glory," was touched with the feeling of her infirmities. How precious is the thought that we can all have such a friend in every season of trial and distress! "I will not leave you comfortless," are the Saviour's gracious words. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

MY HEART'S DESIRE.

BY A. J. ROSE LOVEJOY.

ONLY to do my duty; only in faith to stand,  
To love my blessed Master, and honor his command.  
Only to work for Jesus, whatever I may do,  
Knowing his eye beholds me, and approves me too.

Only to follow, in meekness, the shining path He made;  
In every, and all surroundings, my will at His feet be laid.  
To work while the day is shining, knowing that night full soon  
Will come with the day's declining, and bring the hour of doom.

That only my lamp be lighted, that oil be in my cruse,  
Nor light, nor truth be slighted, or blessings 'ere abuse.  
Only (though most unworthy), to abide within the Vine  
To heed each heavenly warning, and work while yet there's time.

Travel life's road with patience, and cling to the goodly pearl,  
Be proof against temptation, and darts that enemies hurl.  
To love and do His commandments, to turn from worldly strife,  
To set my face toward Zion, and win eternal life.

That I may be up and doing, at the midnight cry of the blest,  
No sleep or slumber wooing, from my eternal rest.  
Thus only to do my duty, in love and faith to stand,  
To welcome "The King in his beauty," and dwell in the promised land.  
*Oakland, Feb. 28, 1881.*

AN UNSEEN WITNESS.

THERE is a little machine made something like a clock, which can be fastened on a carriage and in some way connected with the motion of the wheels. It is so arranged that it marks off correctly the number of miles that the carriage runs. A stable-keeper once had one upon his carriage that he kept for letting, and by this means he could tell just how many miles any one went who hired his carriage.

Two young men once hired it to go to a town some ten miles distant. Instead of simply going and returning, as they promised to do, they rode to another town some five miles farther, thus making the distance they passed over, going and coming, some thirty miles.

When they returned, the owner of the establishment, without being noticed by the young men, glanced upon the face of the measuring instrument and discovered how many miles they had traveled.

"Where have you been?" he then asked of them.

"Where we said we were going," was the answer.

"Have you not been farther than that?"

"Oh, no!" they answered.

"How many miles have you been in all?"

"Twenty."

He touched the spring, the cover opened, and there, on the face of the instrument, the thirty miles were found recorded.

The young men were astonished at this unerring testimony of an unseen witness that they had carried with them all the way.

Thus has God placed a recording witness in our hearts. Wherever we go we carry it with us. He keeps it wound up and in order. Without our thinking of it, it records all our acts, all our words, and all our thoughts.—*Sunday-School Journal.*

OWN UP.

THE best answer the church can render to modern infidelity is to confess its sins and forsake them. The worst type of infidelity with which Christianity has to contend is found in the church, in its wide departure from the spirit, lessons, examples and simple commandments of its founder; in the insincerity, indifference, worldly-mindedness, vapory show, and unchristian conduct, of those who profess to be its representatives and defenders. "The fruit of the spirit in all goodness, righteousness and truth" is looked for, but is not found. Instead, much parade and pretension are conspicuous in formal and showy services, sectarian ambition and strifes. Infidels see, judge, and oppose Christianity, not on its merit, but from what they see and know of the conduct and character of its professors. Serious, thoughtful people see and hesitate where there is such a wide discrepancy between profession and practice. Let the true principles, the intention, object, spirit, and power, of Christianity be made distinctly manifest in the daily conduct and conversation of all professing it. No better answer need be rendered to refute and remove modern infidelity. Let all liberal minded men and women try it and see.—*New Covenant.*

RICHES have wings, and grandeur is a dream.



## THE SORROWS OF ESAU.

Afterwards, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears.—*Heb. 12: 17.*

FAINT and weary, the son of the patriarch came back from his hunting tour. He had mused by the way on his hard and sorry fortune. The spirit of enterprise had died in his bosom, and hope had left him to the peevishness of indolence and unsatisfied sensuality; when he met with his brother preparing pottage of lentils for his own refreshment. It was an evil hour for Esau; the slave of appetite, he counted not, at that moment, the worth of character, friends, or prospects. Feigning himself ready to die with hunger, he quickly made a covenant with his brother, to part with all that was truly valuable on earth, or the means of gratifying his propensity to gluttony, for this once. He was determined to have this one dinner, if he might starve in perdition forever as its penalty. The birthright so unceremoniously disposed of, was the covenant of Heaven's favor. It was understood and seen by him, but despised by his infidel heart—God's covenant with Abraham and his father of the possession of the land of Canaan to them and their posterity, and the heavenly inheritance of which this was the earnest and representation. He could look upon the fat valleys of Achor, the beauty of Zion, and Lebanon's towering cedars, and feel that the possession of Canaan's land was a worthless toy in comparison with a mess of pottage. But, what was more, he could renounce his claims to a benignant Providence here, and a heavenly paradise hereafter, for the gratifications of an hour, that would work the bitterness of death forever.

But there was another day—the two youth had grown up to manhood. The venerable Isaac had come to the period of life when the infirmities of age admonished him that the duties of this world should be arranged, that, in his appointed hour, he might sleep with his fathers in peace. As high-priest of his household, he was on a certain day to consecrate the heir of the sacred covenant. His eye rested on Esau, his first-born; he sent him away to gather preparations for the solemn ceremonial. But God suffered Jacob to come in for the old man's priestly blessing; the claim to which he had long since purchased. He approved and sanctified the consecration; though He despised and abhorred the intervention of Rebecca's intrigues and falsehoods as a means of bringing it about; as a fair representation of Jacob's proper claims was all that was needed.

Esau came back from the field, not faint and weary now, bearing a dish of savory meats with which he fondly hoped to procure his father's blessing. But the birthright which had been sold for a mess of pottage, could not be re-purchased by a dish of savory venison. He had chosen to indulge his sensual appetite once, and he might retain his savory meats now, in the room of the blessing he had bartered away. As he learned the unwelcome truth, that the sacred ceremony was passed, and he himself was a servant among his kindred; "he stood before his father and cried with an exceeding great and bitter cry, 'Bless me, even me also, O my father.'" But he found no place of *change* in this transaction, though he sought it carefully with tears. The sale of his birthright had, as it were, turned the current of the stream to the pent-up vale, whose fair and beauteous landscape was lost in consequence beneath the accumulating waters. A small transaction, in itself, but mighty in its consequences.

In the case of Esau there is solemn instruction and warning to every youthful heart. For whoever, like Esau, chooses present gratification regardless of future good, will, in the end, find that the consequences are pain and remorse, and inevitable ruin.

There was no special judgment of God that visited Esau, no destroying flood as came on the antediluvian world, no storm of meteoric fire as descended on the plains of Sodom, no formal pouring out of the vials of divine wrath; but his cries and bitter tears were only the legitimate result of his own conduct. It is as the course of the sun in the firmament, or any great law of nature, that the votaries of sensuality and lust shall find wretchedness in life, bitterness in death, with accumulating horrors hovering beyond the dreadful valley. Vain regrets, nor cries, nor bitter tears, can ever bring back to the sensualized soul the heavenly peace of innocence and virtue. Another and a strange fire is enkindled on the heart's pol-

luted altar—a fire that sends up the tainted cloud of heaven-daring blasphemies to mock a Saviour's love for a ruined world. But "the way of the transgressor is hard," and neither paints nor patches, princely robes, nor bold and reckless airs, can allay the wretched anguish of the guilty soul. Close on the path of transgression comes the devouring scourge which drinks up every pleasure of the heart and leaves it to desolation and sorrow. And if there is a God in heaven or truth upon the earth, the votary of sensual pleasure will "mourn at the last, when his flesh and body are consumed, and cry how I hated instruction and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." He will seek, yet seek in vain, like Esau, that the penalty of his transgression may be abated while he gives himself up to pursue the lusts of his own heart. We say he will *forever* seek, for it is folly to presume that he who now stalks through the world, the living epitome of a walking and breathing hell, until he falters under the ruinous blight of his iniquities, and hobbles down to a grave of wretched infamy, will in the resurrection find in himself a heart to be delighted with the songs of the redeemed in Paradise. No, for even here, his habits of sin grow with his growth and strengthen with his strength, until he is bound, as it were, by the chains of sinful lust, and these shall drag him downwards through the dark ways of iniquity to the chambers of eternal death. Neither in the eternal world will he find any place of *repentance* or *change* in God, though he may seek it carefully with tears. He may seek this repentance as did the rich man in hell, when he lifted up his eyes being in torment, and cried for a drop of water to cool his parched tongue. He may seek it with piteous groans or blasphemous howlings, but devils will mock his wretchedness, and heaven to him would be the severest part of hell.—*Selected.*

## CATHOLICISM AND PROGRESS.

PROMINENT upon the mountains and in the fields throughout New Mexico we see large crosses proclaiming that the lands were claimed for Christ long ago. There they stand as proof that these people have for centuries honored the King of kings.

All this worship has been that inspired by the Catholic church. Everything is named for Saint Mary, or Saint Michael, or Saint Somebodyelse; and it is a very pertinent inquiry, Why have these people made no more advancement? Why do they hold on their even, ignorant way, century after century? Why do they still build with sun-dried brick, and plow with wooden plows? If Christianity is helpful to man, why has it not brought these devotees on to better things? The march of the western European and American Christianity has been steadily forward, while this Catholic civilization is just what it was ages ago.

The Catholic church has indeed been the repository of the literature and traditions and wealth of the ages past, and we honor her conservatism in that it has preserved to us of to-day ancient manuscripts, monuments, and customs, which are of unutterable value to modern science and religion. Yet what shackles has she not forged for the race which has been under her sway.

To-day in New Mexico, the modern thought and progress, the outgrowth of general liberty and individual freedom, is putting itself alongside and in telling contrast with the superstition and abject servitude of this effete system.

Put the New Mexican burro (pack donkey) beside the railway train; the Indian runner against the telegraph, or the trumpet with the telephone, and we may be able to conceive a key which will unlock the mystery of why these long inhabited plains, valleys, and healthful plateaus remain such arid wastes; why these rich mines are left undeveloped; why these towns and cities hold their same monotonous round; why there is no seeking for better things, no improvement; why these Indians under Christian tutorage so absolutely, have not outgrown their disposition to worship every image of every thing under the heavens, as they did in their untaught wildness.

Perhaps it is because the Catholic system is one glorifying and imitating the fathers. The very use of the word Saint, as applied to one and another worthy, and these new churches, new places, and new enterprises of the new world being all dedicated to, and called after, some one of them, is proof that the whole system of religion is one of living in and living over the dead past.

If everything pertaining to this world is treated as wholly unworthy of us, and if we think of and desire only the world to come, we dwarf this present, God-given world, and its possibilities of development of mind and soul. Such is the Catholic religion. Under such a system we might expect the heroism of the past to be magnified and the present to be regarded as of little value. If by any means one has broken through the conventionalities of his age and made his mark, he is regarded as more than human; he becomes a divine man, a saint. But the self-deprecating worshiper never conceives that what Saint So-and-so has done, he himself may do, and never applies the past as a stimulus for present or future development. Thus the base principle of the whole Catholic system of religion is opposed to all progress.

But added to this, their cultivation of ignorance, (if the expression may be allowed,) their fostering of superstition, their sales of indulgences, and their acceptance of forms of worship in lieu of the spirit, all these tend directly and surely against the higher progress of the human mind, and make their believers content to live in mud houses and eke out miserable existences without hope for better things.—*Golden Censer.*

## DO YOUR OWN FISHING.

YOU'LL never catch any of the golden fish that swim in the world's waters by standing with your hands in your pockets and watching another hold the pole. It is a thing that cannot be done. If you expect fish, you will have to dig your own bait, put the tempting morsel on your own hook, throw in your own line, hold your own rod and closely watch for the nibbles. Seeing another's cork go under, won't do you the least particle of good; loafing upon the shore and gazing at others while spreading and drawing nets, won't fill either your stomach or barrel. You might just as well attempt by taking hold of the straps of your boots to carry your sluggish avordupois over a mud puddle. The one is about as sensible as the other. You have got to fish for yourself—even "cutting bait" won't answer. It is the only pathway to success. Fish don't come for the whistling or the wishing. They are wary and have to be tempted. If you expect to have them, you have got to "go for them," in more senses than one.

Do your own fishing. The world is a great herring pond, and your chance is as good as that of your neighbor, if you choose the right kind of bait, use diligence, have patience, and take advantage of tide and time. Golden fishes swim about in plenty and are caught, but another cannot do it for you. Every successful man owes independence to his individual energy and enterprise. Standing on a rock all the day and looking and hoping never yet filled a basket. Here is a story to the point and you can "hook" success upon it if you follow its precepts:—

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish, he sighed:—

"If now I had these I would be happy. I could sell them for a good price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what's that?" asked the other.

"Only to tend this line till I come back, I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:—

"I fulfill my promise from the fish you have caught, to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

If we would succeed in the work of saving souls, we must secure the help of God.

To change and to be better are two different things.



## The Sabbath School.

LESSON FOR PACIFIC COAST—SABBATH, APRIL 9.

Christ's Miracle at the Pool of Bethesda.—John 5:1-18.

### LESSON COMMENTS.

"AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

Many suffering from different maladies visited this pool; but so great was the crowd at the appointed time, that they rushed forward, trampling under foot men, women, and children, weaker than themselves.

One man had been afflicted by an incurable disease for thirty-eight years, and he had repeatedly visited the pool. Those who pitied his helplessness would bear him to and fro at the time when the waters were supposed to be troubled. But those stronger than himself would rush in before him and seize the opportunity that he coveted.

Jesus visited this retreat of misery, and his eye rested upon this helpless invalid. The poor creature was weak and despairing, but as the looked-for moment arrived, he gathered his feeble energies in a last effort to reach the water, but, just as he had almost gained his object, another stepped in before him. He crept back to his pallet to die. But a pitying face bends over him, saying, "Wilt thou be made whole?" The desponding man looked up, thinking it might be some one who had come to assist him into the pool; but the faint glow of encouragement faded out of his heart when he remembered that it was too late, his opportunity for that time was gone, and, in his state of sickness and exposure, he could scarcely hope that he might live to see another.

He turned away wearily, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Poor man! how could he hope to contend successfully with the selfish, scrambling crowd! Jesus did not ask this wretched sufferer to exercise faith in him; but with a voice of command said, "Rise, take up thy bed, and walk." A sudden vigor was communicated to the paralyzed cripple. His whole being was stirred with a healing power, new blood and strength leaped into every limb and member. He bounded to his feet in obedience to the Saviour's command, and stooped to take up his bed, which was only a simple rug and blanket. As he straightened himself again, with a sense of delight at standing upon his feet after so many years of helpless infirmity, he looked around for his deliverer, but he was nowhere to be seen. Jesus was lost in the crowd, and the restored paralytic feared that he would not know him again if he should see him. He was disappointed, for he longed to pour forth his gratitude to the stranger. As he hurried on toward Jerusalem, with firm, free step, praising God as he went, and rejoicing in his new-found strength, he met the Pharisees, and immediately related to them the wonderful cure he had experienced. He was surprised at the coolness with which they listened to his story.

Presently they interrupted him by asking why he was carrying that bed on the Sabbath day. They sternly reminded him that it was not lawful for him to bear burdens upon the Lord's day. In his joy the man had forgotten that it was the Sabbath; yet he felt no condemnation for obeying the command of one who had power from God to perform so wonderful a miracle. He answered boldly, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Pharisees were not delighted at the cure which had been effected upon this poor invalid of thirty-eight years. They overlooked the object of the wonderful miracle, and, with their characteristic bigotry, seized upon the act as a violation of the Sabbath law.

They excused the restored man from blame, but appeared shocked at the guilt of him who had assumed the responsibility of ordering a man to take up his bed upon the Sabbath day. They asked him who it was that had done this thing,

but he could not enlighten them on that subject. These rulers knew very well that only one person had shown himself able to do this deed; but they wished to get direct proof that it was Jesus, for they then hoped to be able to condemn him as a Sabbath-breaker. They considered that he had not only broken the law in healing the sick man on the Sabbath, but had committed an act of sacrilege in bidding him take up his bed and bear it away.

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their traditions and misconceptions. They had made it a yoke of bondage. Their meaningless exactions and requirements had become a by-word among all other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions which made that holy day almost unendurable. A Jew was not allowed to kindle a fire upon the Sabbath, nor even to light a candle on that day. The views of the people were so narrow that they had become slaves to their own useless regulations.

They did not reflect that if these necessary duties of life were sins they were fully as guilty in employing others to perform them as in doing them themselves. They thought salvation was restricted to the Jews, and the condition of all others, being entirely hopeless, could neither be improved nor made worse. But a just God has given no commandment which cannot be consistently kept by all.

Soon after, Jesus met the man he had healed in the temple. He had come to bring a trespass-offering, a sin-offering, and a thank-offering for the great mercy he had received. Jesus, finding him among the worshipers, made himself known to him. The great Physician addressed him with a timely warning, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

The healed man was overjoyed to behold his deliverer, and ignorant of the malice which the Jews held against Jesus, informed the Pharisees, who had before questioned him, that this was he who had wrought the wondrous cure. The Jewish dignitaries had only waited for proof that it was Jesus; from the first they had been confident that it could be no other. Now, a great uproar ensued in the court of the temple; for they sought to slay Jesus, but were prevented by the people, many of whom recognized in him a friend who had healed them from their infirmities and relieved their sorrows.

E. G. WHITE.

### RABBINICAL PRECEPTS CONCERNING THE SABBATH.

THE Scribes had elaborated from the command of Moses a vast array of prohibitions and injunctions, covering the whole of social, individual, and public life, and carried it to the extreme of ridiculous caricature. Lengthened rules were prescribed as to the kinds of knots which might legally be tied on Sabbath. The camel-driver's knot and the sailor's were unlawful, and it was equally illegal to tie or to loose them. A knot which could be untied with one hand might be undone. A shoe or sandal, a woman's cup, a wine or oil-skin, or a flesh-pot might be tied. A pitcher at a spring might be tied to the body-sash, but not with a cord.

The quantity of food that might be carried on Sabbath from one place to another was duly settled. It must be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye-salve; if paper, as much as would be put in a phylactery; if ink, as much as would form two letters.

To kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed to violate Rabbinical rules. It was forbidden to give an emetic on Sabbath—to set a broken bone, or put back a dislocated joint, though some Rabbis, more liberal, held that whatever endangered life made the Sabbath law void, "for the commands were given to Israel only that they might live by them." One who was buried under ruins on Sabbath, might be dug for and taken out, if alive, but if dead, he was to be left where he was till the Sabbath was over.

The holy day began with sunset on Friday, and ended with the sunset of Saturday, but as the disappearance of the sun was the only mark of the time, its commencement was different on a hill-top and in a valley. If it were cloudy, the hens going to roost was the signal. The beginning and close of the Sabbath were announced by a trumpet from the Temple, and in the differ-

ent towns. From the decline of the sun on Friday, to its setting, was Sabbath eve, and no work which would continue into the hours of the Sabbath, could be done in this interval. All food must be prepared, all vessels washed, and all lights kindled before sunset. The money girdle must be taken off, and all tools laid aside. "On Friday, before the beginning of the Sabbath," said one law, "no one must go out of his house with a needle or a pen, lest he forget to lay them aside before the Sabbath opens. Every one must also search his pockets at that time, to see that there is nothing left in them with which it is forbidden to go out on the Sabbath." The refinements of Rabbinical casuistry were, indeed, endless. To wear one kind of sandals was carrying a burden, while to wear another kind was not. One might carry a burden on his shoulder, but it must not be slung between two. It was unlawful to go out with wooden sandals or shoes which had nails in the soles, or with a shoe and a slipper, unless one foot were hurt. It was unlawful for any one to carry a loaf on the public street, but if two carried it, it was not unlawful. Even in hell the lost had rest from their torments on its sacred hours, and the waters of Bethesda might be troubled on other days, but were still and unmoved on this.

In an insincere age such excessive strictness led to constant evasions by Pharisees and Sadducees alike. To escape the restrictions which limited a journey on Sabbath to 2,000 cubits from a town or city, they carried food on Friday evening to a spot that distance beyond the walls, and assumed, by a fiction, that this made that spot also their dwelling. They could thus on the Sabbath walk the full distance to it, and an equal distance beyond it, this journey being only the legal distance from the fictitious place of residence! To make it lawful to eat together on the Sabbath the Rabbis put chains across the two ends of a street, in which the members of a special fraternity lived, and called it a single dwelling!

The priests and Rabbis, thus secretly indulgent to themselves, but austere strict before the world, found an opportunity in the cure at Bethesda for parading their hollow puritanism, and at the same time raising a charge against Jesus, for the man had been healed on the Sabbath, and had been told to carry his sleeping-mat with him to his home. This was enough. Met in the street carrying his pallet, by one of these purists, he had been reprimanded for doing so as contrary to the law, and had shielded himself by the command of him who had miraculously cured him. It was not till some time after, when Jesus had come upon him in the temple, that he knew the name of his benefactor, for Jesus had hurried away from the pool, after curing him, to avoid exciting the multitude round.

The above from Geikie's "Life of Christ," pp. 448-450, shows some of the many senseless restrictions which had been placed upon the Sabbath law in the time of Christ. Instead of being the blessing designed, they had made it a burden. As stated by another:—

"Jesus answered their accusations by declaring, 'My father worketh hitherto, and I work.' All days are God's in which to carry out his great plans for the human race. If the Jews' interpretation of the law was correct, then Jehovah was at fault, whose work had upheld and quickened creation since first he laid the foundations of the earth. Should God forbid the sun to do its office upon the Sabbath, cut off its genial rays from warming the earth and nourishing vegetation? Must the system of worlds stand still through that holy day? Should he command the babbling brooks to stay their course from watering the fields and forests, and bid the advancing and receding waves to still their ceaseless ebbing and flowing? Must the wheat and corn stop growing, and the ripening cluster defer its purple bloom for a single day? Must the waving trees and the delicate flowers put forth no bud nor blossom on the Sabbath?"

"Jesus sought to impress upon the narrow minds of the Jews a sense of the folly of their view of the Sabbath. Heaven's work never ceases for a moment, and men should never rest from doing good. The Sabbath law forbids labor on the sanctified rest-day of the Lord. The toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon the Lord's day; but the work of Christ in healing the sick did honor to the holy Sabbath."



## 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, MARCH 31, 1881.

### CONSISTENCY OF THE CHRISTIAN STATESMAN.

We have several times had occasion to speak of the inconsistency of the *Christian Statesman*, the organ of the party which seeks a Religious Amendment to the Constitution of the United States. We now have occasion to call attention to its consistency. We scarcely know how we should regard this: whether to rejoice, or not. When the principles of a party are wrong, we are often pleased to see them act inconsistently, as they thereby preserve the integrity of their action. But on the whole we are pleased that the *Statesman* has at last taken a consistent position, and that it can no longer hide behind a profession of good will to those Christians for whom it has no feelings of good will in fact.

In a discussion with Eld. W. H. Littlejohn, the editor of the *Statesman* charged the Seventh-day Adventists with inconsistency because they opposed the Religious Amendment of the Constitution. He claimed that as long as we recognized the Bible as the supreme law, we ought to join in an effort to incorporate it in our civil government so as to bring to its determination every question of right or wrong under our government.

But we insist, and always have insisted, that the Religious Amendment party have never sought to bring questions in our civil policy to the test of the Bible. The only test proposed is that of the decisions of our civil courts, and they, of course, are expected to give force to the ideas of the persons who make the law, that is, of the majority. The one thing, more than all others, for which the *Statesman* is laboring, is the enforcement of the Sabbath by our general government. But it wants the "Christian Sabbath," or as some of their writers term it, the "American Sabbath," thus sustained by the authority of the Constitution. But the Bible knows nothing of a "Christian Sabbath," or of an "American Sabbath." The commandment of God as written in the Bible, says, "The seventh day is the Sabbath of the Lord thy God." Would the *Statesman* and its party be willing to have the Federal Courts decide the Sabbath controversy by the plain reading of the law of God? We well know they would not. They would have our government administered on an entirely new basis, and one unknown to any government heretofore, either human or divine. They would have the courts render their decisions, not by the terms of the law, but by inferences drawn from that which is not law.

We have further claimed that if their ideas were carried into practice the result would be a persecution of the minority for their religious principles; an entire subversion of the rights of those who choose to keep the *Bible Sabbath*—the seventh day; for that is the only day which the Bible recognizes as the weekly Sabbath. But the *Statesman*, while it advocated the enforcement of Sunday as the Sabbath to the entire exclusion of the seventh day, still claimed that there would be no persecution; that nobody's rights would be infringed upon in the least; and that the observers of the seventh day were needlessly and foolishly alarmed at the prospect of the success of the Religious Amendment party. Speaking of the Seventh-day Adventists, it used the following language:—

"From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they as keepers of the seventh day will endure when our Sabbath laws are revived and enforced. One cannot but smile at their apprehensions of the success of a movement which would not harm a hair of their heads, but their fears are sincere enough for all that."

Here was its inconsistency. We could not give it credit for so great a degree of ignorance as would be necessary in any one to prevent his seeing that their efforts would lead to the very results which it disclaimed. Indeed, one of the writers of that party, who

was a vice-president of the association, used the following language:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath, and ignoring the Jewish?"

The *Statesman* affected to smile at the fears of those who apprehended a denial of anybody's rights under their amendment. But the writer of the above question gave a quite different answer, as follows:—

"The answer is, We are not a Jewish, but a Christian, nation; therefore our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

Thus "their witness agreed not together." And now we come to a test of results. The laws of Pennsylvania are both unjust and severely strict against those who keep the seventh day. At different times members of the Seventh-day Baptist church have been fined and imprisoned for laboring upon Sunday, while they kept the seventh day religiously and conscientiously. Senator Jones, of Philadelphia, has labored with a noble zeal for the passage of a bill to protect in their religious rights those who keep the seventh day. In the *Statesman* of March 3, 1881, is the following communication (copied) with remarks by the editor:—

"The accompanying bill, No. 122, has just been handed to us, with the statement that it has already passed a second reading in the legislature of Pennsylvania. Its enactment will tend toward the destruction of the Christian Sabbath in this commonwealth. It is very desirable that the bill should be understood by our people, and that numerous and emphatic protests be adopted and forwarded immediately. We therefore request that you publish it.

"Yours truly,

FELIX R. BRUNOT,  
ELLIOTT E. SWIFT."

Most of our readers will recognize Mr. Brunot as the leading spirit of the Amendment Association, and its President for a number of years. The bill referred to is entitled, "An act to protect religious liberty and to provide for the relief of persons who observe the seventh day of the week as the Sabbath, and to exempt them from the penalties of the act of Assembly of April 22, 1794."

This bill is one for relief and exemption from certain penalties under certain conditions. It does not propose to give *religious equality* to those who keep the seventh day. It is a bill for toleration merely. But even this is too much for the advocates of the Religious Amendment of the Constitution. The *Statesman*, in its comments, says:—

"There is undoubtedly a hardship in imposing penalties upon those who, religiously observing the seventh day as the Sabbath, follow their usual avocations on the first day, or Sunday. But the question arises whether it is desirable to recognize two Sabbaths. The act of 1794, forbidding worldly employment on Sunday, has been binding on the Jews and all others who keep the seventh day as their Sabbath. The answer to the facts set forth in the preamble to the bill under discussion is, that declarations and acts in favor of liberty of conscience are not inconsistent with Sunday laws. As a civil and political institution, the establishment and regulation of the Sabbath is within the powers of the civil government, and Sunday laws are not intended to enforce religion, but to protect the social customs and institutions of the people. There cannot be a separate Sabbath for every sect which chooses to fix on a different day, and the interests of the few must always yield to the demands of the many."

The editor approaches the subject mincingly, as if at least half ashamed to publicly go back on its past profession of good will to Sabbath-keepers. It might with good reason be ashamed of the evasions contained in the above paragraph. Why does it persistently ask for governmental protection of the first day as the Christian Sabbath, and as in the interest of Christianity, if, as it now says, "Sunday laws are not intended to enforce religion, but to protect the social customs and institutions of the people"? Is it ready to admit that the keeping of Sunday is not a religious act, and that Sunday, after all, is not a Christian Sabbath, but a Sabbath of custom—an institution of the people? The keeping of the seventh day is a religious act, a duty plainly enjoined in the Bible. If, then, Sunday laws are not enforced in the interest of religion, how can the *Statesman* claim that the amendment movement, which it has before avowed will result in the protec-

tion and enforcement of Sunday, has for its object the subordination of all things in our government to the Bible and its institutions?

Again it says "that declarations and acts in favor of liberty of conscience are not inconsistent with the Sunday laws." Oh, of course not; for what right has any one to have a conscience which will not accept of Sunday as a substitute for the Bible Sabbath? We are reminded of the oft-repeated declaration of principle which actuated the early settlers of New England, to grant to every one the right to worship God according to the dictates of his own conscience—provided that his conscience did not lead him to be a Baptist or a Quaker! "According to his own conscience," provided his conscience co-incides with ours, or will be guided by ours. This is the religious liberty advocated by the *Statesman*.

We are sick of this religio-political casuistry, indulged in by the *Statesman* and its party. It is a casuistry worthy of the Jesuits, and its tendency is toward a Jesuitical institution, namely, the Inquisition. Step by step the "true inwardness" of their system of ethics comes to light, and every step justifies the estimate we have already put upon the object of that party. We are continually receiving confirmations of our views of the prophecy of chapters 13 and 14 of the Revelations, and of the coming time of trouble, to be brought by wicked powers, upon those who "keep the commandments of God, and the faith of Jesus."

But we have no fear for the result, for the Lord "preserveth the souls of the saints; he delivereth them out of the hand of the wicked." Ps. 97:10. "Blessed are all they that put their trust in Him." Ps. 2:20.

J. H. W.

### HAVE MIRACLES CEASED?

THIS question of an inquirer is answered in the *Examiner and Chronicle* by William Hague, D. D. In this answer are the following words:—

"Miracles have ceased. It was divinely predicted that they should cease. In indoctrinating the Greek converts at Corinth, in whose view the faculty of speech in foreign tongues had come to be the chief exponent of the miracle-working power, Paul declared the endowment to be transient, not, like the interior graces wrought by the Spirit, abiding forever; and so, in marked contrast, he affirmed of the 'tongues' (1 Cor. 13:8), 'they shall cease.' They did cease. The endowment fulfilled its purpose and passed away."

Even though the Doctor's assertion were an undisputed fact, we dispute the right of even a D. D. to thus misconstrue and misapply the words of inspiration. We can easily understand the apostle's words, quoted by Dr. Hague, if we take them in their connection. We read as follows:—

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13:8-12.

According to this scripture these things shall cease or vanish away "when that which is perfect is come." But when that perfect is come, then they who "prophesy in part," and even with the gift of prophecy "see through a glass darkly," shall see face to face, and know even as they are known. Has such a time come?

It is a truth plainly revealed in the Scriptures that "the saints shall judge the world." But they are not now qualified for such an office, because they do not understand the motives and intentions of their fellow-men—they cannot discern "the thoughts and intents of the heart." But by and by, "when this mortal shall put on immortality," present impediments shall be removed, and in view of that, the apostle enjoins, "Judge nothing before the time, until the Lord come." 1 Cor. 4:5. When the Lord comes, and the saints are "changed, in a moment, in the twinkling of an eye," then they who saw as through a glass and prophesied in part, will know as they are known, and "that which is in part" will no longer be needed. It "shall be done away."

We insist that this is the plain meaning and intent of the apostle's language; and, therefore, if these gifts



of the Spirit have ceased, either in whole or in part, the reason must be found outside of what Paul wrote to the Corinthians.

J. H. W.

#### QUESTIONS ANSWERED.

1. PLEASE explain in the SIGNS Mark 9:43-48, "Where their worm dieth not, and the fire is not quenched."

S. H.

We copy the following remarks on this passage from the book entitled, "Man's Nature and Destiny," by Elder Uriah Smith:—

"These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures, till it was thus used in the New Testament, it might be urged with some degree of plausibility, as an expressive imagery of eternal torment. But, even in this case, it might be replied that fire, so far as we have any experience with it, or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression, as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

"But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar scriptures the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27, and read:—

"But if ye will not hearken unto me to hallow the Sabbath day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

"From this text we certainly can learn the meaning that was attached to the expression, 'unquenchable fire,' by the Hebrew people. This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36:19: 'And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.' Verse 21, 'To fulfill the word of the Lord by Jeremiah.' Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed."

Both the worm and the fire are presented as the means of the destruction of carcasses; see Isa. 66:24. For very clear evidence of this see also Matt. 3:12; "He will burn up the chaff with unquenchable fire." The fire of the day of perdition of the ungodly will have the same effect upon the wicked that a fire which could not be quenched would have upon chaff. Rev. 20:9, says prophetically of that day: "And fire came down from God out of Heaven, and devoured them." Malachi says it "shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Ps. 37:20 says: "The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

This is a very small part of the Scripture testimony as to the effect which the fire of perdition will have upon the finally unregenerate.

2. How do you prove that 1 Tim. 4:3, 4, does not permit the use of every kind of flesh, that of swine included?

W. H.

That there is some limitation to this language everybody believes; at least we do not believe that there are any civilized people who hold that every living creature is good for food and was designed to be eaten. Every poisonous filthy reptile is a living creature, and

so is man. Are they all good for food? Now we think the limitation is shown in verse 5: "For it is sanctified by the word of God and prayer." The word of God did indeed sanctify or "set apart" certain animals the flesh of which might be eaten; and it expressly forbade the use of others. Swine were among the beasts not permitted to be eaten,—they were unclean. By Gen. 9 we learn that the distinction between clean and unclean beasts did not have its origin in the Levitical law. It existed before the flood. Swine were unclean before the Jews as a people existed. We need no argument to prove to us that they are unclean now.

3. What evidence from Scriptures have we that this is the only world whose inhabitants have sinned?

We are not aware that any such evidence exists.

4. Does Rom. 14:5, 6, prove that there is no day now binding as the Sabbath?

It does not; evidently it has no reference to that subject. Here again we claim a necessary limitation of the language. See the context, "One man believeth that he may eat all things; another, who is weak, eateth herbs." This shows, as Dr. Edwards well argues in his "Sabbath Manual," that the subject is not the moral law. Now turn to Ex. 16:4, and we find the term "every day" used where it does not include the weekly Sabbath. They were to gather a certain rate of manna every day, but were not to gather it on the seventh day, which is the Sabbath. In things of a secular or merely ceremonial nature, as in these two passages, every day does not include the Sabbath of the Lord.

J. H. W.

#### RIGHTEOUS MEASUREMENT.

"With what measure ye mete it shall be measured to you again." Matt. 7:2.

THESE words were uttered by our Lord as a warning to his people. He wished them to understand that wrong doing should bring calamity and sorrow upon the wrong doer. Now he even declares that the very kind of evil which we cause others shall come back upon ourselves. We have many notable instances of this in the Bible.

Jacob acted an extremely unbrotherly part toward Esau, and an inexcusable and wicked deception toward his father. He had to flee for his life. He fell into the hands of Laban, who, though his own uncle, acted toward him in the same deceitful and cruel manner that he had acted toward Esau. In fact, the deception of Laban was the cause of lasting misery in the family relations of Jacob, till it finally brought about the sale of Joseph as a slave to be carried into Egypt. For some twenty-two years, Jacob supposed his son torn in pieces of a wild beast. For Joseph was 17 years old when his brethren sold him, and was 30 years of age when he stood before Pharaoh. Shortly after this the seven years of plenty came on, and in the second year of the famine Jacob came into Egypt.

The sorrows of Jacob's life, and some of them were very serious, cover a period of more than fifty years, and are distinctly traceable to his own wrong acts. His sorrows seemed to have ended when he found Joseph in Egypt. But how long a period it was before his captivity was turned! What a man sows, that he shall reap. It can never pay to do wrong.

David is another example of receiving back in kind for the wrongs committed. Read his wicked conduct toward Uriah. Then read the retribution that followed through all the rest of his life, and principally in his own family, too. See the sad history of Amnon and Tamar, of the rebellion and unnatural crimes of Absalom. See 2 Sam. 11-19. Even Adonijah's rebellion and death may be considered a part of this retribution. Sin never pays only in its own kind.

J. N. A.

#### PARLEYING WITH TEMPTATION.

WE are in a world of temptations. We cannot escape them. Fortunately the temptations themselves are not sins. The sin lies in yielding; and the yielding is almost invariably preceded by a parley. Parleying with temptation is the grand avenue to all the sins which the tempter would have us commit. If we can close up this, we fortify ourselves against many dangers.

What is meant by parleying with temptation is most strikingly illustrated in the history of Balaam. When the messengers of the king of Moab came to him with splendid offers, if he would come and curse Israel, the Lord expressly told him not to go with them. A second deputation arrives with richer bribes and more imposing honors. Under an affectation of piety he says, "Tarry ye also here this night, that I may know

what the Lord will say unto me more." God had once expressly forbidden him. Of that he was well aware. But the offers were tempting. The prize was worth securing. And now could not he, notwithstanding God's prohibition, some way secure the reward consistently with duty? He gave his mind up to the unlawful study of how to reconcile these two things. And because he loved the ways of unrighteousness more than his duty to God, God gave him up to follow his own ways; and the sad results are known to all.

The human mind reasons now just as it did then; and thousands are substantially following the steps of Balaam. There are four principal ways in which we give the tempter access to us, and even solicit his assaults.

1. The first is when we re-open for debate a question which has once been decided. Our first judgments are the best. They spring from the intuitive perceptions of conscience before it is biased by after thoughts. Subsequent considerations are too often but the pleadings of selfishness or dishonesty to escape from the convictions of conscience. If Balaam, once expressly informed by God of his duty, and decided in that direction, had adhered to that decision, he would have been safe. But he re-opened the question for further discussion. Perhaps the question was not fully settled after all. Perhaps it could be decided in some way which would allow him to receive the reward which he so much coveted. Here was his first great stride toward his fearful fall. And so it is with us. Therefore when a question has once passed the tribunal of conscience, and been decided in accordance with clear perceptions of right, take your stand immovably upon that decision. Let the enemy understand that that is not a debatable question. This will save much after trouble.

2. The second way in which we weaken ourselves in the face of the enemy is when we do not at once subjugate the inward inclination which leads to the outward act. All things spring from within. Out of the abundance of the heart the mouth speaketh. Every act can be traced to some inward motive. If these motives are right and pure, such will also be the actions which follow; if they are evil and impure, the actions will bear the same character. These hidden springs, therefore, need to be carefully watched. And when an inclination enters the heart which will lead to evil, subjugate it, suppress it, nip it in the bud, don't let it mature. This is the easiest, quickest, surest, way to avoid the evils which will follow if this is not accomplished. The secret inclination in Balaam's heart, which eventually matured into such bitter results, was the love of honor and gain. Could he not in some way secure these? This was the object of his parley; and this was the great cause of his fall; for the apostle mentions as his chief characteristic, that he "loved the wages of unrighteousness." These secret inclinations being allowed to prevail, soon gain the understanding by special pleas addressed to it, and finally the will is drawn in, and the guilty deed is at once executed. Lay the axe at the root, suppress the inward inclination. The strength of the temptation is then gone.

3. The third way of parleying with temptation is to throw ourselves into circumstances of trial relying upon our own strength. The Christian's strength is wholly in God. The Bible seeks to inculcate a true conviction of human weakness and guilt as the basis of all acceptable action. And the Christian's sense of weakness is his strength; for it leads him to rely upon an unfailing arm. And it operates also in another direction; for feeling his weakness, he shuns temptation; and temptation shunned is powerless. The serpent cannot charm when we turn from him. These considerations teach us, first of all, to fly from temptation; but when we are thrust out where we are obliged to grapple face to face with the foe, then rely on God for help and strength. With every temptation he is able to make a way of escape.

4. The last and fatal stage is reached when conscience becomes a party in the conspiracy with evil, and sin is made to look consistent with duty. So long as a person will acknowledge right principles, there is hope of him, however reckless he may appear. There is some ground upon which a reform may be based. But when the conscience is brought into that place where it will bear a false testimony, and the distinction between right and wrong is broken down, then the person is wholly given up to evil. Here is the great danger. Conscience may be perverted; it may be seared; it may become



evil. Alas for the victim, when he reaches that stage in self-deception. Hence the necessity of guarding well the conscience. Hence the value of a Christian education. Welcome, anything which will enlighten the mind, and restrain from sin. Welcome, anything which, though it may not entirely restrain from sin, will render it uncomfortable. Something is gained even then. Failing to secure the enjoyment falsely promised, the transgressor may turn to seek what reward there is to virtue.

"Every man," says the apostle, "is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Such is the insidious entrance of evil; such is its awful result. We have spoken of some of the more usual avenues of its approach. If these can all be guarded we have but little to fear; and it is all summed up in one sentence: Don't parley with temptation. U. S.

**"WHEREWITH SHALL I COME BEFORE THE LORD?"**

BY ELD. GEO. I. BUTLER.

THIS expression occurs in a very remarkable passage in the prophet Micah, chap. 6, verses 6-8, which reads as follows: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We call this scripture remarkable because, perhaps, in no other in the blessed Bible is the real nature of genuine religion made more clear, and its relative importance distinguished more forcibly, from mere outward service. Outward ceremonies and services have their place, and a certain degree of importance, in our divine religion. But we must never forget that this importance is very small in comparison with the service of the heart, and obedience to those principles which perfect a Christian character. Perhaps there is no question of greater importance than this, "Wherewith shall I come before the Lord" in a way which will be acceptable to him? It should be the study of every created being how we may answer the end of our creation, and live in a manner acceptable to God. It is always prominent in the mind of every good man.

A sense of man's accountability to God, and the fear arising from a sense of guilt because not at peace with him, has doubtless been at the foundation of every false system of religion in our world. Satan, the arch-deceiver, when he could not wholly quiet men's consciences because of this sense of guilt, has taken delight in misdirecting their efforts to pacify its strivings. The great mistake seen in all false religions, and in all formal professors of the genuine, is the one corrected in this text; the prominence accorded to outward forms and service, and the neglect of the heart service and the principles of justice, mercy, and obedience to God. It is wonderful what zeal the heathen show in maintaining their systems of false religion; enough to put to shame many professors of the true. Their pilgrimages, penances, sacrifices, and painful rites, are such that few professors of Christianity would ever think of enduring as much for Christ's sake. But these are all outward services. Many forms of Christianity have degenerated mainly to ritual and ceremonies. This is always the tendency in times of backsliding and formality. Then professors are all the more strenuous for the forms. So it was with the ancient Jewish church. With what vigor does the prophet Isaiah denounce the formal professors in his day: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations; . . . the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." Isa. 1:11-15.

Why does the prophet speak so disrespectfully of these outward services, when every one of them was commanded in the ceremonial law? Not because they were not all right in their proper place, and a duty under other circumstances; for they were. But because the real service of the heart, and obedience to principles of justice, mercy, and the love of God, were lacking. They set the form before the substance of religion. Where the latter is left out, and men content themselves with the form, God abhors it. In the old dispensation, the forms of religion embraced various kinds of offerings and sacrifices, attendance upon feasts and new moons, circumcision, and priestly ministrations, prayers and fasting. In this dispensation, we have attendance upon divine worship, the ordinances of baptism, and the Lord's supper, prayer and fasting; and these are of divine appointment. Man has added to these in some churches various rites, prostrations, crossings, changes of apparel, and offerings of incense, etc., which God never commanded, of which it might well be said, "Who hath required this at your hand?"

In Catholic churches, the visitor is astonished, if unaccustomed to the sight, to see the faithful making the sign of the cross, counting their beads, and at the prostrations, adorations, and devotional movements, in which all present participate with a wonderful unction. Yet many of those present he may know make nothing of swearing, and fighting, and cheating, while others may really be sincere. This outward service may affect the imagination, and satisfy its votaries that they are God's children, but it is a grand deception. Our Protestant churches may as really rely upon their forms as the other. No doubt millions satisfy themselves with occasional formal prayer, attendance upon worship, participation in the ordinances of baptism and the Lord's supper, as much as the Catholic in his forms. The great things which God requires is a character imbued with love for justice, mercy, and communion with God. Where these are found in the heart and life, the outward services, prescribed by the word of life, will be acceptable and profitable. Prayer and attendance upon divine worship will be a means of bringing the blessing of God to the soul, and they will result in a closer communion with the great source of spiritual life. The Lord's Supper will be a true feast of the Lord where we partake of him spiritually. But without these principles prevailing in the heart, all outward services are empty mockery, which God abhors. We may pour out "rivers of oil," "give our first-born for our transgression," or our bodies to be burned, and all these sacrifices will avail us nothing. "If we regard iniquity in our hearts, the Lord will not hear us."

"Wherewith shall we come before the Lord" acceptably? By "doing justly," "loving mercy," and "walking humbly with God." From the heart we must repent of (that is, turn away from) our past sins, accepting the great offering made through Christ for the transgressions which are past, and through the strength which he will impart, live honest, pure, and holy lives, hating all iniquity. This kind of religion God will regard, and man must respect. All other is but filthy rags.

At a recent prayer-meeting in Ashfield, Mass., a member of a Congregational church brought a charge of infidelity against the pastor, founded on his exposition of the Bible account of the creation, in which the clergyman explained the six days as periods not of twenty-four hours each, but of much greater length, according to the widely received teachings of modern scientists. The congregation, with scarcely an exception, sustained their minister, and the name of the dissatisfied member was on Sunday dropped from the roll of the church at his own request.—*Christian Union*.

FRANK LESLIE'S *Budget* does up its science in the following manner:—

Jack (aged ten years or under): "I trust, Tommy, that you believe in the non-essentiality of a pre-existent first cause." Tommy: "Oh, certainly. At least, I go no further back than the primordial atomic globe."—[Exeunt, driving their hoops.]

LIFE'S evening will take its character from the day which has preceded it.

As we must render an account of every idle word, so must we also of our idle silence.—*Ambrose*.

**The Missionary.**

*WAYSIDE PREACHING.*

PART FIRST.

THE day was intensely hot, and the weary missionary sat alone in his zayat looking haggard and careworn. All day long he had repeated over and over again, as he could find listeners, such simple truths as mothers teach the little children on their knees. Among those who passed by, some scoffed, others were indifferent, but no one had cared to listen to the gracious message he had to give.

If he could only do something to fill up these tedious intervals. He might read, but no; this was a work to which he must not give a divided mind. While his face was hidden by a book, some poor native might lose his last chance of hearing the words of life. "God reigns, God Almighty reigns," he repeated, "and I have given myself to him, soul and body, for time and eternity. His will be done." Still the day seemed long; and with aching head and heavy heart he took up a little Burmese tract, as familiar to him as his own name, and began to read aloud. Attracted by his foreign accent, the passers-by turned their heads a moment to listen and then scornfully passed on. Finally a coarsely clad water-bearer lowered the vessel from her head and seated herself to listen. But the reading did not please her. Grinning in angry derision until her wrinkled visage became positively hideous, she arose, muttering to herself, "Jesus Christ! no nigban\*! ha, ha, ha!"

With a sinking heart the missionary is about to lay aside his tract, when another shadow falls upon the path. A tall, dignified, aristocratic man leading a little boy, whose bright, button-like eyes are in perfect keeping with his dancing little feet, passes by.

"Papa! papa!" said the boy, with a merry little skip, "Look, look, papa! there is Jesus Christ's man." "Jesus Christ's man" raised his eyes from the book which he could read just as well without eyes, and bestowed one of his brightest smiles upon the little stranger, and received in return a pleased but faithful recognition. The father did not speak or turn his head, but a ray of sunshine went down into the missionary's heart from those happy little eyes. Somehow he felt that his hour's reading had not been in vain, and he continued it with increased earnestness and emphasis. A priest wrapped his yellow robes about him, and sat down upon the steps, as though for a moments' rest. Then another stranger, a philosopher, came boldly up and seated himself on the mat.

At night, in his closet, the missionary remembered both philosopher and priest; pleaded long and earnestly for the scoffing old water-bearer; and felt a warm tear stealing to his eye, as he presented the case of the tall stranger and the laughing, dancing ray of sunshine at his side.

Day after day went by, as hot, as dusty, and bringing as many feverish winds as ever; but the hours were less wearisome because of the little buds of promise which had been formed. Every day the stranger carried the same imperturbable face past the zayat, and the child made some silent advance towards friendship with the missionary. One day, as they came in sight, the missionary beckoned with his hand and the child with a single bound, came to his knee.

"Moung, Moung!" exclaimed the father in a tone of surprise blended with anger. But the child was back again in a moment, with a gay colored madras handkerchief wound around his head, and his eyes sparkling and dancing with joy. "You have a very fine boy there, sir," said the missionary, in a tone intended to be conciliatory. The stranger turned with a low bow and then hastened away.

"I do not think that zayat a very good place to go, Moung, Moung," said the father, gravely, when they were well out of hearing, "These white foreigners are——" He did not say what, but shook his head with a mysterious meaning. The boy's eyes grew larger and deeper, as he continued to look up into his father's face in wondering silence.

"Papa," at length said he.

"What, my son?"

\*A state of complete and endless rest, or annihilation to which the Burmese hoped to attain, after passing through almost endless transmigrations.



"You will not be angry?"  
 "Angry?" The soft smile on that stern, bearded face was a sufficient answer.  
 "Is it true that she,—my mother?"—  
 "Hush, Moug Moug!"  
 "Is it true that my mother prayed to the Lord Jesus Christ?"

"Who dares to tell you so?"  
 "I must not say, papa; the one who told me said it was as much as life is worth to talk of such things to your son. Did she papa?"

"That is a very pretty turban the foreigner gave you."

"Did she?"  
 "And makes your bright eyes brighter than ever."

"Did my mother pray to the Lord Jesus Christ?"

"There, there! you have talked enough, my boy," said the father gloomily; and the two continued their walk in silence.

Upon inquiry the missionary learned that this man was a writer under the government, a very respectable man, but haughty and reserved.

"Does the teacher remember," continued the missionary's informant, "that three or four years ago a young woman came to you for medicine?"

The missionary smiled, "I should have a wonderful memory, Shway-bay, if I carried all my applicants for medicine in it."

"But this one was not like other women. She had the face of an angel, and her voice—the teacher *must* remember her voice. It was like the silvery chimes of the pagoda bells at midnight. She was the favorite wife of the sah-ya, and this little boy, her only child, was very ill. She did not dare ask you to the house, or even send a servant for the medicine, for her husband was one of the most violent persecutors."

"Ay, I do recollect her, by her distress, and her warm gratitude. And so this is her child! What has become of the mother?"

"Has the teacher forgotten putting a gospel of Matthew in her hand, and saying that it contained medicine for her, for that she was afflicted with a worse disease than the fever of her little son; and then lifting up his hands and praying very solemnly?"

"I do not recall the circumstance, but what came of it?"

"They say," answered the Burman, lowering his voice, and casting an investigating glance around him—"they say the medicine cured her. She read the book nights, while watching by her baby; and then she would kneel down and pray as the teacher had done. At last her husband got the book."

"What did he do with it?"

"Only burned it. But she was a tender little creature, and could not bear his look; so, as the baby got out of danger, she took the fever and died. She got courage as she drew near the end, and begged her husband to send for you. He is not a hard hearted man; and she was more than life and soul to him, but he would not send. And so she died, talking to the last moment of the Lord Jesus, and calling on every body around her to love him and worship none but him."

"Is this true, Shway-bay?"

"I know nothing about it, teacher; it's not safe to know anything. The sah-ya has taken an oath to destroy every body having too good a memory. But"—and the man looked cautiously around him—"does the teacher think that little Burman children are likely to run into the arms of foreigners without being taught?"

"Aha! say you so, Shway-bay?"

"I say nothing, teacher."

The missionary seemed lost in thought and his assistant passed on his way.—*Memoirs of Adoniram Judson.*

(To be Continued.)

#### GLEANINGS FROM THE EASTERN FIELD.

MINNESOTA, *Anawauk, Le Sueur Co.*—Brn. D. C. Burchard and E. A. Curtis report as the result of a series of meetings begun in this place in January, that "seventeen have signed the covenant, nearly all of whom are heads of families. With only one exception, they have thrown away their tobacco. A Sabbath-school of thirty-two members has been organized, and there is prospect of quite an increase soon."

INDIANA, *New London.*—Feb. 15, Brn. J. M. Rees and Wm. Covert began meetings in this place, which lasted ten days. Of these Bro.

Covert says: "A good degree of the Spirit of God was enjoyed throughout. Much prejudice was removed. There was a good attendance from the village and vicinity. Twenty-two meetings were held. Eight applied for membership in the church, and will shortly be baptized and received into fellowship."

ALABAMA, *Washington Co.*—Eld. C. O. Taylor, writing Feb. 24, says: "I have just returned from this county. Bro. Elliott has been there at different times for the past year. About twelve were keeping the Sabbath. The outside interest was very great, and many were halting between two opinions. The halting ones were very much helped, on this wise: A minister sent an appointment, and with it a request that all who were 'on the fence' would remain there till he came, and he would help them off. He came last Sunday. The interest was very great. The house could not hold the people, and the meeting was in the open air. One gentleman and his daughter came twenty miles on horseback; another came seventeen miles. The effort on the part of the opposition to God's truth was very weak. The position taken was, that we cannot keep the law; that it is done away, and the first day is the Sabbath. It was not difficult to overthrow his assertions, and the truth gained a great victory. The gentleman who came seventeen miles remarked to me that the minister did not prove his points. In his closing remarks he admitted that the law is in force, by saying, 'As to the law, if it lay in a good man's way he would take it up, or do it, and not go around it.'

"The day was a high day for the truth in all that section. Those obeying were strengthened. Some who were 'on the fence' made haste to keep all God's commandments. Others were anxious to hear more of the new doctrine. The lovers of truth have commenced to build a meeting-house."

### Temperance.

#### ANTI-TOBACCO.

UNDER the heading, "A text from an anti-tobacco tract," a daily paper gives an account of an old man in the East, whose clothing was set on fire by his pipe while he was in the woods, and who nearly lost his life in consequence. This instance doubtless created quite a sensation in the vicinity where it occurred; but why should it be taken as a text for an anti-tobacco tract? If there is nothing wrong in smoking itself, then this accident argues nothing against tobacco, but should rather furnish a text against the careless handling of fire. The fact is, the writer of the paragraph knew, as all intelligent men do, that tobacco-smoking is in itself wrong, and thought that this accident would furnish an argument against the practice. But why take this isolated instance as a text? There are thousands of men all over the country, who are burning not only their own clothes, but the clothes of wife and children. Not only this, but they are burning up themselves, scorching their throats, destroying their lungs, deadening their brains, and making themselves obnoxious to decent people. And yet nobody cries "Fire!" How can we stop the conflagration?  
 E. J. WAGGONER.

#### DANGERS OF MODERATE DRINKING.

LET me point out to you three false lights which have been hung out by hands that ought to have shrunk from the deed. These false lights may tempt many a young man to steer away from the safe channel of total abstinence. The first one is that God's word approves and sanctions the use of alcoholic beverages! For one hundred years American slavery was buttressed by the same plea, that the Bible sanctioned it. But since the battle of Appomatox, the sharpest eye never discovered such a passage. Now the teachings of Scripture may be summed up in four heads:—

1. The Bible in various passages points out the evils and the perils of intoxicating drinks. It never pronounces a blessing on an intoxicant, and often warns men against its use. Several passages forbid such use.

2. The Bible in several passages approves and commends abstinence from intoxicating beverages. There is not a single verse in this book which condemns total abstinence.

3. The whole spirit of the word of God teaches

self-control and self-denial, both for our own sakes and for the good of our fellow-men. The only passage in which the word "moderation" occurs, has no reference whatever to moderate drinking. It has not the faintest reference to the use of beverages. The word itself translated signifies constancy, calmness, quietness.

4. Every passage in the Bible is to be studied in the light of the whole book. The whole book teaches the same truths which God has written upon our bodily constitution. If alcohol poisons the body, disorders the brain, corrupts the character, damns the manhood, and destroys the soul, it is forbidden by the whole volume of the revealed word.

The second sophistry is that wine and ale and other alcoholic beverages are creatures of God, to be not refused, but used in "moderation and with thanksgiving." I have heard that quoted since I was a child. As to alcoholic beverages being good creatures of God to be used with thanksgiving, I deny as an absurdity. Alcohol is not a "good creature" of the God of love; for it is nowhere to be found in the whole domain of nature. While the Almighty has created innumerable fountains of sparkling water, he never created a gill of alcohol! It is the simple product of the fermenting vat and distillery. It is born of vegetable decay. God made the golden corn to nourish and sustain his mighty family; but distillation throws the golden grain into a vat of rotteness, and presses out of the rotting mass the fiery juice of alcohol. God hung the purple clusters on the vine to gladden the human eye and the palate; but fermentation turns the pure blood of the grape into the maddening intoxicant. God created poppies, but he never created opium. If he did create it, are there not poisons known in nature that may be sometimes sparingly used as a medicine, but common sense forbids them as a beverage?

The last sophistry that has been hung up to throw its delusive light at a dangerous gateway, is the following sentence uttered lately by a ministerial brother, whom I love as a friend, but reject as a safe teacher of ethics. I quote his words exactly. He says: "A third moral error of the total abstinence theory is its assumption that moderate drinking leads to drunkenness. The millions upon millions of our race who have been accustomed to drink wine and who never knew drunkenness, stand up against this atrocious dogma. And yet this dogma has actually become an axiom with the total abstinence reformers, and they would disdain to argue it." Yes, I do disdain to argue it, as much as I would disdain to argue that Fulton street leads to Fulton Ferry. All human observation settles that. I do not say that every one that goes down Fulton street enters the gate at the ferry, but I do say that those who are in the ferry-house must have gone through that street. If my learned friend simply meant to say that a very moderate drinker is not an enslaved drunkard, and may never become a drunkard, we grant it. We grant that Niagara rapids are not Niagara cataract. We grant, too, that some men who have launched their boats far up toward the head of the rapids have pulled out of the stream and have reached the shore. But this we declare, that just so long as Niagara rapids tend toward the cataract and draw with an increasing suction and momentum toward the cataract, so long by the immutable law of God will every use of alcoholic stimulants tend to drunkenness and draw to destruction. That some have resisted it and have not been drawn over does not alter the character of the tendency. There is not a moderate drinker in this house who is not constantly resisting the tendency while he remains a moderate drinker. I set before you all, the clear, straight channel of total abstinence. It is a safe channel, strewn with no wrecks of health, and wrecks of homes, or wrecks of hearts or eternal hopes. It has guided millions to competence and comfort and cleanliness of life. It has borne thousands to the cross of Christ. God has blessed the honest efforts of pulpit and platform and press to guide men and women into this safe channel, and as long as this pulpit stands, the true light shall shine on the safe channel, and no wife, or mother, or daughter, or sister, shall ever call me to account and charge upon my example, or the utterances from this pulpit, the wreck of a son, or a brother, or a husband, for time or for eternity. All I ask is to be on the safe side, on God's side, for this world and for the life everlasting.—*T. L. Cuyler.*



## The Home Circle.

### ROWING AGAINST THE TIDE.

It is easy to glide with the ripples  
 Adown the stream of time,  
 To flow with the course of the river,  
 Like music to some old rhyme;  
 But ah! it takes courage and patience  
 Against its current to ride;  
 And we must have strength from Heaven  
 When rowing against the tide.

We may float on the river's surface  
 While our oars scarce touch the stream,  
 And visions of early glory  
 On our dazzling sight may gleam;  
 We forget that on before us  
 The dashing torrents roar,  
 And, while we are idly dreaming,  
 Its waters will carry us o'er.

But a few—ah, would there were many!—  
 Row up the "stream of life;"  
 They struggle against its surges,  
 And mind neither toil nor strife,  
 Though weary and faint with labor,  
 Singing triumphant, they ride;  
 For Christ is the hero's Captain  
 When rowing against the tide.

Far on through the hazy distance,  
 Like a mist on a distant shore,  
 They see the walls of a city,  
 With its banner floating o'er.  
 Seen through a glass so darkly  
 They almost mistake their way;  
 But faith throws light on their harbor,  
 When darkness shuts out their day.

And shall we be one of that number  
 Who mind no toil nor pain?  
 Shall we mourn the loss of earthly joys  
 When we have a crown to gain?  
 Or shall we glide on with the river,  
 With death at the end of our ride,  
 While our brother, with Heaven before him,  
 Is rowing against the tide?

### MRS. RAYNOR'S SYSTEM.

MRS. RAYNOR'S neatness was a proverb in the neighborhood in which she lived; her brother called her "painfully neat," and sometimes thought, when driven almost desperate by her "system," that he would buy a farm for himself, and never again take any of his brother-in-law's land on shares. But once when he spoke about it while haying in the field, Aaron seemed to feel so bad, that he promised not to make the change for some time, anyhow.

"Poor Aaron," thought Jack, when he saw how troubled was his brother-in-law's face, "he is worried at the bare idea that I might go off and leave him to that rigorous system of Emma's. For his sake I'll wait awhile; and I owe him some consideration, for if it hadn't been for me, he would never have met Emma."

Aaron Raynor was a very quiet man, but never had much to say on any subject; it was seldom, indeed, that he gave vent to his views on anything save the farm work, but he thought a great deal, and if Emma had only been able to read his thoughts, she would have been saddened, perhaps, by their desponding and regretful tendency. He was, however, a faithful, kind husband, who did all in his power to lighten his wife's burdens, and had he not lived in an atmosphere of fault-finding, would have been both genial and affectionate.

The unhappiness and regret which pervaded the atmosphere of the Raynor home had its rise in the system, that terrible system which was the one law which governed Emma's life. She ate, drank, and slept by it, and never guessed that she made the lives of her husband and brother unhappy by her strict adherence to it.

Every Monday morning the washing was done, rain or shine, and frequently on a rainy day, Jack and Aaron coming into the big kitchen wet and tired, and longing for seats by the fire, found the stove surrounded by chairs, all filled with damp clothes from which a steam rose slowly, while across the room were stretched ropes on which hung the "small pieces." It wasn't very cheerful, certainly, but Aaron never complained, for it wasn't his way to complain about anything, and Emma never took any notice when Jack found fault.

On Tuesday the ironing was done, and well done, too. Every towel, no matter how old and worn, was faithfully smoothed, and folded evenly; the shirts were ironed on both sides, and the neighbors often remarked that the linen worn by Jack and Aaron would have done credit to a Chinese laundry.

On Wednesday the baking and churning were done; on Thursday the house was thoroughly

swept and cleaned from garret to cellar; on Friday the mending and little jobs were scrupulously attended to, and Saturday was devoted to baking and cleaning generally. Delicious bread, cakes and pies came forth from the capacious oven to be stored away on the pantry shelves, and the kitchen and hall floors were made marvelously white and clean by the vigorous use of soap and sand.

No matter what happened, the system went on as usual—nothing was allowed to interrupt that.

Aaron never thought of such a thing as coming into the house without first removing his boots in the little entry by the kitchen door, and putting on his slippers, which were always in readiness in a neat bag; and he submitted to his wife's rule of retiring precisely at nine p. m., without a word of rebellion.

If Jack, in his careless indifference, sometimes crossed the white kitchen floor in his muddy boots, his sister, much to his annoyance, followed close behind him with a cloth in her hand, and carefully wiped up his tracks, with an expression on her face which spoke volumes, and distressed him more than a good round scolding would have done.

Emma was unaware that her system was rapidly destroying her good looks. She had been a pretty, pleasant girl in the days when Aaron had courted her; a little prim and precise, perhaps, but not given to lectures on neatness and order. She lived with two maiden aunts, who had taken pains with her bringing up, and thoroughly imbued her with their system of housekeeping.

Mrs. Raynor would not have a servant, for servants were so "slack and disorderly," and she preferred to see after her household affairs herself, unconscious that her voice was from much fault-finding becoming a fretful, querulous whine; that lines were marring the beauty of her white forehead, and crow's feet gathering around her eyes; that her elasticity and energy were less with every day, and that she was deteriorating both physically and intellectually.

"If I ever marry," said Jack, one evening, suddenly dropping on the floor the newspaper he had been reading by the center table, "I shall insist upon my wife's keeping a stout girl to help her. You don't seem to be aware of it, Emma, but you are working yourself into your grave."

Mrs. Raynor rose from her seat to pick up the newspaper, folded it neatly and laid it on the table. Then she took up her mending again, saying as she seated herself:—

"I could not endure a hired girl in the house, Jack. They are all so slovenly and neglectful. Mary never could remember to rub off the kettle in the morning when she filled it; Bridget always forgot to hang up the broom, and Hannah used to spill things over the stove. I tried all three thoroughly, and decided never to have another girl."

"Well, those are only minor evils compared to your becoming a fretful invalid, or dying of overwork. Brooms are cheap, and what did it matter if the kettle was dusty occasionally?"

"Jack!" Emma's tone was one of horrified disapproval. "It is the principle of the thing more than all else. I never could, if I tried fifty years, find a girl with any system about her."

Jack only smiled grimly in reply.

"And I will say this in my own praise," pursued Emma, "nobody could gather a teaspoonfull of dust in my house after I have swept it, if they searched from garret to cellar."

"True," said Jack. "It would be a waste of time to try."

"If you ever do marry," said Emma, paying no attention to her brother's sarcastic tone, "I hope your wife will be orderly and neat. You have no system about you, and if she is no better, I pity the house you live in—it will always be at sixes and sevens."

"I would rather it would look like a pig-sty than that Fan—my wife—should overwork herself as you do in keeping it clean and neat. Aaron, you really ought to put a stop to Emma's perpetual trifling with her health and strength."

Jack had expected only a smile and a sigh from his brother-in-law in answer, but to his surprise Aaron spoke:—

"I've talked to her about it often," he said, "but it will be necessary for her to have a severe lesson before she will learn common sense. I made up my mind a year ago that I would say no more to her on the subject."

"Common sense!" said Emma, "I don't under-

stand you. Would you have me sit with my hands in my lap and see the dirt rot the floors through, and the stove go to pieces with rust?"

"No," said Aaron, "but I would have you rest whenever you are tired. I would not have you polish the stove every Wednesday and Saturday, no matter how much else there is to attend to; and mop the kitchen and hall floors at regular intervals, even if suffering under a severe cold, which is liable to be increased by any imprudence."

"I never had a severe illness, Aaron."

"That is no surety that you never will have one," said her husband.

"No; but I am well enough always. I've often felt under the weather, of course, but have always worked it off. There isn't a lazy bone in my body."

"If you were taken sick, the house would be handed over to the tender mercies of a servant. That fact, if no other, ought to make you prudent, and careful of your health," said Jack. "And another thing; when we come in at night, you are completely tired out, and consequently depressed and often fretful. Now, if you husbanded your strength, you would feel bright and cheerful every evening. Women who work as you do, wear out before they reach middle age, or else go insane. Farmers' wives help largely to keep the insane asylums full. And it makes such a difference to a man whether his wife is glum and cross, or—"

"It seems to me," interrupted Emma, "that Jack has a great deal to say lately about wives. I hope he won't bring home one of those Hopson girls and ask me to welcome her."

"And why not?" asked Jack with a sudden flush.

"Your eyes ought to tell you why not," answered Emma, "their house is forever littered up with all sorts of trash. Books, newspapers, birds and plants scattered all around the best parlor, and no attempt to systematize the work of the house."

"The family is very large," said Jack, "and of course the girls can't keep things in such apple order as you do. But they are all amiable and full of fun—it's a treat to go there."

"Less fun and more work would be better for the house," said Emma. "I don't mean to say that I ever saw soiled curtains there, or rusty knives, but there seems to be no system about the work. Now I should have each girl perform certain duties on certain days—"

"In short, make herself into a patent machine to go by regular winding," interrupted Jack. "Well, Emma, perhaps it is as well to tell you now as any time that I am engaged to Fanny Hopson, and we are to be married in May."

"Jack!"

It was all Emma could say, so shocked was she at this piece of news.

"Of course you pity me from the bottom of your heart," said Jack, "but no machine woman for me! I've had enough of systems, and I should hate Fanny if she followed me around to wipe up the tracks I made on the kitchen floor, or made a point of washing the windows at a certain hour on certain days of the week."

And with this parting shot Jack walked out of the room.

The first thing Emma did when the door closed, was to set Jack's chair in its own particular place against the wall, next to remark to her husband that she hoped Providence would interpose to save Jack from the certain misery which would be the result of a marriage with a girl who had no system about her work.

One Monday morning Aaron rose as usual at day-break, and went out to attend to the chores. He left his wife asleep as he supposed, and was glad that she should have the rest, for she had complained of a severe headache the night before. He expected, however, to find her at work in the kitchen when he came in with the milk; but she was not there, and no preparation had been made for breakfast. Surprised and alarmed, he went upstairs to the bedroom.

"Are you sick, Emma?" he asked, going to the side of the bed.

She turned restlessly on her pillow, an anxious expression on her face.

"Don't throw away those soap suds," she said, "I want them to mop the floor when I get these clothes out."

Even in her delirium she knew the day of the week and washed as usual.



But the washings were done without her for many weeks to come. It was Fanny Hopson who took charge of the house, claiming it as her privilege to do so, and Jack and Aaron were only too glad to have her instead of an ignorant domestic. It is to be feared that the stove was not polished quite so often as it had been under Emma's reign, and the kitchen floor was not quite so white, but Jack and Aaron were made thoroughly comfortable in every way.

At last Mrs. Raynor was pronounced out of danger; but it was long before she was well. There were months of weary convalescence more trying than her dangerous illness had been; days when she could not bear a door closed without pain, and hour upon hour when she wept over the slightest jar to her quiet and calm. She had ample time to review her past, and recall to mind its many mistakes and follies; more time than she needed to become convinced that she had acted without wisdom or discretion; time to think of the wreck she had become through carrying out the system she had so thoroughly believed in; time to learn to loathe that system, and to resolve to be a different woman and a better wife should she ever regain her health.

She learned to love Fanny, who, in May, had quietly married Jack, and continued her duties as if nothing had occurred, and had long talks with her young sister-in-law to whom she confided her most sacred thoughts and desires.

In midsummer Jack and Fanny moved to a home of their own, and again Emma took in her hands the reins of household government. But she had learned a lesson. Her long and expensive illness had taught her that she could not trifle with her health as she had done, and much thought during her convalescence had convinced her that she had no right to trifle with her husband's happiness either. Many things were now neglected, the performance of which had once been considered a sacred duty, and the servant whom Aaron had hired to help in the house was not dismissed for allowing the dust to gather occasionally on the kitchen mantel, or scolded roundly for inattention to the rainmarks on the window panes.

In short, the house on the old farm became truly a home to Aaron, and happiness reigned where once discontent had been king. No further lectures were needed from Jack; for Mrs. Raynor's system had taken wings to itself, and flown away forever.—*The Household.*

ITEMS OF NEWS.

—John Hopkins University has conferred the degree of LL.D. on President Hayes.

—The N. Y. *World* says that Beecher has announced that he will complete his "Life of Christ."

—Beecher is trying to get up a revival in Plymouth church, but with little prospect of success.

—A telegram from Geneva says that if Sophie Pieoffski is condemned and executed, the Czar will perish.

—The plague has appeared at Kufa, ninety miles south of Bagdad. The mortality in Wedjib is increasing.

—It is estimated that \$600,000 of specie were purchased in open market for America, March 23, in London.

—We have the usual wail in the papers of impending war in Europe, but none of this is news. But it will come.

—The emigration from Germany to America is so large that the steamship companies have to charter extra steamers.

—The Sultan has sent a communication to his Egyptian agent, asking a contingent of Egyptian troops in event of war.

—Russian proposals for arranging international measures for the extirpation of the Nihilists are favorably received in Berlin.

—Gen. Grant has resigned the presidency of the World's Fair in New York. Other interests demand all his time and attention.

—A Berlin correspondent of the *London Times* says that whole villages of Germany are preparing to emigrate to Illinois and Nebraska.

—The Canadian Pacific Railroad, so far as completed, has cost \$45,526,827, and during the last three years it was operated at a loss of almost \$2,000,000.

—Blaine has been printer, editor, and school-teacher. Postmaster-General James was once a printer. The type-case is fairly represented in the Cabinet.

—Judge Treat, of the United States Court, has decided that the Singer sewing machine patents having expired, anybody can manufacture the machines.

—The *Thomas Corwin* is now being fitted out for another Arctic cruise. She will leave about May 1st, with instructions to search for the *Jeannette* and the missing whalers.

—An extensive forest fire is reported along the line of the Lehigh and Susquehanna Railroad to Pennsylvania, and between Attleboro and Mansfield, Mass.

—A lady obtained a private audience with the Pope, and warned him that the day and hour were fixed for the murder of himself and Cardinal Peccie.

—The farmers in Carson valley fear their crops will be destroyed the coming season by grasshoppers, as the land in that valley is covered with grasshopper eggs.

—Track-laying has been commenced on the Oregon side of the Columbia River, above the Lower Cascades, on the O. R. & N. Co.'s line between Portland and The Dalles.

—A railroad man of prominence estimates that at least eight thousand miles of new track will be laid in the United States and Mexico within the next twelve months.

Oscar de la Fayette, a grandson of Gen. La Fayette, one of the French representatives to the celebration at Yorktown, has been dangerously ill, and is now reported to be dead.

—By a law recently passed, opium smoking is a misdemeanor in California, and three young men have been fined in Marysville \$100 each, or 100 days in prison for the offense.

—Virginia City, Nev., seems to be on the "down grade." There is a fissure reported "all along the side of Mt. Davidson, from Bullion ravine to Carson street," which has severed the water main and is increasing in size.

—The Boers have accepted the British terms, including the cessation of war and the appointment of a Royal Commission. Peace is regarded as certain. England seems to have been guided by a spirit of justice in this case.

—The latest news up to our going to press from the Union Pacific railroad is that the floods have not yet abated, the destruction is great, and the telegraph down where it cannot be reached, so that news from the flooded district is not full.

—A report from Nice says: The Italian Opera House was burned March 22. The fire broke out at the beginning of the performance. The bodies of nearly one hundred persons who were suffocated were taken out, and it is known that over one hundred men and women perished in the flames.

—An abolitionist banquet was held in Madrid, March 23, at which several Senators and Deputies, also Democrats and Radicals, and West Indian members were present, speeches were made insisting upon the urgent necessity of abolishing the species of slavery which is still continued in Cuba under another name.

—Thomas M. Halpin, aged 53, and widely known as an Irish leader, died in Chicago, March 27. The deceased was Secretary of the Irish Confederation movement in 1843, and was associated with D'Arcy McGee in the publication of the *New York Nation*. He was a member of the Illinois Legislature from 1872 to 1876.

—The feeling of disaffection grows in British Columbia. The resolutions of the Government concerning the Island Railway and providing for an appeal to the Queen, came before the House at Victoria, March 23. The Attorney-General made a speech in favor of the resolutions. He recited Canada's gross breaches of faith, and said the only recourse left the province was to appeal to the Queen.

—The last steamer from Japan brought news of a great fire in Tokio on the 11th of February. It appears that there were consumed, in the short space of nine hours, or forty-four streets, 7416 houses, warehouses, etc. The destructions caused by these fearful conflagrations is very great. The fire of January 25th consumed about 10,000 houses, so that about one-tenth of the city has been destroyed in two fires.

—The spirit of lawlessness and murder is loose in the world. A correspondent says the petards in the recent explosion in Madrid were sprung at ten at night, when the streets were much crowded. One explosion near Alcala street, caused indescribable confusion, the people running away frantically. Arrests made, have led to the discovery of a large petard full of powder and glycerine, near the church of San Justo.

—In Paris the editor of the *Citoyen*, has been sentenced to six months imprisonment and 2000 francs fine, and the manager of that journal to three months and 2000 francs fine; the editor of the *Jouvenil* to six months and 2000 francs, and the manager of the *Revolucion Sociale* to same, and Rochefort and Del Pere, editor and manager of the *Intransigent*, to 1000 francs each for articles applauding the assassination of the Czar.

—The opening of the Arizona route to the East promises to give an impetus to business all along the line. A Kansas City special says: The first train from San Francisco over the Banana line arrived here this morning, in charge of Conductor Hallet. The train consisted of twelve cars. The coaches were all crowded and seventy-five through passengers were aboard. The run was the most remarkable on record, the train having left San Francisco on time, was on time at every station on the long line, 2300 miles, and arrived here on time. A large party of Chicago capitalists arrived here by the Chicago and Alton Road this morning, en route to New Mexico and Arizona, to invest in mines, and left this evening for the West on the Atchison, Topeka and Santa Fe Road.

RELIGIOUS PUBLICATIONS.

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

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

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

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 31, 1881.

### MEETINGS IN CALIFORNIA.

SINCE the arrival of Eld. Corliss a series of meetings has been, and is still being, held in Oakland, with good results. There is a marked increase of religious interest in the church and in the Sabbath-school. The school has grown the present quarter so that its membership is over two hundred. Some very interesting cases of conversion have greatly encouraged us all.

Last Sabbath the "resident editor" attended meeting in San Francisco. The meeting was good, and in some respects of special interest to us. More than one were ready to testify that "God is good to Israel."

Eld. Healey and others are advertised to commence tent meetings in Los Angeles, April 1.

Elders Haskell and Rice are in Tulare county.

We must express our gratification with the condition of things as we find them at the office of the SIGNS on our return from the East.

### OUR WEEKLIES.

WE wish to say a word to all lovers of *present truth* in behalf of the *Review and Herald*. It is the church paper of the denomination, and should be in the house of every Seventh-day Adventist. It contains information which no one can afford to dispense with. It should not be superseded by the SIGNS in any household, as the object and place of the two papers are quite different. Not different in respect to publishing and advocating the great doctrine of the Lord's coming according to Rev. 14, for both do this. But the SIGNS is not specially a church paper, but a pioneer paper, published under the auspices of the Tract and Missionary Society. Between these papers there can never be any rivalry; the providence and Spirit of God has clearly assigned to each its place in this great work, and they who wish to work in the cause, and keep pace with its progress, want both the SIGNS and *Review*. We hope our ministers and tract workers will not cease their efforts until the *Review* is in every family where the faith is professed.

We are not speaking this specially for the Pacific coast, though we do mean this. We are informed by the ministers that there are many families of believers in the Eastern States where the *Review* is not taken. We remember years in the past when this was not so. Every one who loved the truth, loved and read our church paper. Would that we might speedily see that time again.

### A GOOD ONE.

THE *Christian at Work* hits the nail squarely in the following short paragraph:—

"If, as the *Advance* says, no one of the Ten Commandments has ever been modified, how comes it that the Christian church to-day observes the first instead of the seventh day . . . the Sabbath of the Lord thy God? Or is the *Advance* a seventh-day journal?"

The light is spreading so fast, and attention is being called to the truth so extensively, that this slipshod method of sliding round the fourth commandment cannot escape notice. Has one of the ten commandments been modified? If so, by whom? If one, why not all? If not, are not the churches of the age occupying a very unenviable position? Where are they that keep the commandments of God? Rev. 14:12.

### AN ERROR CORRECTED.

A FRIEND in Edinburgh, as well as one in Maldon, England, calls attention to an item in the SIGNS published some time ago, copied from another paper, the item commencing thus: "An exchange says," etc., giving statistics of various matters. Among other things it says the salary of the Bishop of London is £50,000, whereas in fact it is only £10,000. The question is then asked, "Where is the authority?"

Our reply is, We do not know. We do not know to what "exchange" the paper referred from which we copied. In such cases we do as editors generally do,—copy items from other papers which, if correct in some respects, and containing nothing apparently improbable, we do not stop to verify in every particular. But we are always pleased to be corrected, and shall make speedy acknowledgement when corrected.

We can easily imagine how the error was made; £10,000 is nearly \$50,000. The pound mark has been

substituted for the sign of the dollar by somebody—by whom we do not know.

Our friendly correspondent says:—

"Your exchange, on England, gives figures as to crime in London, which are apparently equally correct. But even supposing them to be substantially true, they do not prove that the 'Modern Babylon' is a whit worse than any of the large towns of the old or new world. A poor consolation, I allow."

So we think. But the largest cities always appear at disadvantage in these statistical records. Still, for an enlightened nation, claimed to be first in the list as a Christian nation, the condition of London is anything but gratifying. Our friend adds:—

"Perhaps you could kindly let your readers know the statistics of crime in New York, and the salary of Dr. H. W. Beecher."

We do not feel flattered by comparing the state of morals in New York, or in San Francisco, with that of any other part of the world. It was not to make any such comparison that the item was published. We understand that the salary of H. W. Beecher is about half as much as that of the Bishop of London, and about five times as much as he would receive if he taught a theology more scriptural and less pleasing to the popular "liberal" sentiment of this degenerate age.

### KALLOCH ACQUITTED.

AFTER an unusually long trial in a San Francisco court, the jury pronounced I. M. Kalloch not guilty of the murder of Charles de Young. Not satisfied with this travesty of justice, the friends of Kalloch took the horses from the hack in which he was riding to his home, and attaching a long rope, drew the hack themselves, with acclamations of triumph. The papers of the country, east and west, speak of the transaction in terms of the deepest condemnation, and as a disgrace to San Francisco. It is a triumph of the same element by the aid of which Denis Kearney held the city in dread for so many months. There was not the shadow of an excuse for this shooting on the ground of avenging the assault made on the elder Kalloch, as De Young's trial for that was set for the week following his death.

We think the present jury system is utterly at fault, by which people who have intelligence sufficient to read the papers are rejected from service. An upright, intelligent citizen, who has carefully read every word which has been published in the newspapers, may be the best prepared to analyze the evidence, and give a verdict according to the facts presented in court.

But words are idle now. The deed is done, and its influence upon society in its estimate of the value of human life it is impossible to stay. We have been able to maintain a calm complacency over the whole transaction by reading the 37th Psalm.

### MUSICAL MESSENGER.

THE second number of the *Musical Messenger* has come to our table. It is enlarged to a 12-page journal, and contains more music than the first number. It is published in Battle Creek, Mich., by J. E. White, the publisher of the *Song Anchor*, with which many of our readers are so well acquainted. Price only 50 cents a year.

### THE NORTH PACIFIC CAMP-MEETING FOR 1881.

It has been fully decided by the Executive Committee of this Conference to hold our camp-meeting this year the last week in the month of June. It will commence on the evening of the 22d and close the morning of the 28th. The place of the meeting will be at Cornelius, Washington county. There is a fine grove at this place, and it will take but a small amount of work to make the location every way pleasant for our yearly convocation. We hope that all our brethren and sisters will make a special effort to attend. More particulars will be given soon. I. D. VAN HORN.

### READ AND REPORT.

TO CHURCH OFFICERS.

I SEND you this week your regular quarterly blanks, with some important additions. Let them be carefully filled out within the week following the quarterly meeting, or as soon thereafter as consistent. We hope to hear from every church and company of Sabbath-keepers at the specified time. Report as fully as possible. If any fail to get their blanks in season, drop me a line, and I will immediately forward them.

TO MEMBERS.

It is expected that you will bring your tithes with you to the quarterly meeting on Sunday, and hand to your s. b. Treasurer. Those who have conscientiously laid aside the "tithe and offerings" of that with which "God hath prospered" them, every first day of the week, as instructed in Matt. 23:23; 1 Cor. 16:1-3, will be ready to pay it in to the general treasury of the Conference. Says the Apostle, "None of us liveth to himself." On you, my brethren, depends in a great measure the faithfulness of your officers to report at the proper time. In order to make out their report they need yours. "He that is faithful in that which is least is faithful also in much."

J. D. RICE, Sec. Cal. Conf.

P. S. My address is, Pacific Press, Oakland, Cal.

By a reference to the label on your paper, you will readily see to what time you have paid your subscription. Money received for the SIGNS will not be receipted in the paper, as a change of figures on the address labels will in all cases be a sufficient receipt. If these changes do not appear in due time, or if books ordered by mail are not received, notice should be given. All other business will be acknowledged in this column.

### Appointments.

DISTRICT No. 8 will hold its quarterly meeting in San Francisco in connection with the Church Quarterly meeting, Sabbath, April 9.

M. C. ISRAEL.

THE quarterly meeting for District No. 3, will be held at the church in St Helena, Sunday, April 10, at 7 P. M. A general attendance is desired as important business may come up before the meeting.

JOHN MAVITY, Director.

OUR next District Quarterly Meeting will be held in Petaluma, Sabbath and Sunday, April 9 and 10. We earnestly hope we may have some one to preach to us, and we desire to have a general attendance of the brethren from all the churches in the district.

T. M. CHAPMAN, Director.

THE quarterly meeting of the church Tract and Missionary Society of Oakland will be held in this city evening after the Sabbath, April 9, in connection with the quarterly meeting of Dist. No. 7, at which time a general attendance is requested.

W. J. BOSTWICK, Director.

### ANNUAL MEETING.

PURSUANT to the statutes of the State of California, notice is hereby given that the regular annual meeting of the Society of the Seventh-day Adventist church, of Oakland, will be held at the house of worship, corner of Clay and Thirteenth streets, Wednesday, April 6, 1881, at 7 o'clock P. M., for the purpose of electing a Board of five Trustees, and transacting such other business as may come before the meeting. Members will bear in mind the necessity of prompt and general attendance, that the proceedings may fully comply with the legal requirements.

By order of the President,

G. A. BAKER, Secretary.

### TEMPERANCE TRACTS.

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