

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.]

THE FIG MERCHANT.

"In the name of the Prophet, figs!"
Through the drowse of the noon afar
Came droning the Arab vender's cry,
As he threaded the thronged bazar.
With the courage that comes of faith,
He neither had thought nor care,
Though the lip of the scornful Greek might curl,
Or the insolent Frank might stare.

"In the name of the Prophet, figs!"
A traveler, loitering near,
Half screened in a niche's deep recess,
Turned languidly round to hear.
But scarce had the Arab passed,
Ere a ripple, that seemed a sigh,
Blurred faintly the calm of his lip, and broke
In a haze on his dreaming eye.

"In the name of the Prophet, figs!"
He listened with downcast face.
"This Moslem," he said, "is brave to own
His creed in the market-place;
While I, with supremest trust,
And a hope that can know no shame,
Not once in the midst of this multitude
Have thought of my Prophet's name.

"In the name of the Prophet, figs!"
No vagueness about the way
He honors the slow muezzin call,
When his hour has come to pray.
It matters not where he be,
His worship his faith reveals;
Would I have the manhood, amid these crowds,
To kneel as the Arab kneels?

"In the name of the Prophet, figs!"
It sinks to an echo sweet,
Yet floats to me back with a pungent sting
Of reproach, in this foreign street.
It bids that, with faith as bold
As the Moslem's, I bravely do
All things whatsoever, or great, or small,
In the name of my Prophet too!"

—Independent.

General Articles.

CHRISTIAN LOVE.

BY MRS. E. G. WHITE.

THE Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self-esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly.

Self-exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor.

We call God our Father. We claim to be children of one family, and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ.

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course.

Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others

can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions.

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his love and forbearance; but we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others.

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world, and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can but be happy, let fortune smile or frown. If we love God with all the heart we must also love his children. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for Heaven, where all is love and unity.

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellow-men.

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in doing good and in being self-forgetful and self-sacrificing, remembering others, and carrying sunshine wherever they go.

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places; not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill-doing, but that love which is a controlling principle of the life, which flows out

naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

During the earthly ministry of Christ the sick and afflicted were special objects of his care. When he sent out his disciples he commissioned them to heal the sick as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach.

The Saviour of the world devoted more time and labor to healing the afflicted of their maladies, than in preaching. His last injunction to his apostles, his representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, he will commend those who have visited the sick and the afflicted.

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have in our world of need a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked upon with great deference, while others are neglected. He was the Majesty of Heaven, yet he stooped to minister to the humblest, having no respect to persons nor station. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint.

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days, is their humility and meekness. "Learn of me," says Christ, "for I am meek and lowly of heart, and ye shall find rest to your souls." Here is the repose which so many crave and in vain spend time and money to obtain.

Instead of being ambitious to be equal with, or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom was to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men.

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, neither be ye called Master; but he that is greatest among you shall be your servant, and whosoever exalteth himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He told him that if he did this he should enter into life.

"Thy neighbor as thyself."—The question arises, "Who is my neighbor?" His reply is the parable of the good Samaritan, which teaches us

that any human being, who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors, and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.

In order to be happy we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with him, and in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment here, and eternal reward hereafter.

IS SIN ETERNAL?—NO 14.

BY ELDER J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

THE Canon says that in the time of Christ "The patriarchs were living in *hades*." He quotes as proof the words of Christ to the Sadducees, or rather the words of God to Moses from the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." Matt. 22:32. The Sadducees did not believe in a future resurrection. Mr. Hartrell Horn, for this reason, says, "The word rendered DEAD in this text is equivalent to eternal annihilation." Our Saviour set himself to prove that there will be (contrary to the doctrine of the Sadducees) a literal resurrection to life, but if there is no such resurrection, then the dead are eternally annihilated, as above. God is not the God of those eternally annihilated, but he *is* the God of Abraham, Isaac, and Jacob; not because they were then alive in *hades*, but because they are to have a future resurrection to life. St. Paul, in speaking of God's promises to Abraham, says, "God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. Then God is the God of these patriarchs, "The God of the living," because they are sure to have a resurrection to life.

The Canon presents, as another proof that *hades* is a place of consciousness, the souls of the martyrs who were represented as crying from beneath the altar (Rev. 5:10). It must be borne in mind that this is a vision of St. John, relating to events then future—to persecutions under the power of the Papacy—and so these souls were not in actual existence at the time of the vision. They are mentioned again (Rev. 20:4, 5) as being raised from the dead: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived [came to life] and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

These souls then were dead martyrs. The psalmist has plainly told us that the dead do not remember God. "In death there is no remembrance of thee; in the grave [sheol] who shall give thee thanks?" Ps. 6:5.

When Abel had been slain by Cain, the Lord said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Gen. 4:10. Surely none would reason from these words that the blood of Abel was intelligent and had a voice. The blood upon the ground, however, proclaimed the fact that a life had been taken. So the blood of these martyrs, who fell under the cruel persecutions of the Papacy, called to Heaven for vengeance. As expressed by the Rev. Albert Barnes, "We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical. . . . Every persecutor should dread the death of the persecuted as if he went to Heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrong; every seducer should dread the death and cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to Heaven with a martyr's pleadings, saying 'How long, O

Lord, holy and true, dost thou not judge and avenge our blood?" Barnes' notes on Rev. 6:10

The Canon in his discourse presented the fact that there is implanted in the heart of men a *desire* for immortality, as one of his strong proofs of the present immortality of all men, and that death and destruction cannot mean the actual cessation of existence (annihilation, as he has been pleased to term it). It seems to me, this is claiming too much. It is true, God has implanted in his creatures a desire for life, but does this prove that they are now immortal? This desire may be in our heart for two purposes. 1. With reference to the natural or rather temporal result; it leads us to supply ourselves with those things needful to maintain life here, and to persevere in watchfulness against known causes which produce death. 2. If this desire be allowed to accomplish God's higher design in us, it will lead us "by patient continuance in well-doing to seek for glory and honor and immortality," that in the resurrection we may receive "eternal life." Rom. 2:6, 7. The fact of this desire being planted in all, does not prove that all now possess endless life. God has made provision through Christ that all who will may have life "more abundantly." John 10:10. "The gift of God is eterna life [not by creation, but] through Jesus Christ our Lord." Rom. 6:23.

The case of the rich man and Lazarus is used by the Canon as proof of consciousness in *hades* and also of repentance there. Each of these positions we will notice. First, then, we will quote the case in full. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell [*hades*] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them, and he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

That the above language is that of a parable is evident from the fact of its being in a chapter with another parable, and a part of that same discourse in which our Saviour is showing the fatal result of the eager pursuit of worldly riches and pleasures. The Canon says this is only a parable, and "We must ever be cautious in building theories on a parable," but he says, "our Lord's graphic allegory of Dives and Lazarus seems to point to the fact that there is but one *hades* in which all souls, good and bad, await the resurrection, though there is described a great gulf—a gulf not of locality, but of condition, fixed between the disembodied soul in consciousness of its sin and the disembodied soul in consciousness of its rest."

It will not do to base a doctrine on a parable. This parable seems to be introduced by our Saviour to enforce, first; the folly of neglecting the future world to pursue earthly pleasures. And, second; if men will not accept the instruction God has given in his word nothing would persuade them. The Canon, speaking on this parable uses the term "*disembodied souls*" as freely as though he had found such language in the parable. I fail to see the words "*disembodied soul*" here or elsewhere in the Scriptures. According to the concluding words of the parable there was no living, disembodied soul to send to the rich man's brethren; before any one could go,

there must needs be a resurrection. "Neither would they be persuaded though one rose from the dead." It seems the scene supposed in this parable is represented as transacted "*in hades*." We have already seen that *hades* is a place of utter unconsciousness and silence where the occupants are devoid of memory or sense of any kind. It will not do to make this parable teach what is elsewhere pointedly contradicted.

In regard to inferences it is well to observe the instructions of Archdeacon Blackburn, who says: "But if the proposition is not *expressly revealed*, the right of *inferring* is equal on all sides; and *surely* those conclusions which are inferred from what is *expressly revealed*, should be at least as *just* and as *strong*, as those which are inferred from what is not."

Let it then be borne in mind that the ground of *inference* in this parable, that the dead in *hades* are conscious, is based on the fact they converse together; this inference however is not admissible because it conflicts with the plain statements of Scripture which show us that the occupants of *hades* "know not anything." Eccl. 9:4-6, 10. We saw in our examination of Gen. 4:10, in the case of Abel, and of those martyred by the Romish church, Rev. 6:10, that blood was represented as crying, showing that God took cognizance of such oppression as though a voice spoke to him.

There are other instances in Scripture where inanimate objects are represented as speaking, to show that God regards the unjust and oppressive dealings of men. St. James says, "Behold, the hire of the laborers who have reaped down your fields, and which is of you kept back by fraud, crieth." James 5:4. Money is here represented as crying with cries that have entered God's ears. Surely no one would claim from this that gold and silver were conscious entities.

In the prophecy of Habakkuk we read, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:11. Stones and timbers are not conscious entities, yet the prophet chose that form of speech to show how God regarded him that "coveted an evil covetousness to his house." Verse 9.

Again, we have a parable of Jotham by which he reproved the people who had slain his brethren, the sons of Jerubbaal, he says, "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Judges 9:8-15.

No one would draw a conclusion from this that there was conscious intelligence in the trees. No, because this is a parable. Yes, and the case of Dives and Lazarus is a parable. In Jotham's parable, trees which never had any consciousness, and never will have, are represented as talking. In this case beings that were once alive and conscious, who will live again at the resurrection, are represented as being in *hades*—*sheol*—where there is no knowledge nor remembrance of God; talking over the contrast of this life and that to come, and the importance of following God's revealed word now, lest we get to the place of torment at last. This parable is not to prove that these persons are not dead and gone "down into silence," but to show of how little worth are the honors and pleasures of this world, sought in the way of sin, when they shall be tested in the scales of God's Judgment; and how those who may be despised and down-trodden here, and suffer alone, if they are Christ's members, shall at last be borne to the "city" of "foundations" on which the hopes and affections of Abraham centered. Heb. 11:10.

Secondly, we will notice the Canon's claim that repentance after death is taught in the case of Dives and Lazarus. He seems to see, in the words addressed to Dives, "Son remember," that they are there remembering their evil deeds on

earth; that this is the suffering of hell which will cause them to repent and accept Christ.

In many cases, illustrated by the Scriptures, when the judgments and punishments of God have been, in past times, inflicted on the ungodly, instead of being softened thereby to repentance they seemed to grow harder and harder. This we instance in the case of Pharaoh as the plagues of God were poured out upon him in Egypt.

St. Paul speaks of those whose consciences are "seared with a hot iron," and others whose hardened and impenitent hearts are treasuring up unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2:5. In the apocalyptic vision of future plagues, (Rev. 16) it is positively stated that they "repented not," and that they "blasphemed God because of their plagues." It seems then that these plagues, some of which are similar to those on Egypt, will have a similar effect, the sinners being hardened in sin and blaspheming instead of repenting. I do not know why we should conclude that fire and brimstone will have any different effect upon the same class. The wise man says, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

CHRISTIAN HUMILITY.

"THERE was a strife among them which should be accounted the greatest." This "strife" was not confined to that early period. Our age is laden with decorations, certificates, and double class honors; there is an earnest thronging towards the chief seats. It may be well for us to study the teachings of Jesus upon this subject; to consider the principle which regulates authority and position in his church. He said, "Except ye be converted"—take an opposite course—ye cannot so much as enter into the kingdom of Heaven, much less have any position in it. We thus learn that the conquest of self is the indispensable condition, not only of authority in the church, but of actual entrance into it. In this, as in all else, Christ is the example. "He made himself of no reputation; he humbled himself; he washed the disciples' feet. The true Christian is that man in whom the dominion of self is broken; so long as the fraction is held to be greater than the whole, the heart is at a great distance from Jesus. This principle has important applications in all the relations of life. The man who works only for himself may be a theologian, but he is not a Christian; he is not working on the line which terminates in the cross; the spirit of self-crucifixion is not in him. Christ will excuse ignorance and pity weakness, but he cannot endure vanity. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."—Parker.

FROM FAITH TO INFIDELITY.

BY ELDER R. F. COTTRELL.

THE descent from faith to infidelity is very commonly made by the following four steps:—

1. The day of the Sabbath has been changed.
2. The Sabbath has been abolished.
3. The ten commandments have been abolished.
4. The Bible is abolished, superseded, and is of no more value than a last year's almanac.

To leap at once from faith to infidelity would be fearful. But by the use of these four steps the descent is made easy, the distance from step to step being so small that a person walking in sleep (as most are) would not be awakened by the slight jar. The fourth step is no longer than the first; for the first is a denial of the truth of revelation.

The descent is perfectly natural too. To a person standing on the first step, it is much easier to descend the remaining three, than to climb up the one to the platform of truth. Wanting Bible evidence to sustain him where he is, he takes the second step. He finds it easier to say that the Sabbath is abolished than to prove that it has been changed. He now claims Bible testimony, for he finds the word "abolished" in the Bible. 2 Cor. 3. But the testimony says nothing of the Sabbath, only as it was one of the precepts "written and engraven on stones;" therefore he must take the third step, and say the ten commandments are abolished. This is but a short step; for if one of the ten is dead, why not all? And now, having plucked away the very heart and vitals of the Bible—its only moral code—and finding no evidence that any one of the commandments has ever been re-enacted, it is but a very little step from this to deny the Bible *in toto*.

Reader, are you standing upon the platform of truth? Have you faith in the word of God, believing it means what it says, and practicing in accordance with the same? If so, hold fast; for you are built upon the rock. But are you standing upon one of the steps below? Let me entreat you, as one who loves you, to make a mighty effort, imploring help from God, to reach the platform above. It will require a mighty effort; for, though the distance from step to step is small, the platform is very high above them all. It can only be reached by "repentance towards God," whose holy law you have violated, and "faith towards our Lord Jesus Christ," through whom alone you can find pardon and acceptance. Do be persuaded to make the effort. The lions which you see in the way will vanish at your approach, while by faith you walk steadily forward.

And Oh, the prize! the rich reward! Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Have faith in God! for this is the victory that overcometh the world, even your faith.

REASONING SKEPTIC.

HERE is an excellent illustration of the obduracy of skepticism, and of the unreasonableness of false philosophy. We find it in an exchange but we do not learn its origin. We have an idea it is from Moody:—

"Here is a picture of a skeptic in the Hebrew camp. A friend who has been healed comes to tell him the good news, and urges him, as he has been bitten and is dying, to look and live. But the intellectual sufferer says:—

"Well, if I understood the philosophy of it, I would look and get well.' 'Let your philosophy go, look and live.' 'But, Sir, you ask me to do an unreasonable thing. If God said just take the brass and rub it in the bite, there may be something in the brass that would cure the bite. Young man, explain the philosophy of it.' But the young man calls in another and takes him into the tent and says: 'Just tell him how the Lord saved you;' and he tells the same story, and he calls in others, and they all say just the same thing. And so it is with the religion of Jesus Christ. One and another tells the same story; how they are saved—by Jesus of Nazareth; no other name; no other way.

"The young man says it is a very strange thing. 'If the Lord had told Moses to go and get some herbs and some plants and roots, and boil them and take the medicine, there is something in that. It is so contrary to my nature to do such a thing as to look at a serpent, that I can't do it.' 'You can do it.' At last his mother comes in and says: 'My boy, I have got the best news in the world for you. I went out in the camp and saw hundreds very far gone; and they are all perfectly well now.' The young man says: 'I would like to get well; it is a very painful thought to die. I want to go into the promised land; but the fact is I don't understand it. It does not appeal to my reason. I can't believe that I can get well in a moment. And the young man dies in his own unbelief. Whose fault is it?'"

AT BETHLEHEM.

A VISIT TO THE SCENE OF THE SAVIOUR'S BIRTH.

WE set our faces for the pools of Solomon, halting for a few moments at the tomb of Rachel by the roadside. The small structure was crowded with Jews, some of whom wore phylacteries, and all were wailing as they wail beside the remnant of the temple walls. One old woman was weeping and pressing her withered cheek against the tomb with as much distress as if the fair young wife who breathed out her life there forty centuries ago had been her own daughter. We found the enormous pools of Solomon (the longest of which measures 580 feet in length) were about half filled with pure water. We rode beside the aqueduct that leads from them all the way to Bethlehem. Down among the black and barren hills we saw the deep, fertile vale of Urtas, filled with gardens and fruit-trees. It is cultivated by the European colony planted by Mr. Meshullman. For a half hour we feasted our eyes with a view of beautiful Bethlehem perched on its lofty hill, and surrounded by olive orchards. So many new edifices have been erected for convents and other religious purposes that Bethlehem has almost a modern look. As we rode through its narrow streets we saw no Ruths, but an ancient Jew in turban, long robe, and flowing beard, quite answered to my idea of Boaz. We rode on to the convent adjoining the

church of the Nativity, where a rather jolly looking monk furnished us an excellent lunch. He then took us into the venerable church that covers the subterranean chamber in which tradition has always held that our blessed Lord was born. The chamber is probably the remnant of an ancient khan once belonging to the family of Jesse and of king David. I expected to be shocked by a sham mockery when I entered the church, but a feeling of genuine faith in the locality came over me as I descended into the rocky chamber and read, around the silver star, "Here Jesus Christ was born of the virgin Mary." The threefold argument for the authenticity of this site is drawn from unbroken tradition, from the fact that Bethlehem has never been overthrown in sieges, and from the other fact that the learned St. Jerome, in the fourth century, was so sure of the site that he came and spent his long, laborious life in the cavern close by the birth-spot of our Lord. I entered with deep interest the cave in which this devout scholar meditated and prayed and wrought the Vulgate translation of God's word. My visit to the church of the Nativity was tenfold more satisfactory than to the church of the Holy Sepulchre in this city.—T. L. Cuyler, in N. Y. Evangelist.

"HARASSED ENOUGH."

OF all the words of condemnation of minister Cowley, and of the church which whitewashes his iniquitous character, the best we have seen are the following from the *Examiner and Chronicle*:—

"The committee appointed by Bishop Potter to consider the case of 'Shepherd' Cowley has concluded its labors and rendered its report to him. A reporter called to learn the result, and says that the bishop replied, 'I think that the Rev. Mr. Cowley has, perhaps, been harassed enough,' and added that it is not likely that the culprit will be brought to trial in an ecclesiastical court. The investigation was made merely as a matter of form, because there is a canon providing for investigation in such cases.

"'Harassed enough,' poor fellow! How badly Cowley has been treated. It is true that he ill-treated and nearly caused the death by starvation of the children in his charge, but society made a mistake in holding him responsible for these things. The law was cruel to send him to the penitentiary and brand him as a criminal. The erring man should have been sent on his way in peace, instead of being harassed in this unfeeling way. When one looks at the thing in this light he is a much abused man. And now to talk of 'unfrocking' him is really too bad. Of course Bishop Potter cannot think of 'harassing' him any further.

"But when one drops sarcasm and looks at this case seriously, it is an index to an alarming state of lax morality in that part of the community which professes to stand for the highest type of moral character. If the Christian pulpit has any function, if Christian people have any mission in the world, it is to bring men into obedience to both letter and spirit of the law of God. To find the ministry of an influential Christian body indifferent to the fact that one of their number is a justly convicted felon, and to hear a bishop uttering the commonplaces of a maudlin travesty of morality, means a great deal. But it means even more when one finds how large a part of the community secretly cherishes this kind of sentiment. Where their own feelings or interests are in no wise concerned, there are many who are ready to say, Poor fellow, let him go. The interests of society are nothing, the majesty of the law that has been violated is nothing, the repute of the Christian ministry is nothing to these sentimentalists. Let justice be not done though the heavens fall, is their motto.

"After all, we only get back to the point whence we started. 'The pity of it, O, the pity of it,' that Christian ministers, instead of standing like a rock against this lax morality, are found encouraging it by precept and example. If the salt of the earth have lost its savor, wherewith shall it be salted? If those who have professed to give their lives to become preachers of righteousness are found preaching unrighteousness, what hope is there for a sinful world?"

THERE are nine hundred white Baptist churches in Mississippi with 56,000 members. Of these churches only ten have preaching every Sunday; and of these only six are self-sustaining.—*Christian at Work*.

"HE that walketh uprightly walketh surely."

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER II.—THE GREAT IMAGE.

VERSE 41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

THE element of weakness symbolized by the clay, pertains to the feet equally with the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms.

The iron legs of the image terminate, to maintain its consistency with the ordinary operations of nature, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts. The question therefore naturally arises, Do the ten toes of the image represent the ten divisions of the Roman Empire? To those who prefer what seems to be a natural and straightforward interpretation of the word of God, it is a matter of no little astonishment that any question should be raised here. To take the ten toes to represent the ten kingdoms into which Rome was divided, is so easy, consistent, and natural, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some—by Romanists universally, and by such Protestants as still cling to Romish errors.

A volume by H. Cowles, D. D., may perhaps best be taken as a representative exposition on this side of the question. The writer gives every evidence of extensive erudition and great ability. It is the more to be regretted, therefore, that these powers are devoted to the propagation of error, and to misleading the anxious inquirer who wishes to know his whereabouts on the great highway of time.

We can but briefly notice his positions. They are, 1. That the third kingdom was Grecia only during the lifetime of Alexander. 2. That the fourth kingdom was Alexander's successors. 3. That the latest point to which the fourth kingdom could extend, is the manifestation of the Messiah; for, 4. There the God of Heaven set up his kingdom; there the stone smote the image upon its feet, and commenced the process of grinding it up.

Nor can we reply to any great length to these positions.

1. We might as well confine the Babylonian Empire to the single reign of Nebuchadnezzar, or that of Persia to the reign of Cyrus, as to confine the third kingdom, Grecia, to the reign of Alexander.

2. Alexander's successors did not constitute another kingdom, but a continuation of the same, or Grecian division of the image. For in this prophecy, the succession of kingdoms is by conquest. When Persia had conquered Babylon, we had the second empire, and when Grecia had conquered Persia, we had the third. But Alexander's successors (his four leading generals) did not conquer his empire and erect another in its place; they simply divided among themselves the empire which Alexander had conquered and left ready to their hand.

"Chronologically," says Prof. C., "the fourth empire must immediately succeed Alexander, and lie entirely between him and the birth of Christ." Chronologically, we reply, it must do no such thing; for the birth of Christ was not the introduction of the fifth kingdom, as will in due time appear. Here he overlooks almost the entire duration of the third division of the image, confounding it with the fourth, and giving no room for the divided state of the Grecian Empire as symbolized by the four heads of the leopard of chap. 7, and the four horns of the goat of chap. 8.

"Territorially," continues Prof. C., "it [the fourth kingdom] should be sought in Western Asia, not in Europe; in general on the same territory where the first, second, and third kingdoms stood." Why not in Europe, we ask? Each of the first three kingdoms possessed territory which was peculiarly its own. Why not the fourth?

Analogy requires that it should. And was not the third kingdom a European kingdom? That is, did it not rise on European territory, and take its name from the land of its birth? Why not, then, go a degree further west for the place where the fourth great kingdom should be founded? And how did Grecia ever occupy the territory of the first and second kingdoms? Only by conquest. And Rome did the same. Hence, so far as the territorial requirements of the Professor are concerned, Rome could be the fourth kingdom as well as Grecia could be the third.

"Politically," he adds, "it should be the immediate successor of Alexander's empire, . . . changing the dynasty, but not the nations." Analogy is against him here. Each of the first three kingdoms was distinguished by its own peculiar nationality. The Persian was not the same as the Babylonian, nor the Grecian the same as either of the two that preceded it. Now analogy requires that the fourth kingdom, instead of being composed of a fragment of this Grecian Empire, should possess a nationality of its own, distinct from the other three. And this we find in the Romans, and in them alone. But,

3. The grand fallacy which underlies this whole system of misinterpretation, is the too commonly taught theory that the kingdom of God was set up at the first advent of Christ. It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be subsequently to the division of that empire that the God of Heaven should set up his kingdom. But the division of the Roman Empire into ten parts was not accomplished until A. D. 483; consequently the kingdom of God could not have been set up nearly five hundred years before. Rome must not, therefore, from their stand-point, though it answers admirably to the prophecy in every particular, be allowed to be the kingdom in question. The position that the kingdom of God was set up in the days when Christ was upon the earth, must be maintained at all hazards.

Such is the ground on which our opponents seem, at least, to reason. And it is for the purpose of maintaining this theory, that our author dwindles down the third great empire of the world to the insignificant period of about eight years! For this, he endeavors to prove that the fourth empire was bearing full sway during a period when the providence of God was simply filling up the outlines of the third! For this, he presumes to fix the points of time between which we must look for the fourth, though the prophecy does not deal in dates at all, and then whatever kingdom he finds within his specified time, that he sets down as the fourth kingdom, and endeavors to bend the prophecy to fit it, utterly regardless of how much better material he might find outside of his little inclosure, to answer to a fulfillment of the prophetic record. Is such a course logical? Is the time, the point to be first established? No; the kingdoms are the great features of the prophecy; and we are to look for them; and when we find them, take them where they are. Let them govern the time, not the time govern them.

But that view, which is the cause of all this misapplication and confusion, is sheer assumption. Christ did not smite the image at his first advent. Look at it. When the stone smites the image upon its feet, it is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? Nothing of the kind. It is blown off, removed away, as incompatible and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone becomes a mountain, and fills the whole earth. Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work? or is it a manifestation of vengeance and violence? How did the kingdoms of the prophecy succeed the one to the other? It was through the violence and din of war, the shock of armies, and the roar of battle. "Confused noise, and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection to another. Yet all this is not called smiting or breaking in pieces.

When Persia conquered Babylon, and Greece Persia, neither of the conquered empires is said to have been broken in pieces, though crushed beneath the overwhelming power of a hostile nation. But when we reach the introduction of the fifth kingdom, the image is smitten with violence; it is dashed to pieces, and so scattered

and obliterated that no place is found for it. And now what shall we understand by this? We must understand that here a scene transpires of so much more violence and force and power than the overthrow of one nation by another through the strife of war, that the latter is not worthy even of mention in connection with it. The subjugation of one nation by another by war, is a scene of peace and quietude, in comparison with that which transpires when the image is dashed in pieces by the stone cut out of the mountain without hands.

Yet what is this smiting of the image made to mean by the theory under notice? Oh, the peaceful introduction of the gospel of Christ! the quiet spreading abroad of the light of truth! the gathering out of a few from the nations of the earth, to be made ready through obedience to the truth for his second coming, and reign! the calm and unpretending formation of a Christian church—a church that has been domineered over, persecuted, and oppressed, by the arrogant and triumphant powers of earth, from that day to this! And this is the smiting of the image! this is the breaking of it into pieces, and violently removing the shattered fragments from the face of the earth! Was ever absurdity more absurd? Were ever two events more unlike? Had the object been to find two scenes the exact opposites of each other, it would have been fully met in the comparison of these two events; but that any one should seriously contend that these are one and the same thing, is one of the anomalies of human reasoning; or, rather, it is one of the unpardonable inconsistencies to which men will sometimes resort, to save a theory.

From this digression we return to the inquiry, Do the toes represent the ten divisions of the Roman Empire? We answer, Yes; because 1. The image of chapter 2, is exactly parallel with the vision of the four beasts of chapter 7. The fourth beast of chapter 7 represents the same as the iron legs of the image. The ten horns on the beast of course correspond very naturally, to the ten toes of the image; and these horns are plainly declared to be ten kings which should arise; and they are just as much independent kingdoms as the beasts themselves; for the beasts are spoken of in precisely the same manner; namely, as "four kings which should arise." Verse 17. They do not denote a line of successive kings, but kings or kingdoms which exist contemporaneously; for three of them were plucked up by the little horn. The ten horns, beyond controversy, represent the ten kingdoms into which Rome was at last divided. 2. We have seen that in Daniel's interpretation of the image he uses the words king and kingdom, interchangeably, the former denoting the same as the latter. In verse 44, he says that "in the days of these kings, the God of Heaven shall set up a kingdom." This shows that at the time the kingdom of God is set up there will be a plurality of kings existing contemporaneously. It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here, then, is a division represented, and what have we in the symbol to indicate it? Nothing but the toes of the image. Unless they do it, we are left utterly in the dark as to the nature and extent of the division which the prophecy shows did exist. As the view that we are left in such uncertainty would cast a serious imputation upon the prophecy, we are held to the conclusion that the ten toes of the image denote the ten parts into which the Roman Empire was divided, between the years A. D. 356 and A. D. 483. These divisions were established respectively by the Huns, A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-Saxons, 476; and Lombards, 483. This enumeration of the ten kingdoms is that given by Machiavel, in his History of Florence, lib. i, who is, says Dr. Hales, "the best, because the most unprejudiced, authority." The dates are furnished by Bishop Lloyd; and the whole is approved by Bishop Newton, Faber, and Dr. Hales.

In an orchard of young growing trees we see also stakes fast in the ground. The same sunshine and rain impart growth to the trees and give rottenness and decay to the stakes. And so it is with truth on hearts differently inclined.

The Sabbath School.

LESSON FOR PACIFIC COAST.—AUGUST 27.
Walking on the Water.—Jesus the Bread of Life.—Matt. 14:22-36; Mark 6:45-56; John 6:15-40.

LESSON COMMENTS.

AFTER Jesus had performed the miracle of feeding the five thousand, the multitude endeavored to seize Jesus and make him king. To prevent this, Jesus commanded his disciples to take the ship and cross to the opposite side of the sea, while he sent the multitude away. The following graphic description of what followed is from the pen of Mrs. E. G. White:—

“Jesus looked upon the retreating multitude with yearning compassion. He felt that they were as scattered sheep without a shepherd. The priests, who should have been teachers in Israel, were but machines for performing unmeaning ceremonies and repeating the law they did not themselves understand nor practice. When he was left alone he went up into the mountain, and, for many hours, bent in supplication before the Father with bitter agony and tears. Not for himself were those earnest prayers, but for man, depraved and lost but for redeeming grace. It was for man that the Son of God wrestled with his Father, asking that the poor sinful creature might turn from his guilt to the light of salvation.

“The Saviour knew that his days of personal effort for men upon earth were numbered. He who read the hearts of men knew that comparatively few would accept him as their Redeemer, acknowledging themselves lost without his divine aid. The Jews were rejecting the very help that God had sent to save them from utter ruin. They were fastening the chains that bound them in hopeless night. They were bringing upon themselves the certain wrath of God for their blind and obstinate wickedness. Hence the grief of Jesus, and his tears and strong cries for his mistaken people, who spurned his love that would shelter them, and his mercy that would save them from the retribution of their sins. Deep emotion shakes that noble form as he keenly realizes the doom of the people he has come to save. In every trial and emergency, Jesus went to his Heavenly Father for help, and, in those secret interviews, received strength for the work that lay before him. Christians should follow the example of their Saviour, and seek in prayer the strength that will enable them to endure the trials and duties of life. Prayer is the Christian's defense, the safeguard of his integrity and virtue.

“Meanwhile, the disciples were in trouble. A storm had arisen, and the lake was lashed into fury. Hour after hour they labored at the oars, being driven hither and thither by the resistless force of the waves. All night they were tossed upon the raging billows, feeling liable at any moment to be engulfed beneath them. It was but a few hours' work, in ordinary weather, to reach the opposite shore, from the place they had left; but their frail bark was driven farther and farther from the port they sought, the plaything of the angry tempest. They had left Jesus with dissatisfied hearts. They had set out, murmuring among themselves because their wishes had not been gratified in the matter of exalting their Lord to be the King of Israel. They had blamed themselves for being so easily turned from their purpose, and yielding so readily to the commands of Jesus. They reasoned that if they had remained and persisted in their intention, they might have finally gained the point.

“When the storm arose they still more deeply regretted having left Jesus. Had they remained this peril would have been avoided. This was a severe trial of their faith. In the darkness and tempest they sought to gain the point where he had promised to meet them, but the driving wind forced them from their course and made all their efforts futile. They were strong men and accustomed to the water, but now their hearts failed them with terror; they longed for the calm commanding presence of the Master, and felt that were he with them they would be secure. But Jesus had not forgotten his disciples. From the distant shore, his eye pierced the darkness, saw their danger, and read their thoughts. He would not suffer one of them to perish. As a fond mother watches the child she has in kindness corrected, so the compassionate Master watched his disciples; and when their hearts were subdued, their unholy ambition quelled, and they humbly prayed for help, it was given them. At the very moment

they believed themselves lost, a flash of lightning revealed the figure of a man walking toward them upon the water. An unspeakable terror seized them. The hands that had grasped the oars with muscles like iron, relaxed their hold, and fell powerless by their sides. The boat rocked at the will of the waves, while their eyes were riveted upon this vision of a man stepping firmly upon the white-capped billows.

“They thought it must be a spirit, which omened their immediate destruction. Jesus calmly advanced as though he would pass them, but they recognize his form, and feel that he will not leave them in their distress. They cry out, supplicating his help! The figure turns! It is their beloved Master, whose well-known voice speaks, silencing their fear, ‘Be of good cheer. It is I, be not afraid.’ Were ever words so welcome, so reassuring as these! The disciples are speechless with joy. Their apprehensions are gone. The storm is forgotten. They hail Jesus as their Deliverer!

“Ardent Peter is nearly beside himself with delight. He sees his Master boldly treading the foam-wreathed waves, coming to save his followers, and he loves his Lord as never before. He yearns to embrace and worship him. He longs to meet him and walk by his side upon the stormy water. He cries, ‘Lord, if it be thou, bid me come unto thee on the water.’ Jesus granted his request; but Peter had taken only a step upon the surface of the boiling deep, when he looked back proudly toward his companions to see if they were watching his movements, and admiring the ease with which he trod upon the yielding water.

“In taking his eyes from Jesus, they fell upon the boisterous waves that seemed greedily threatening to swallow him; their roaring filled his ears, his head swam, his heart failed him with fear. As he is sinking, he recovers presence of mind sufficient to remember that there is One near who can rescue him. He stretches out his arms toward Jesus, crying, ‘Lord, save me, or I perish!’ The pitying Saviour grasps the trembling hands that are reached toward him, and lifts the sinking form beside his own. Never does that kindly face and that arm of strength turn from the supplicating hands that are stretched out for mercy. Peter clings to his Lord with humble trust, while Jesus mildly reproaches him: ‘O thou of little faith! wherefore didst thou doubt?’

“The trembling disciple now clings firmly to the hand of the Master till they are both safely seated in the boat among their joyful companions. But Peter was subdued and silent; he had no reason to boast over his fellows, for he had very nearly lost his life through exaltation and unbelief. When he took his eyes from Jesus in order to note the admiration of others, he lost guidance, and doubt and fear seized upon him. So it is in the Christian life; nothing but an eye firmly fixed upon the Saviour will enable us to tread the stormy billows of the world. Immediately upon Jesus taking his place in the boat they were at the land. The tempest had ceased, and the night of horror was succeeded by the light of dawn. The disciples, and others who were also on board, bowed at the feet of Jesus with thankful hearts, saying, ‘Of a truth thou art the Son of God!’

“While Jesus was teaching, many of those who had left him on the other side of the lake came to the synagogue, and were surprised to see Jesus and his disciples there before them, knowing that there was no boat by which he could pass to the other side. They began to inquire how and when he had crossed the sea. They were astonished when the disciples related to them the events of the preceding night. The fury of the storm and the many hours of fruitless rowing against the fury of adverse winds, the appearance of Christ walking upon the water, the fears thus aroused, his reassuring words, the adventure of Peter and its result, with the sudden stilling of the tempest and landing of the boat, were all faithfully recounted to the wondering crowd, amid frequent interruptions and exclamations of amazement.

“As soon as the discourse of Jesus was ended, they gathered around the Saviour, questioning him, hoping to receive from his own lips a fuller account of his mighty work of the previous night. But Jesus did not gratify their idle curiosity. He was also beset by the Pharisees, to show them a sign from Heaven that he was the Son of God. They asked an evidence of his miraculous power, such as had been given on the other side

of the sea. They importuned him to repeat his wonderful works before them.

“Jesus declared to them that they did not seek him from any worthy motive; that they did not desire to learn how to please God in their daily lives; but they asked him to work miracles, sometimes in a spirit of unbelief, and sometimes because they hoped to be benefited by temporal favors which he might thus bestow upon them. He bade them not to labor for the meat which perishes, but to seek for spiritual food, that wisdom which endures unto everlasting life. This the Son of God alone could give, for he has the seal of the Father. With solemn earnestness he sought to impress upon them that temporal favors are of little consequence compared with the heavenly grace offered by the Son of God.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.’ It was Christ himself who conducted the Hebrews in their travels through the wilderness. It was he who had daily fed them manna from heaven; yet they blindly referred him to this miracle, wrought for their fathers, in a spirit of caviling unbelief. Jesus declared to them that as God had given them manna to preserve their lives, so he had sent to them this gift of his Son, that through him they might eat of the bread of life and become immortal.

“Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from Heaven. For the bread of God is He which cometh down from Heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.’ Jesus used bread as a figure to illustrate the vitalizing power of his Spirit. The one sustains physical life, while the other satisfies the heart, and strengthens the moral powers. Said he, ‘I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.’ Those who experience the spiritual union with Christ never hunger for higher enjoyment. All uncertainty is gone, the weary soul finds continual refreshment in the Saviour. The feverish thirst for wealth and honor is gone. He is in them a well of water springing up into everlasting life.”

SCHOOL AND CHURCH.

GIVE no countenance to the idea that the Sabbath-school effort is an outside affair, to be managed and conducted apart from the church. It is rather the church, the people of God, exercising their Christian activity in that particular mode. The church has its Sabbath-school, as one of the means of training its own children in the doctrines and duties of religion. The children of the church attend the school, and then as a matter of course remain with their parents to attend public worship. This fact is a good basis of operations for inducing the other children of the school to attend. Let the teachers, and let the church authorities, keep this aim ever before their eyes. There is no way by which an irreligious family can be so surely and effectually benefited, as by inducing them to become connected with a Christian congregation and to attend stately religious worship. Next to a house to shelter their bodies, a family should have some religious home, a place in some house of worship which they consider theirs, and in which they appear stately on the Sabbath. There is no means so effectual for securing this end, as an efficient, well-ordered Sabbath-school. Teachers and superintendents should accustom themselves more than they now do, to regard this as an important, indeed a leading part of their work. The Sabbath-school is an immense network of influences, and it should be continually putting out its feelers in every direction, to see what can be done towards reaching and bringing in those families which are without any church connections.—*Hart on Sabbath-schools.*

“Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

“KEEP thy heart with all diligence; for out of it are the issues of life.”

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
J. N. ANDREWS,
JAMES WHITE,
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, AUGUST 25, 1881.

JEWS ON HADES.

"In the revised edition of the Christian appendage to the Bible, the word 'hell' is substituted by 'hades.' This is right because the newly selected word carries the reader back to the origin of the idea it expresses, the Greek mythology. In our Bible the word as well as the idea of hell is unknown."—*Jewish Advance*.

We have been accustomed to give our Jewish friends credit for much learning, and think that, as a general thing, their editors are not a whit behind their Gentile brethren in either ability or education. And the fact is often made painfully evident that they are not a whit behind their uncircumcised brethren in the weaknesses of humanity, especially in national and religious prejudice. On what ground except that of prejudice shall we account for such a statement as the above from the *Jewish Advance*? An innuendo goes a great way with a certain class, but it will never bear close examination. They who have something which will bear examination seldom deal in such things as slurs.

As far as the Jews truly respect their Bible, so far we respect their faith, for we have the highest regard for their Bible. But, unfortunately, we seldom find one who has anything more than a nominal regard for their sacred writings. As too many professed Christians, they live on the faith of their fathers; more anxious to prove their lineal descent than to imitate the faith and piety of their ancestors. We could illustrate this by many facts coming under our observation, but we turn to the statements of the *Advance*.

It is very safe to say that the word *hell* is not in the Hebrew Bible. It is not; nor is any other word there of Anglo-Saxon origin! But this is the only safe part of its affirmation.

It sounds strange to hear *hades* called the "newly-selected word," when every one must know that it is the original Greek word, and not a translation adopted by the revisers. And it is not difficult to show that the idea conveyed by the word *hades* is one that largely prevailed among the Hebrews, and is very common in the Hebrew Scriptures.

The Septuagint is a rendering of the Old Testament, or Hebrew Bible, into Greek. There is no question that it is over two thousand years old; that it was popular among the Jews themselves; and it was extensively used in Palestine in the days of Jesus of Nazareth. The quotations from "the Scriptures," in the New Testament, seem to have been taken from it, which fact alone is sufficient to prove that it was in common use in that age. Now the word *sheol* occurs in the Hebrew Scriptures 65 times; and it is rendered *hades* 61 times in the Septuagint. An expression in Ps. 16:10, "Thou wilt not leave my soul in *sheol*," is quoted in Acts 2:27, and *hades* is there used for *sheol*. This is decisive that *hades* was considered as the equivalent of *sheol* by all classes in that age.

And with this agree the Lexicons. Gesenius, than whom there is no higher authority among lexicographers, says—(because of the importance of his testimony we copy at some length):—

"*Sheol, Hades, Orcus*, the under world. Sept. usually *hades*, once *thanatos*, 2 Sam. 22:6; a vast subterranean place, Job. 11:8; Deut. 32:22; full of thickest darkness, Job 10:21, 22 (but see Isa. 14:9, sq.); where dwell the shades of the dead (rephaim q. v.), Ps. 30:4; 86:13; 89:49; Prov. 23:14; to which are poetically ascribed valleys, Prov. 9:18, and also gates and bars, Isa. 38:10; Job 17:16. The dying are said to go down to *sheol*, Num. 6:30; Eze. 31:15, 17; poet. Job 7:9; Ps. 55:16; comp. *horid sheolah*, to bring down to *sheol*, Gen. 42:38; 1 Sam. 2:6; 1 Ki. 2:9. Those who save the life of any one are said to deliver from the hand (power) of *sheol*, Hos. 13:14; Ps. 49:16. Elsewhere *sheol* is said to devour all, Prov. 1:12; to be insatiable, Prov. 30:16; Isa. 5:14; to be stern and cruel, Cant. 8:7. To it by prosopopœia ["includes personification but is more extensive in signification"—Webster.] are ascribed snares, with which it lies in wait for men, Ps. 18:6; 2 Sam. 22:6; and those who escape death are said to have made a covenant with *sheol*, Isa. 28:15, 18. Poet. and by meton. *sheol* is put for its inhabitants, or rather is personified, Isa. 14:9; 38:18; comp. Ps. 6:6. See espec. Num. 16:30, sq. Chald. and Talmud the same.—As to the etymology,

sheol comes from root *shah-al* I. and is i. q. *sheol*,* a cavity, a hollow, subterranean place; just as the Germ. *hölle*, hell, is originally the same with *höhle* a hollow, cavern, and Latin *cœlum*, is from Gr. *kollos*, hollow."

The verb *shah-al* from which it is derived, Gesenius defines: "to dig, to excavate, to hollow out; hence, *sheol, hades*, pr. a hollow place under ground."

The only idea connected with *hades* which can be traced to heathen mythology is that "the shades of the dead" dwell there, and Gesenius speaks this of *sheol*. Where, then, is the reason for the statement of the *Advance*? The idea of "the shades of the dead" being conscious in *hades* is entirely of heathen origin. Those Scripture expressions from which is inferred that "the shades" are conscious in *sheol* are purely poetic, as Isa. 14:9-15; for it is positively declared that there is no knowledge in *sheol*; Eccl. 9:5, 10. That there is no remembrance of God nor giving thanks in *sheol*; Ps. 6:5. It is a land of darkness and forgetfulness; Ps. 88:10-12. As Gesenius says of Job 10:21, 22, "full of thickest darkness." So far from the *Advance* being correct, the truth is that whatever is predicable of *hades*, the same is likewise predicable of *sheol*.

1. The terms are given as equivalents in the lexicons.
2. They are used as equivalents in the versions of the Old Testament.
3. They are treated as equivalents in the Old and New Testaments.

4. They are always spoken of as being down—never up. Num. 16:30; "They go down quick into *sheol*;" and many other places. Matt. 11:23; "And thou, Capernium, which art exalted unto heaven, shall be brought down to *hades*."

5. They are used as objects of threats—never of promises. Matt. 11:23, as above. Ps. 9:17; "The wicked shall be turned into *sheol*."

6. The saints will be redeemed from them. "Thou wilt not leave my soul in *sheol*." Ps. 16:10. "God will redeem my soul from the power of *sheol*," Ps. 49:15. "I will ransom them from the power of *sheol*," Hos. 13:14. In the resurrection the saints will sing: "O *hades*, where is thy victory?" 1 Cor. 15:55.

7. They will be destroyed. "O *sheol*, I will be thy destruction." Hos. 13:14. "And death and *hades* were cast into the lake of fire." Rev. 20:14.

We say "they," for convenience, but there are not two places—one *sheol*, another *hades*. They are identical; the two expressions refer to the same thing.

That the now popular idea of hell is not in the Hebrew Bible is true. But the Old Testament clearly teaches, as does the New, a future Judgment, a resurrection of the dead, and future rewards to both the righteous and the wicked. These truths cannot be denied without denying the whole Bible. These are the important things for all to consider, for on our own actions depends our final destiny.

SELF-ASSERTING IGNORANCE.

The following paragraph we cut from a *Christian Advocate*. As a matter of justice we will state that it came across the mountains—California is not responsible for it:—

"The writer, with the whole host of these Seventh-day Adventists, seems never to have learned that the word Sabbath was applied in the Scriptures to divers great festivals, as well as to the seventh day, but they take it for granted that whenever and wherever the word occurs it refers to the seventh day, and to that alone. This is one of their many capital errors. To make this particular application of the word to one day only, when in fact it was applied to a number of days, is of course a grievous error."

If that *Advocate* supposes that Seventh-day Adventists are ignorant of the fact that there were festival or annual sabbaths as well as a weekly Sabbath, then its ignorance is as inexcusable as it is surprising. That they take for granted that wherever the word Sabbath occurs in the Bible it refers to the seventh day alone, is a statement which will amuse those who are not singularly ignorant of the state of the Sabbath controversy. Indeed, all who are acquainted with us, and do not, as this *Advocate*, affirm whereof they are utterly ignorant, know that we deny that the word, sabbaths, in Col. 2:16 refers to the seventh day, or to the weekly Sabbath, but does refer to the festival sabbaths enjoined in the law of Moses.

We suppose there must be many readers of this *Advocate* who are as ignorant of us as is the editor who wrote the article. Yet it seems strange that anybody in the land could be made to believe that statement is

true. We would fain believe that the editor is not so grossly ignorant as his writing would imply; but then we should be compelled also to believe that he was stating an untruth willfully, to impose upon his readers, and to cast a slur unjustly upon his neighbors. We are not so uncharitable as to believe that of him, and therefore we give him the benefit of a claim to most unexampled ignorance. Not a very good refuge for the editor of an important denominational journal, but it is the only one left to him.

The controversy which is current on the Sabbath question is not concerning yearly or festival sabbaths. In behalf of these we have never urged a word. Now we will ask the *Advocate* a question: Does the Bible speak of more than one weekly Sabbath? Does it ever call any day of the week the Sabbath beside the seventh day?

This question is open to all, in every latitude and longitude, though, in connection with this article, calculated especially for the valley of the Mississippi.

DR. YOUNG ON "TAH-VAL."

We have been examining and using "Young's Bible Concordance," and find it a help in many respects. It is well worth the attention of any student. In the "Publishers' Preface" there is noticed one characteristic which is of special value, as follows:—

"It gives with each English word the Hebrew or Greek original word from which it is translated, with its literal meaning."

This is a convenience to the scholar who wishes to know the original, when he has not a lexicon or concordance of the other language at hand. We found it of value on our late visit to Washington and Oregon.

But we found some defects in it, chief of which is its definition of the Hebrew word *tah-val*. In preparing our pamphlet on Baptism we examined this word carefully, both in the lexicons and in its usage, and made a table, giving every instance of the use of the word in the Hebrew Scriptures, with its rendering in our English Version, and also in the Septuagint. Our conclusion as there expressed is that there is no idea of sprinkling in the word *tah-val*. It is once translated *plunge*, in Job 9:31; and *dip* in every other instance. The Septuagint renders it *emolunan* in Gen. 37:31, which word is rendered *defile* in the New Testament; in every other instance in the Septuagint it is rendered by *bapto* in some of its forms, which signifies only to dip. We were greatly astonished to find that Dr. Young translated it, "To moisten, to besprinkle." While it was in our thoughts to notice this most singular freak of a learned man's mind, we found in the *Herald of Truth* an article on the subject by Dr. J. B. Tombes, Baptist minister of Anaheim, Cal. Dr. Tombes has had good opportunities to be able to give a just criticism of Dr. Young's translation, or really, mistranslation, and he has well improved them as shown in his article.

It is our intention to copy the article of Dr. Tombes as soon as the state of our columns will permit.

THINGS.

THE word things, when used otherwise than to denote actions or events, signifies, according to Webster, "any substance, that which is created, any particular article or commodity." A thing, then, is something which has substance; it has length, breadth, and thickness; it occupies space; it can be measured, seen, felt, and handled. It is matter, and possesses all the properties of matter. Among every people on the earth, thing means something material and tangible; and in every book on the face of the globe when the reader meets with this word, he attaches to it, and correctly, too, a similar meaning. I said every book; perhaps one must be excepted; for there is a book which in common with all others uses this word, and in which it is made to mean something entirely different, or rather, nothing. That book is the Bible; and whether it is lawful to thus change the meaning of this word, when found in this book, from that which is given to it in all other books, and under all other circumstances, is the point in question.

To illustrate, see Col. 3:1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Things above! What! are there things above? No, says the rarefied theology of the present day; there is immateriality above and nothing more. There is an immaterial heaven, an immaterial God and Christ, immaterial angels, and immaterial spirits of dead people. But the text speaks of things above. Can these things by any

*Also Prov. 23:14.—ED. STONE.

*Another form with same pronunciation; we are unable to show the difference for want of Hebrew characters.—ED. STONE.

process be evaporated into the immateriality which the popular belief attaches to them? It cannot certainly be done by the definition of the word; for that signifies any substance, something actual and real, and it cannot be done by its use as applied to any object on this earth; for here it always means something material, something that has body and parts. There seems then to be no reason for the meaning that is attached to the word things when applied to objects above, save the mysterious belief that substance and reality are incompatible with the state of the blessed; and no reason can be given for this belief except the fact of its own existence; but behind this fact it thus entrenches itself; and while it forbids all questioning as to the right of its existence, it holds the theological world in slavery to its mystical demands.

Perhaps, however, this theory is wrong, and the Bible right. Perhaps the word things, when found in that book, with no conceivable reason to affect its signification, may mean the same as in any other book. The arbitrary claim of the popular view is set forth still more strikingly in the following verse, which reads: "Set your affections on things above, not on things on the earth." Things above and things on the earth. What do we understand by things on the earth? Anything immaterial and invisible? None will so claim; but things real and tangible. By what principle, therefore, can things above, in the antithetical portion of the sentence, be construed to mean just the reverse? When things means something in one place, how can it in just three words from where it is so used, mean nothing at all. Let every lover of consistency who is troubled with the mysticism that has been thrown over the word of God, consider this point.

Other scriptures bear testimony to the reality of heavenly things. Peter, in his first epistle, 1:4, speaks of an inheritance incorruptible and undefiled, reserved in Heaven for us. In Heb. 10:34, Paul says, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven, a better and an enduring substance." This language is unmistakable: we have in Heaven not immateriality and nonentity, but a substance. And when Paul would set before us the hope that inspired the worthies of old, he speaks of it in contrast with this earth, as "a country," a "better country," a "heavenly country." Strange language if this earth is the only real and substantial thing of the two. He also tells us that they looked for, not an airy nothing, but a tangible city; not founded on nothing, but one which had foundations, whose builder and maker was God.

Yes, there are things above. We can rejoice in the glorious hope of something real, something upon which a scriptural, sober, and intelligent faith can lay hold, an inheritance as literal as the earth upon which we now tread, glorified as infinite power, exerted in infinite wisdom can alone do it, where we shall know as we are known, and with the fine-strung sensibilities of the redeemed, be enabled to appreciate the exquisite joys that dwell in the presence of God, and at his right hand forevermore.

Things above. But perhaps some one may ask, May there not be things somewhere above, and yet Heaven itself be the intangible, spiritual place it is commonly supposed? Let the apostle answer. He tells us in the very text under notice, the definite location of these things; he tells us just where they are: "Seek those things which are above, where Christ sitteth on the right hand of God." That is sufficient. The things above are just where God and Christ have their glorious abode. There is the holy city, New Jerusalem, with its rainbow of precious foundation stones underlying its jasper wall; there are its gates of pearl, and its streets of gold; there is the tree of life, and the river of the water of life; there is the true tabernacle, pitched not by man, but by the living God, where our great High Priest is now ministering for us; there is the great original of the ark, the mercy-seat, and the tables of testimony, inscribed with the great law of Jehovah; there is the throne of God and the Lamb, and there the many mansions of the Father's house, made ready for those who are found prepared when the Lord shall return, to be taken with him.

It is the things above that we are to seek. How shall we seek them? The next verse explains: Set your affection, your mind, your earnest desire, upon things above. And is it necessary for the apostle to exhort us to do this? Must a people so prone as we are to set our affections upon the blighted and perishing

things of this earth, when we have revealed to us the incorruptible, the surpassing, and unfading glories of Heaven, which may be had by seeking—must such a people be exhorted before we will turn our attention to them? Not when faith in the reality and certainty of these things is lively and strong. Lord, increase our faith, and give us an earnest of the inheritance prepared for thy faithful-followers. U. S.

REPORT FROM NEW ENGLAND.

SINCE my return from California, owing to impaired health, I have been able to write but very little, notwithstanding I attended the Iowa, Wisconsin, and Minnesota camp-meetings, reports of which have appeared in the SIGNS, and every other week have held meetings on the Sabbath among our brethren.

The cause in New England is not prospering as we could wish, and yet there are those in all parts of this Conference who are becoming interested and embracing the truth. At different places where we have spent the Sabbath, we have witnessed a degree of the out-pouring of God's spirit, and seen quite a number take their stand with the people of God.

Sabbath, Aug. 6, we were at Washington N. H. This church has been passing through some trials of late, but the Lord came specially near to us on the Sabbath. At the close of the five o'clock meeting, four brothers, sons of Bro. Wm. Farnsworth, who was among the first to embrace the Sabbath at this place in 1844, were baptized. We had designed to leave Sunday morning, but it was thought advisable to hold meetings that day, and thus carry forward the good work already commenced. This meeting was by far one of the most effecting meetings we ever attended. The spirit of God seemed to soften all hearts. Before the close of the opening prayer, hearts began to yield to its influence, and during the three hours, which the meeting continued, there was scarcely an exceptional dry eye in the assembly. One sister, for the first time, took her stand to unite with the people of God to keep his commandments. When she arose, and said, "I will confess my Lord and follow in the path of duty for Christ's sake," the spirit of God touched every heart. At the close of the meeting she and another sister were also baptized.

It was at this place that the Sabbath was first introduced among Adventists. This was thirty-seven years ago this present season; and it was in the same body of water that, at that time, a few of the older members of the church, now living here, were baptized. Since then some have moved away, a few have renounced the faith, while still more have died, and yet they have had accessions so that a larger number now belong to the church than at first embraced the Sabbath. From these hills, among which the light first broke out, this truth has spread from the Atlantic to the Pacific, and from the British possessions on the north to the gulf of Mexico on the south; also in the islands of the sea; and in nearly every civilized nation in the world there are witnesses to the Sabbath reform connected with the doctrine of the second advent. Those who first took their stand on God's commandments, looking for Christ to come in the clouds of heaven, had not the most distant idea of ever seeing what is seen to-day in this respect. Truly, this work is of God.

S. N. HASKELL.

RELIGIOUS INFIDELITY AGAINST THE SABBATH.

BY E. J. WAGGONER.

IN noticing a statement of the *Christian Union* that the account of the creation and the fall of man as given by Moses was a mere matter of tradition, and not a revelation from God, we saw that the truthfulness of the whole Bible depends on the truthfulness of the writings of Moses. If they are not what they purport to be, plain declarations of facts, given by inspiration of God, then the entire Bible is unreliable, and the whole fabric of the Christian religion falls to the ground. All can see, then, the danger of, in any way, diminishing the confidence of men in this portion of the Bible—the foundation of the whole structure. And yet, strangely enough, this is the very part of which religious teachers are accustomed to speak the most slightly. And their disbelief is the more dangerous that it is veiled under a semblance of belief. Men can be on their guard against an open enemy, but the insidious foe that comes under the guise of friendship, can destroy the strongest. So the rantings of the atheist may make no impression, but the teachings of

one virtually repudiating the very groundwork of the Bible while professing reverence for it, cannot fail to lead some astray.

In the article noticed, the following passage occurred:—

"The essential truths in the first chapters of Genesis are the religious truths, and these are unaffected by the question whether the story is to be regarded as purely historical, or partially allegorical and parabolic."

As stated before, the first chapters of Genesis have not the appearance of an allegory, but are given with as much positiveness as is the account of the departure of the Israelites from Egypt, and their journeyings through the wilderness. Now the only things in the first chapters of Genesis that pertain to religion, are the creation and the fall of man, and if these be not true, what religious truth can they teach? If these are allegorical are not the gospels also allegorical? The plan of redemption can be no more extensive than the fall, and if this is allegorical, that must certainly be. Then the prophecies of David and Isaiah concerning Christ are of no account. The statement of the angel concerning Jesus, "Thou shalt call his name Jesus; for he shall save his people from their sins," must be a myth also; for if the story of the fall of man be not true, there is no such thing as sin, and consequently no need of a Saviour.

It must not be supposed, however, that those professed religious teachers who discredit the Mosaic account of creation, intend to deny the authority of the Bible as a whole. They do not usually look so far ahead for the result of their teachings. But there is a reason for their doubts, and it seems to be made quite plain in the following paragraph from an article on the Sabbath question in quite a prominent religious paper:—

"If we believe that the days of creation were periods, as geology quite conclusively shows, then it is difficult to say which day of our week was first observed as a Sabbath."

It is very evident that the writer of the above paragraph knows that if the days of creation were not long periods, but literal days, then we can tell which day was the Sabbath at first, and what day ought now to be kept. He recognizes the plain fact that the fourth commandment and the first and second chapters of Genesis have the most intimate connection. He might have added that if the days of creation were vast periods, it makes no earthly difference to us what day was first kept as the Sabbath; for since the fourth commandment and Genesis 1 and 2 are so interdependent, if the latter is not literally true, the former cannot be.

But is it true that geology conclusively shows that the creation days were not literal days? It has been well said that "whether or not geologists contradict Moses, it is certain that they contradict each other." Although many professed scientists claim that the creation covered a vast period of time, no two of them have ever come within a million years of agreeing as to how long that period was. If a case were in court, and of fifty witnesses each told a different story, their testimony would not be worth much. And after all, the authors of these theories of creation claim no more for them than that they are hypotheses. If a certain stratum is so many thousand years in forming, and if another stratum was formed in the same manner and at the same rate, then the earth must have been so many millions of years forming itself into its present shape, to say nothing of the myriads of years that it took it to evolve itself from the self-evolved protoplasm. And what is the object of this theorizing. Simply to prove that the Bible is inconsistent with itself. Infidels propound these theories and call them "science"; religious teachers who know a little of science and still less of the Bible, fearful that they may be thought ignorant if they do not acquiesce in everything asserted by "science", eagerly swallow down these theories, reckless of consequences, and with as little understanding of the real point at issue as the ancient Ephesians had, are ready to exclaim, "Great is science of the nineteenth century!" Let us rather say with Paul, "Yea, let God be true, but every man a liar."

A few words must suffice to show how these so-called scientific theories make the Bible inconsistent with itself. The day is declared to be composed of the "evening and the morning"—the darkness and the light. Gen. 1:5, 8, 13, 19, 23, 31. In verse 16 it is declared that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." The days mentioned in this chapter, then, are such as are marked by the appearance and disappear-

ance of the sun. To say that they are long periods is to make nonsense of the chapter.

Again in Ex. 20:8-11, we are commanded to do our work in six days, and rest on the seventh, because God, after working six days in creating the heavens and earth, rested on the seventh, as recorded in Gen. 2:1-3. To say that God labored during six long periods, and rested on the seventh period, and that he commanded men to do likewise, would be to charge God with folly.

But, says one, it does not seem reasonable that God created the world in six literal days, we cannot comprehend it. Paul says that "the world by wisdom knew not God," and the world by wisdom cannot expect to know his works. Are we not to believe anything that we cannot comprehend? If so our creeds will be exceedingly limited. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" If we could comprehend the works of God, he would be on a level with ourselves, and would not be a God worthy of worship. The work of creation is an infinite work, and cannot be grasped by a finite mind. It is just as much beyond the comprehension of man how God could perform the work of creation in a hundred million years, as it is that he could do it in six days. As the child has to receive his first ideas on trust and wait for maturer years to teach him the reason, so in the things pertaining to God, we must, with our limited understanding, accept them as truth, content to "know in part," and wait till the time when we shall "know even as we are known" for their full solution. In regard to those things which relate to our duty to God, the Bible is not obscure. There is no commandment that is more explicit than the fourth. A child can understand it. Indeed, if all spent as much time and energy in trying to ascertain the will of God, as they do in conjectures over what could not benefit them, even if it were possible for them to understand it, none would go astray.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

The Missionary.

WOODLAND, CAL.

WE came to this place on Friday Aug. 12, and commenced meetings. Eight discourses of a practical nature have been given. The interest has increased from the first, quite a number from the outside being in regular attendance. Two were baptized who had been keeping the Sabbath. Two signed the covenant, and two others who were impressed with the importance of adding temperance to their faith, discarded the use of tobacco after using it over thirty years. Steps were taken to deal with some who are walking disorderly. There is evidence that deep impressions were made of the need of a closer walk with God, and a determination on the part of the church to make progress in attaining Bible sanctification. We trust that good has been accomplished in the name of the Lord, and pray that the good work may go on in this place; that each member may walk in the path of duty and the church be a bright and shining light. We leave to-day for Vacaville.

Aug. 18, 1881.

I. D. VAN HORN,
M. C. ISRAEL.

FROM THE FIELD.

MICHIGAN, *Reese, Tuscola Co.*—The truth is slowly yet steadily gaining ground at this place. There are fifteen or more keeping the Sabbath as the result of our meetings thus far, with a fair prospect of others. As the work accumulates on our hands, we earnestly desire that it may all be wrought in God. Please aid us by your prayers.

W. M. OSTRANDER,
ALBERT WEEKS.

Aug. 3.

Coldwater.—Brn. E. P. Daniels and A. W. Bather, report good and successful meetings in Coldwater, though annoyed by a fanatical class of "new light saints." Nine have commenced the observance of the Sabbath.

Charlotte.—Eld. Burrill has been holding tent-meetings in Charlotte. On Sabbath, July 30, eleven came forward for prayers, most of them making their first start in the Christian way. On Sunday, five were baptized.

Camden.—Brn. Lamson, Lane, and Burnham report an excellent interest in Camden, Hillsdale

Co. Aug. 1 they said: "Last evening there were, by actual count, two hundred and ten carriages, wagons, etc., in plain view from the tent, and many more farther away. It is God's work, and the "warning voice of prophecy" will find its way to many hearts. Neither haying nor harvest has affected our audiences in the least, as far as we can see, and nearly every night there are people at our tent from three States,—Ohio, Indiana, and Michigan, some coming a distance of ten miles.

TEXAS, *Granbury, Hood Co.*—About thirty new ones are keeping the Sabbath here now, and we hear of others almost daily. Eleven were baptized on Monday the 25th, in the Brazos River. We have sold over fifty dollars' worth of books, and twenty dollars' worth of Bibles. Obtained several subscribers for our periodicals.

The citizens of Granbury have shown themselves a kind, liberal, and hospitable people in their treatment of our tent company since we have been in this place, by opening their houses to our brethren, and extending other liberalities to them while they were attending the arbor meeting. They also gave us a liberal hearing and preserved the best of order. Since the first night, when the tackle rope was cut, rowdyism has been at a great discount, and perfect order maintained. The cutting of that rope, and disturbing public worship that night has cost the parties an aggregate of \$270.00, fines and costs,—a very good item to illustrate the character of Texas laws and the manner in which the authorities execute them. The one who cut the rope is now in jail in another county for stealing a horse. R. M. KILGORE.

PENNSYLVANIA.—Brother H. T. Hoover reports six persons having embraced the truth in Georgetown, Newcastle, and Beaver Falls.

MINNESOTA, *Warsaw.*—We have held meetings at this place about three weeks, but have been compelled to stop on account of harvest. Eight are keeping the Sabbath; others are convinced and have promised to obey. The interest is still good, and we are of good courage. We never felt more in earnest in the work than now.

G. A. DIMMICK,
D. C. BURCH.

July 30.

ILLINOIS, *Rossville, Vermillion Co.*—Bro. Paul E. Gros writes: The providence of God seems evidently to have prepared the way for labor here. Three of the ministers are very friendly, and two of them have advised their congregations to attend our meetings. One of these ministers with other friends, has furnished food and lodgings to the tent laborers.

DAKOTA, *Sioux Falls.*—The brethren here feel greatly encouraged by the fact that another worthy family has recently embraced the truth, adding much to the interest of their meetings and Sabbath-school. A weekly prayer-meeting has been established which has proved a means of spiritual growth. Several persons are interested in the truth, and they hope for more accessions to their numbers. They are talking strongly of building a meeting-house the present season.

S. B. WHITNEY.

ALABAMA, *Bladen Springs.*—The month of July shows some progress in the cause of truth in this field. Several have received the ordinance of baptism. Some have united in church fellowship. I visited Jones county, Miss., about 75 miles west, and spent two Sabbaths. Spoke a few times at a private house, and three times at the Court House in Ellisville. The gathering was large and quite attentive, some coming eight or ten miles. No one of our people had ever spoken there before, but some reading matter had been sent there, which had increased the anxiety to hear. I think the way is open for further labor here. Where are the men to come? We are getting more on our hands than we can well do. The distance that the people come and the attention they give sometimes leads me to think that if the same labor were put forth in the South as at other places,—going into new fields with a tent and holding up the truth for six or eight weeks,—greater good would be accomplished.

C. O. TAYLOR.

"BEING in the line of religious life does not make a man religious. Having a share in Christ's service doesn't make a man Christ-like. There is many a church sexton who had rather not be a door-keeper in the house of God than to dwell in the tents of wickedness on high wages. There have been deacons who defrauded, elders who embezzled, and stewards who stole."—H. C. Trumbull.

THE DUTY AND PRIVILEGE OF GIVING.

BY ELD. S. N. HASKELL.

NOTHING is more clearly taught in the sacred volume than that it is the duty of every Christian to give of his means for the support of the cause of God. It is not because God's resources are insufficient to carry forward his work without the aid of man; for it is written, "The silver is mine, and the gold is mine, saith the Lord of hosts," Haggai 2:8; and "every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Ps. 50:10, 12. God's resources are infinite. But the plan of salvation is based upon mutual obligation, and inasmuch as Heaven has made a sacrifice for the human race, the same is required on our part if we would be participants in the blessings offered. Therefore, we read: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

We have been purchased by the blood of Christ, and therefore are not our own. God has committed to all certain means of usefulness which are called talents, and these God will require with usury. Thus, man is only a steward of that which is in his possession. It is, therefore, by God's blessing that we are able to acquire that which we possess. And if it is used for the advancement of the cause of God in the salvation of mankind, the object for which it is given is accomplished. We cannot therefore, with propriety say that it is "my power and the might of mine hand that hath gotten me this wealth," but we should ever remember the Lord our God; for it is he that giveth power to get wealth. Deut. 8:17, 18.

Then, if it is not used for God's glory, we become unfaithful stewards, and thus prove ourselves unworthy of eternal life. "He that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who shall give you that which is your own?" Luke 16:10-12. Here is one element in the Christian religion that is a test of Christian character, namely, a faithfulness on our part in using that which God has made us stewards over; and that faithfulness consists in devoting a portion of this world's goods, which in the providence of God we may possess, for the advancement of the work of God upon the earth.

Angels of God, as well as man, have a part to act in the plan of salvation. And there is more rejoicing in Heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. Luke 15:6, 7. Speaking of the angels, the apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The influence of means expended in the cause of Christ is not lost; but the deeds performed are recorded as righteous acts. "As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness [or right acts which resulted from his giving] remaineth forever." 2 Cor. 9:9; Ps. 112:9. The Saviour teaches that it is a transfer of treasures from this world to the world to come. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

Zaccheus, in all probability, was a wealthy man, and it is said of him that he was a sinner. But when he "stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold," Jesus said, "This day is salvation come to this house." Were the example imitated in these last days by some who are wealthy, a similar result would be experienced.

The giving of means is not all there is to the Christian religion, but it is one essential element in it. The young man who came to Christ said he had kept all the commandments from his youth up, and inquired, "What lack I yet?" "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come follow me," were the words of the Son of God. "But when the young man heard that saying," like many others, "he went away sorrowful; for he had great possessions." The Lord does not

teach, by these and other Scriptures, a reckless squandering of our means; but the expression, "Let everything be done decently and in order," will apply to every transaction that has a general bearing in the cause of God. In the primitive church, many "sold their possessions and goods, and parted them to all men," not promiscuously, but "as every man had need." This was not done without regard to system, but seven men were chosen and set apart for this purpose.

The churches in Macedonia, especially the one at Philippi, supported the gospel when it was first preached at Thessalonica. The apostle Paul continued to encourage their liberality, not because he desired a gift, but that fruit might abound to their account, though the Spirit of God describes their financial condition by the expression "deep poverty." When the cause of God requires temporal means for its support, then is the time that men should give. When calls are made to carry the truth into new fields, when opportunities present themselves to relieve the destitute, then is the time we should make investments in these never-failing enterprises. A faithful steward would hold that which is committed to his trust in a condition to meet a ready response from any call of his master. Paul instructs the rich to be "ready to distribute," in a constant preparation to give. Were these to invest in uncertain enterprises, where they could not command what they possess at the time the cause of Christ needs assistance, it would be as much a mark of unfaithfulness as it would be to withhold their means altogether. The cause of Christ has the first claim upon us, and upon that which we possess.

THE MISSIONARY SPIRIT.

We profess to have the most solemn truth ever committed to man, but where are those among us who are willing to make such sacrifices as have been made among other denominations? Let us look at the Judsons and many others, and where among our people shall we find parallel instances of sacrifice and devotion?

Distant Burmah may not hold out her hands for help; but from many directions we hear the cry, "Come over and help us;" and if we possessed the spirit that those did whom we have mentioned we might readily find a field of labor. To hear the Swedes, Danes, and Swiss, who have been converted to our faith, pray with such earnestness that "this dear truth" may be carried to others of their own nationality, is enough to touch any heart, and cause us to ask what we can do to aid in the work of saving souls.

If we were not so self-caring, so unmindful of what has been done for us, so wrapped in indifference, we might more easily hear the call of the suffering and needy around us, and we would not be so oblivious of the fact that many around us are raising the inquiry, "What must I do to be saved?"

The work is fast hastening to its accomplishment, and some one will have a share in the trials and burdens by the way, and also in the "far more exceeding and eternal weight of glory," when it is said, "They have done what they could."

Shall we remain with idle hands and unfeeling hearts, waiting for the tide to land us on the shore of "the better land," or for some strong hand to lift us safely over the thorns and brambles that lacerate the weary feet of the workers? or shall we be among those who will be "faithful unto death" and receive a "crown of life?"

MARY MARTIN.

PRAYING AND WORKING.—I like that saying of Martin Luther when he says, "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day that I have only three minutes for prayer. I cannot afford the time." But Luther thought that the more he had to do the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it? "Praying and provender hinder no man's journey." If we have to stop and pray it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—C. H. Spurgeon.

"WALK while ye have the light."

Temperance.

BEER AND TOBACCO.

REV. M. C. BRIGGS, in a recent sermon at the Howard street M. E. church, San Francisco, expressed himself as follows concerning the "twin evils," as reported by the *S. F. Chronicle*. We would that all ministers had as sound sentiments in regard to them, and would let them be known:—

"After paying his respects to the American smoking-car, which, he claimed, would rival the Chinese opium dens, or anything else in filthiness, the speaker said: Every day well-dressed men can be seen walking along the street by the side of ladies and puffing away at huge cigars, and it is truly ludicrous to hear the lady, between the coughs caused by the inhalation of the cigar smoke, assure the smoker that smoking is not in the least disagreeable or unpleasant to her. The use of tobacco and liquor makes one selfish, unclean, unrefined, and ungentlemanly. Only a few days since I met a man who had squandered his property and afterwards been kicked out of his own house. He was walking down the street without a thought of his poor old parent, dressed in the latest style, and chewing tobacco as if his very life depended on it. My friends, enter into an active movement to suppress the growing vice, and give to the youth the benefit of your experience.

"I remember one day in Sacramento I saw four or five little boys sitting on the curbstone taking turns smoking a cigar stump that they had picked up on the street. I stopped, and tapping one little fellow on the shoulder, who had just put the stump in his mouth, said: 'My dear boy, do not do that. You don't know how bad it looks. Throw away that cigar, and give up the habit.' The little chap turning around and facing me, said, as he emitted a volume of smoke from his mouth, 'I would, sir, but I can't do without it.'

"In regard to tobacco-sellers I have this to say, that I believe any man who will sell tobacco to a boy would steal if he dared to do so. I have known men professing to be religious and Christian men who spend more money for this vice than they do for the cause of religion, and for an excuse say that it stimulates them and quiets the nerves. Bosh! I knew of a church once with a congregation of chewers and smokers, who, during three months had paid the preacher just 75 cents. The clergyman was a bachelor, and was going to leave, having received a call elsewhere. I went into the church and talked to them. They said that their tobacco cost them about \$13 a year. I told them that they would have to give up the use of tobacco and support the pastor, and one of them promised to do so; but whether he kept his promise or not I did not ascertain.

"In regard to temperance, I want the boys to understand that the great army of drunkards was recruited from just such boys as are seen on our streets every day. They are gathered in by saloon-keepers, and each corner groggery is the recruiting office. When a boy takes his first drink, his journey on the road to ruin and degradation is commenced. Oh, young men, be warned in time, and shun the wine cup as you would a pestilence. In this State, and be it said to its shame, the Legislature created a Commission to promote the growth of the wine grape and tobacco. The public ought to protest against such action."

MANUFACTURERS AND TEMPERANCE.

OUR manufacturers have it in their power to give the cause of temperance such mighty help as will set it forward years in advance of its present position. Our manufactories are infested with workmen who are drunkards because they are good workmen; that is to say, they keep their places in the workshops because it is not easy to find others skilled in their trade. I know more than one factory where men get drunk every few weeks, go off for a day or two, and then come back, sure of finding their places kept for them.

Manufacturers permit this for two reasons: first, from an idea that they cannot find workmen able to do some special sort of work easily, and they do not like to lose a capable hand; second, because they are afraid that the discharged man will revenge himself on their buildings or machinery. I should like to ask these gentlemen one or two questions; and firstly, is the damage done to your business by the delay

of fulfilling contracts, or the necessity of breaking them, incurred by the employment of men who can never be relied on, fully compensated by the spasmodic labor and skill of these men?

Secondly, do not you honestly think, on considering the matter, that a manufactory so respectable and so respected that it employed only sober and steady men, would always be preferred by that class of workmen?

Thirdly, are there not in this country enough specialists, of honesty and sobriety, in your particular trade, who could be procured by advertising for them?

Fourthly, if you fully insure your factory and machinery, is it not better to have them burned down once in a few years than to break your contracts and lose your customers continually? Besides, there is a great deal of truth in the old proverb, "Threatened men live long." I know there are a few kind-hearted men who keep taking back a drunken employee out of kindness to his family; but is it kindness? Do you not by this continual encouragement take away every reason for being temperate from this man? I believe one timid, soft-hearted manufacturer is worse for a town than its worst saloon, as far as the encouragement of drinking goes. I know that this experiment has been successfully tried. Not very many years ago a great manufacturing firm set up large workshops near a certain New England town, and hired two master-mechanics, young men highly recommended, one as general overseer, the other as machinist. Work began with a full complement of "hands," but in a short time one man was finally discharged for drunkenness, then another, and another, all skilled workmen. The proprietor of the concern, hearing of these losses, hurried up from the city to remonstrate.

"What are you doing, young man?" he angrily cried. "You will ruin the business at this rate. You have turned off three of our best hands in a fortnight."

"Their places are already supplied with steady, skillful men," calmly replied the overseer.

"But it won't do, I tell you! it won't do. You may find three, but that's more than you could expect. If it happens again I shall have to put the machinist in your place."

"He has done the same thing twice this week, sir," said the overseer, with a smile. "We are of one mind; for we were brought up under the same master; and Mr. W., I will promise to pay you out of my own pocket at the end of the current year, any losses you may sustain from this method; but I tell you plainly I will not run this or any other factory on any other principle."

Mr. W. did not want to lose both his overseer and machinist, so he let the matter drop, and found at the year's end, every contract had been punctually fulfilled, neither delay nor loss had occurred, and his business had never been so flourishing. Both these men are now wealthy manufacturers themselves. Need I enlarge on the illustration?—*Rose Terry Cooke*.

NO SMOKER NEED APPLY.—I was sitting in the office of a mechanic not long since, when a lad about sixteen entered with a cigar in his mouth. He said to the gentleman: "I would like to get a situation in your shop to learn the trade, sir." "I might give you a place, but you carry a very bad recommendation in your mouth," said the gentleman. "I didn't think it any harm to smoke, sir; nearly everybody smokes now." "I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars, you will be above working as an apprentice; and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."—*Children's Paper*.

WE cannot see how the evil of the rum shops and drunkenness is to be checked, except by the strong arm of prohibition. All Christians should come forward, and in this conflict take sides, either in temperance or intemperance; there is no half-way ground. If you believe the liquor traffic is right, vindicate your sentiments; if not, work for prohibition.—*N. Y. News*.

JUDGE CROZIER, of Leavenworth, decided the Prohibitory law unconstitutional; and the fact was published all over the land; but the Supreme Court of the State has reversed the decision, and the fact is not thought worthy of mention by the newspapers that advertise saloons.—*Mirror*.

The Home Circle.

THORNS AND ROSES.

FROM morn till night John's hammer rang,
The tale of labor telling;
But oft he marked with envious eye,
Squire Hardy's cozy dwelling,
One day the Squire himself came by:
"My horse has lost a shoe, John;
And that's the least of all my cares—
But cares don't come to you, John.
The lightning struck my barns last night;
My child near death is laid, John;
No! life is not what folks suppose;
'Tis not of roses made, John."

And then the Squire rode sadly off.
John watched him in amazement,
And, as he watched, two faces bright
Peeped from the open casement.
He heard his wife's voice, sweet and low,
His baby's merry laughter;
John gave his anvil such a blow,
It shook each smoky rafter.
"I would not change with Squire," said he,
"For all his land and money;
There's thorns for him as well as me,
But not such roses bonny!"

—F. E. Weatherly.

MRS. PALLISER'S DREAM.

I PROPOSE to relate Mrs. Palliser's dream because it brought about a marked change in her life.

Great as is the liberty generally allowed to a dream, nevertheless, I apologize beforehand for Mrs. Palliser's dream. It is not a conventional good-society dream. I admit it. I protest against any damaging inferences about Mrs. Palliser. She is a dear, good, pious little woman; but I leave the dream to its own merits. I will not even attempt to tell it in a roundabout style, but just say plumply Mrs. Palliser dreamed that, sitting in church she saw Satan sitting near her, quite at his ease, listening with an air of artistic enjoyment to the singing, and with an expression of proprietorship and interest in what was about him that made Mrs. Palliser so horribly uncomfortable that she could not follow the services.

When a dream begins like that, of course you may expect almost anything to come next.

Mrs. Palliser in her dream was more curious to know why he came there, and how he could sit there, than ever was Eve about the apple; and her curiosity grew so intolerable that, the service being over, she touched him on the arm and asked him.

"My dear madam," he answered, blandly, "I often come here. I view this and one or two similar establishments something as a man does his pet country seat, and when I get a fit of the blues I come here to refresh my faith—in myself. And for the question in your thoughts, madam, that you are too polite to frame in words, your Christ, to whom you have erected this temple, is not here."

"You are a liar and the father of lies!" retorted Mrs. Palliser, with more zeal than politeness.

"Granted; but the devil can quote Scripture. What did He tell you himself of some who begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I know you not whence ye are; depart from me, all ye workers of iniquity.' I wonder, Mrs. Palliser, if the prophecy was confined entirely to those wicked Jews, or if among them will be found anybody who sits here, for example."

Now coupled with his words, there was something so unspeakably awful in the smile with which he looked down into Mrs. Palliser's wondering face that the little woman's heart stood still. She struggled and woke.

This absurd and irreverent dream made a terrible impression on Mrs. Palliser. She was unable to forget it. She told her husband, and he pooh-poohed at it as nonsense. That was conclusive, but not satisfactory. She consulted her pastor. He smiled, and told her that "a dream cometh through the multitude of business." "But not such dreams," murmured Mrs. Palliser. She grew thin and worn, and her husband called in the doctor. The doctor demanded her symptoms, and Mrs. Palliser told her dream. The doctor said something about nerves, gave her a prescription, and privately advised Mr. Palliser to take his wife into society, and try to distract her thoughts; this persistent dwelling on one thing looked a little like mania.

Winter came—two-faced, as usual. To the rich and the well-to-do it brought the "season" and all splendors and pleasures: lectures, operas,

sleigh-rides, rinks, red cheeks, quick leaping blood, long, bracing walks in the clear air; spring, sparkle, elasticity; cozy, curtained rooms, twilights with soft, warm air, red fire-light, and just a glimpse through the panes of dying winter's light for contrast; long evenings close around the hearth, all the cozier for the raving wind and driving sleet without. Christmas-trees, New-Year's boxes, wine, velvet, gold, furs—all these for the rich; but for the poor—lower your voice and change your note. Winter is a mighty hunter; the poor are his game, and he hunts them hard, and to the death. This winter was no exception. It was a bitter one. The charitable were busy; busiest of all, Mrs. Palliser; but she still asked herself why Christ should not be in his church.

In an alley lived Madge Allen, on the third floor of a rear tenement building. She was by no means a model poor woman. Her temper was bad. She was sometimes drunk. Mrs. Palliser's cook vowed that she stuffed her pockets with tea and sugar. But, however that may be, she fell sick. Mrs. Palliser found her looking not only ill, but gaunt and starving. So did her children. There was no quilt on her bed; no fire; no bread; no tea-kettle; not even a whole dish. One by one, everything had gone to the pawnbrokers. Winter had hunted them down, and was worrying them now in their miserable attic till the landlord should turn them out, as he intended to do the day after to-morrow, when he would finish them.

Madge told these things in a dry, hard voice, and with no sign of emotion, although the soft-hearted Mrs. Palliser was in tears. You see, Madge lived only a block and a half away, and that aggravated the case, to Mrs. Palliser's thinking. She could hardly await the end of the story to run into the street, order coal, wood, groceries, confiscate the whole Palliser dinner, and send around a load of blankets, quilts, flannel, dishes, etc. She paid the landlord; she brought the doctor; she nursed Madge herself—the best and tenderest of nurses. In all this glow of kind feeling Madge thawed a little, and one day she said,

"I thank you, I do thank you, Mrs. Palliser. I don't see why you ever took so much trouble for one like me."

"For Jesus' sake," answered Mrs. Palliser, softly and quickly, glad of the opportunity to say so.

An ill-omened light sparkled in Madge's eyes. "Whose sake did you say?" affecting sudden deafness.

"Our Lord and Saviour's," replied Mrs. Palliser again, trembling a little.

"And why on his account?" asked Madge, dryly.

"Because he—Why, surely you know, Madge. He told us to do so. He was poorer once than you; he had not a place even to lay his head."

Madge threw up her head scornfully. "Now I wonder, Mrs. Palliser, to hear you talk like that. I have heard that story a dozen times from them as likes to set themselves up and preach; but you are another sort. You are a good woman, you are; and why do you want to stuff me with a story like that?"

Mrs. Palliser was still with surprise.

"Now, see here," continued Madge rapidly. "I don't want to say nothing saucy to one that's been good to me and mine. But poor folks ain't fools. When we see ice it's no use telling us it's dog days because we know better. Now you say our Lord was so poor hisself, and so he had a feeling for the poor folks, and wants Christians to have it too, and he counts us all his brothers and sisters."

"Oh, I know the rigmarole; I've heard it often enough. Now let me tell you how a few of these brothers and sisters are getting on. The woman overhead has two little children. She is honest and works her fingers to the bone to keep them, and in five days they have had three loaves of bread. The decent man below is a carpenter. He was too poor to buy stuff to make things for hisself. He has a wife and three children—babies you may say, all of them. They have pawned all they have. He is so poor-looking now that I don't suppose they'd trust him with work if they had it. She is down with rheumatiz; no flannel, no fire, no food, is too much for her. They are clean beat out, and last week they would have starved to death but for what we poor folks brought them. In yonder the children is crying

with cold and chilblains, and never a shoe to their feet. Their mother goes around with a basket and sells what she can, but you know how it is ma'am—where one will buy, twenty will pass on and never look at her. Oh"—and the woman's black eyes kindled—"I wish I could make you, and every one that is warm and full, *feel* what it is to be starved all over, dizzy and faint, and the wind searching through every bone, and no hope of anything better, and folks going by you as if they were angels and you was vermin, for the way they look at you, and plenty to eat and drink, and warm rooms everywhere in the houses that would no more open to you than the kingdom of Heaven, if there was one.

"Keep this in your mind, ma'am, as I have done when I watched you fine folks come out of your church. The price of the lace on your cloak would take that carpenter's clothes and tools out of pawn, and start him again. Them ladies behind you cost more than would make us all happy here. While your Lord's brothers and sisters are starving, you brush by us with the price of what would save us to go and pray to him, and then you go home, easy and careless and happy, and think well of yourselves if you send us out twenty-five cents by the servant. Mind, I think folks is right to use their own, and it's natural to want to look fine and handsome; but there's enough piled on just for show, and that does no good to nobody, to make us all easy. Give us a chance anyhow. And then you say he is there listening to you. Why, if he was, and he is what you make him out—I can read, and I read once how he drove the peddlers out of the temple for buying and selling, and what is that to leaving his own to perish, and never thinking or caring? Don't tell me. *He isn't there*, Mrs. Palliser, and what is more, you don't none of you believe it, really, or expect him, as you say you do. For what did he tell you? Oh, I have not been to Sunday-school for nothing. I can answer folks back when they come preaching at me;" and with an air of triumph she repeated, "When thou makest a dinner or supper, call not thy friends, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just." Now there's a lot of Christians living in our neighborhood—the regular A No. 1 sort. But I don't see any invitations coming down our alley. They was a different sort as drove up to your house t'other night, Mrs. Palliser, and that will come scraping in New Year's Day to drink your wine and wish you merry; suppose on that day he came too, and when he'd looked around, and see none of the poor and sick, he said to you as it says in your book, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me!' And that is what he would say, according to your own story, and if you believed it, wouldn't you all be sick for fear, and tryin' to do different? That you would. You are a kind woman, Mrs. Palliser, but drop that church talk with me. It's no good. He isn't there," pointing toward her window, from which one could see the church spire.

"Oh! Madge, he is," cried Mrs. Palliser. "Don't think it. It is true what you say, but the human heart is so hard that so long as we were warm and fed we would never care at all, and we wouldn't do even this little, only for Jesus' sake. It is he who sends us, and it is we who, like thoughtless, unwilling children, do as little as we can, then run off to our sport. The blame is ours, mine, Madge. But, please God," she continued rather to herself than to Madge, "I at least, know now where to look for my Lord."

That evening Mrs. Palliser informed her husband that she had found out the meaning of her dream. Madge Allen had told her.

COARSE GIRLS.

THEY are everywhere. They confront us on the street, at the stations. They whisper in our ears in the concert hall. They indulge freely in pea-nuts, and laugh loudly at their own poor jokes in the cars. Even the lecture-room and the church are not wholly free from them. They stare at us in the stores and jostle on the walks. Apparently their chief amusement consists in ridiculing the mistakes or misfortunes of others. Alas, too, for the slang, used even by well educated girls. In listening to a company at the

present day, how puzzled poor Dr. Webster would be to recognize his own English. There are girls who would reprove their brothers for profanity, but who utter expressions nearly as forcible, and suggesting the same spirit. Are not these indications of bad breeding becoming more numerous? Does not the advent of Derby hats and ulsters tend a little to render girls louder in tone and less modest in demeanor?

Lately I chanced to see a party of girls on their daily ride to a school near Boston. Apparently they belonged to families of competence. They were bright girls, but so lacking in refinement. They forced their conversation upon all the occupants of the car. One, in the questionable hat and ulster, with hands in the pockets, walked through the train, not omitting the smoking car, seeking "Frank." We queried whether "Frank" would appreciate so pronounced an attention. It would have been gratifying to hear some allusion to study, some discussion of facts in natural history, new theories in philosophy, or the thousand delightful bits of knowledge one could not fail to acquire in any New England school; but their remarks were wholly foreign to such grand subjects.

If bad manners and shocking grammar were confined to girls whose daily struggle is to obtain the necessaries of life I should have more charity. There is nothing debasing in measuring off ribbons and laces in the store, in plying the needle in tailors' shops or dressmaking establishments. There need be no lessening of fine perceptions in the life of the factory operative. It is never honest work that degrades. Still, in the lives of such busy ones there is less time for culture, for books, for all that ought to elevate. With these tired, tried specimens of womanhood I would only have great sympathy. For their more favored sisters, who would quickly resent any insinuation as to their not being ladies, but who are not lady-like, I have censure.

There is something beautiful, fascinating, even to their own sex, in a bright but modest girl, in one who does quietly the duty nearest her, never shrinking from the inevitable, never seeking publicity. Even a bad man respects such a character, and in the presence of pure girlhood restrains his vulgarity and profanity.

If girls only could realize the secret of their power! Seldom to the platform can they look for their greatest influence, or to any public life, but always to the home, where all good manners, all kind thoughts for others, is sure to carry sunshine.

It has been said, that "manners are not morals, but manners and morals are never far apart." A girl who guards well her thoughts, her expressions, will never fall into immorality. There may be merriment without boisterousness, wit without vulgarity. To every girl I would make this appeal. Don't be coarse. Don't allow yourself to listen calmly to anything lowering to your innate, God-given standard of propriety. Don't get callous. Imitate, rather, the sensitive plant, which shrinks even from the approach of evil.—Mrs. Robbins, in *Watchman*.

ITEMS OF NEWS.

- Rochester University receives \$20,000 by the will of Mrs. Fillmore.
- Weston, the pedestrian, is now lecturing on temperance in England.
- Yellow fever is raging in the French colony of Senegal, West Africa.
- The Protestant College in Beyrout, Syria, has graduated 118 students.
- The town of Redding, Shasta county, was visited by a disastrous fire August 21.
- The town of Yale, B. C., was nearly destroyed by fire August 18. Loss about \$400,000.
- A heavy fire occurred at Davisville, Cal., August 19. Eleven buildings were destroyed.
- Seventeen persons were killed, and twenty-three injured by an accident at a bull fight at Marseilles, France.
- At the Teachers' Institute in New Tacoma, W. T., Aug. 16, the report says "A fierce onslaught was made on tobacco."
- It is alleged that the principal of the Durant school, Oakland, has punished a boy so severely as to cause him to lose his reason.
- The All Saints' Episcopal church and the parsonage, corner of Polk and Eddy streets, San Francisco, were destroyed by fire Aug. 17.
- The stage running between Etna Springs and St. Helena, Cal., was stopped August 16, by a highwayman, and one passenger robbed of \$20.

—"Chinatown," at Nevada City, Cal., consisting of twenty-five buildings, was burned on the evening of Aug. 17. But one house was left.

—The English Land Bill was finally passed substantially as it came from the House of Commons, the House of Lords having capitulated.

—As a result of the wounds received by Bradlaugh when he was ejected from the House of Commons, erysipelas has set in, and it is thought that he will die.

—In sixteen years West Virginia has increased her school-houses from 133 to 3,537, her teachers from 387 to 4,224, and her pupils in attendance from 15,975 to 142,850.

—The explosion of a boiler of a threshing machine near St. Louis, Mo., recently, resulted in the death of nine men. The boiler was old, and was carelessly handled.

—Two violent shocks of earthquake occurred at Hollister, Cal., at twenty minutes before 8 o'clock August 18. The buildings of the town were shaken with tremendous force.

—Colonel Clough, who distributed stamps for Irish law courts, and who defrauded the Government of \$10,000 by forging stamps, has been sentenced to ten years' penal servitude.

—A dispatch from Tunis, August 19, says: "The country is in a most dangerous state. Many bands of de-erters and Arabs are collecting. The telegraph wires have been cut in all directions."

—The undeniable annual increase in the rain-fall of New Mexico is attributed by scientists to the rapid extension of railway lines and the consequent increased cultivation of the agricultural lands of the Territory.

—The main Centennial Exposition building has been sold for \$97,000. The original cost was \$360,000. In its construction 75,000,000 feet of lumber and 8,500,000 pounds of iron were used. It is 1,830 feet long and 464 feet wide.

—Crop reports for the State of Iowa prepared by the Secretary of the State Agricultural Society, show that the average yield of wheat per acre will not exceed six bushels. The usual average is a fraction over eight bushels.

—A volcanic eruption took place on a mountain in Idaho county, I. T., August 16. A column of fire and smoke several hundred feet in height was emitted, and rocks were hurled some distance. The shock was felt seventy-five miles away.

—There are 154 Baptist churches in the Indian Nation in a population of 60,000. This is one church to less than 400 people. In Chicago there are about 250 churches of all kinds in a population of 500,000 and over, or one church to more than 2,000 inhabitants.

—The *Herald's* Paris special says: Private advices received in this city state that Stanley, the African explorer, is lying dangerously ill half way between Stanley Pool and the mouth of the Congo. He has so little faith in his own recovery that he has made his will.

—It is said that a scheme has been submitted to the German Government, providing that Alsace be united with Baden, and in conjunction with that grand duchy, be erected into a new Kingdom of the Rhine. Lorraine to be united with the Prussian province of Rhineland, and become a part of the Kingdom of Prussia.

—The Russian Ministry of the Interior are considering measures for preventing the productive power of the people being improperly turned to account by speculators. It is intended to establish official control over all the Russian grain markets, over the foreign demand and over the price of grain in the empire.

—The ship *Trafalgar* recently arrived at San Diego, Cal., with material for the California Southern railroad. Her cargo consisted of 2,262 tons of steel rails with everything necessary to lay twenty-nine miles of track. There are seven other vessels en route for San Diego with the balance of the rails necessary to complete the road to San Bernardino.

—The retiring Mayor of Cagliari, in Sardinia, had misappropriated public money, and the new Mayor in his distress ordered new impositions of taxes on the people, who, already exasperated by the bad harvest, attacked the old Mayor's house and assaulted him, leaving him for dead. A fight ensued between the carabinieri and the populace, during which seven persons were killed and forty severely wounded.

—So many towns and villages in Western Russia, whose population is principally Jewish, have recently been burned that there is strong suspicion of systematic incendiarism. Up to the end of June sixteen towns and villages were burned. Since then fresh fires have occurred. The two most terrible were at Korez and Minsk. From ten to twenty houses and shops were destroyed at Korez, and thirty-nine persons were killed. The bulk of the survivors were rendered destitute.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 25, 1881.

CAMP-MEETINGS FOR 1881.

ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	August 30 to September 6
ALABAMA, Bladen Springs,	" 7-12
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
CALIFORNIA,	" 6-18
TENNESSEE,	" 13-18

ELDER WHITE'S SICKNESS.

FROM the notice of Elder White's death in the *Review* we copy the following paragraph, which will give our readers a sufficient idea of his last sickness:—

"One week ago at the date of this writing, July 31, both Bro. and Sr. White began to experience feelings of illness, the symptoms of which indicated an approaching attack of malarial fever. On Monday and Tuesday, Aug. 1 and 2, the symptoms of malarial difficulty became more marked, and the first impressions were confirmed, that it was an attack of ordinary fever and ague, though a very severe one. Wednesday evening, the 3d, they were both brought to the Sanitarium. The treatment administered the 4th and 5th had the effect to break the fever in the case of Sr. White, but not so with him. Friday evening, shortly after the commencement of the Sabbath, it became evident that a crisis was approaching in his case. He sank very low, but yet retained consciousness and ability to recognize his friends, and understand and answer questions. The physicians and helpers belonging to the Sanitarium put forth every exertion in his behalf through the entire night; and by their efforts and the use of powerful stimulants he was enabled so far to rally that it was thought he might recover if another attack could be prevented. But the disease being periodic in its nature, a recurrence of the grave symptoms was feared; and the worst fears were soon realized. At half past one, Sabbath, Aug. 6, he again sank rapidly, suffering, as was supposed, paralysis of the brain, from which time he lost all sensibility and consciousness. In this condition he lingered, the pulse of life growing weaker and the breath feebler, till at a quarter-past five he calmly and quietly passed away."

PRESIDENT GARFIELD.

WHEN our note of last week on President Garfield's condition was written the doctors were giving the strongest assurances of his recovery. But before our paper left the press news of the most discouraging nature was received. There is no doubt the President is trembling on the balance between life and death, with the preponderance decidedly on the unfavorable side.

BISHOP E. O. HAVEN.

IF usefulness indicates the measure of one's days Bishop Haven had lived a long life. No one could be more universally regretted than he, for all were united in their high estimate of his great abilities and his excellent Christian spirit. The following brief record of leading events of his life we copy from the obituary in the *Methodist*:—

"He was born in Boston, November 1, 1820, graduated at Middletown in 1842, taught in Sudbury, Mass., and Amenia Seminary, N. Y., up to 1848, when he entered upon regular pastoral work. In 1853, he became a professor in Michigan University; in 1856, editor of *Zion's Herald*; in 1863, Chancellor of Michigan University; in 1869, President of the Northwestern University; in 1872, Corresponding Secretary of the M. E. Board of Education; in 1874, Chancellor of Syracuse University; in 1880, a bishop of the M. E. Church. While editor of *Zion's Herald*, he was twice elected to the State Senate, and also served on the Board of Overseers of Harvard University. He adorned every station to which he was called. In Michigan University, he overcame a bitter opposition by the sweetness of his manners and the excellence of his judgment, and left the chancellorship more deeply regretted by all parties than any other man will ever probably be."

MUSICAL.

THE last number of the "Song Messenger" is better than its predecessors.

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"Songs for Class and School." We have not found time to give this work much examination, but have submitted it to others who are more directly in the musical line, and they speak well of it.

See advertisement of all the above in this paper.

INDULGENCES.

THE S. F. *Alta* does not profess to be a "religious paper," but it seems to understand ordinary church matters quite well. Read what it says:—

"A Hartford minister complains that money has too much power in the church. This is and has been true. Protestants have held that the sale of indulgences is impious, but it would be difficult to find a church where money will not buy indulgence."

THE *American Baptist Flag*, published in St. Louis, Mo., is responsible for the following:—

"Mayor Kallach's organ (*The Evangel*) is the only paper we have seen that accepts Bro. J. R. Graves' doctrine of non-intercommunion among Baptist churches. Many Baptists on the coast would greatly enjoy the application of Bro. Graves' wild theory to the honorable mayor's church and themselves."

SUNDAY LAW.

THE "Sunday Law" has been enforced in several towns in California, by closing up some liquor saloons; and a movement is on foot to enforce it in San Francisco. We have before been asked our opinion of it.

We reply, We are glad of it. We have argued both publicly and privately, for more than thirty years, that it is the duty of the Government to abate the evil of the liquor traffic. We are glad if this manifest duty shall be done, if even partially. Of course our pleasure would be greatly augmented if they would shut up the saloons seven days in each week, instead of one day in the week merely. Society needs this protection constantly, and has a right to demand it at the hands of our law makers and peace preservers.

The question has been raised as to the effect this movement will have on certain other businesses carried on on the Sunday. We are not anxious about that; our greatest fear at present is that it will not be pushed to the point of shutting up the saloons. We are in favor of abating actual nuisances, especially where they ruin families, break up the peace of society, and destroy life. We wish the movers abundant success.

We would be highly pleased if our order-loving friends would make it a penal offense to smoke tobacco in the faces of those shut up in cars or other public places, where they cannot flee from the sickening stench of this concentration of nastiness. But we have no hope of this. We could mention enough good work to keep reformers busy, but it is of no use.

But the point in the question asked us is probably this: What will we do if the Sunday law is enforced. We shall continue to "Fear God, and keep his commandments," to the best of our ability. The Supreme One, before whom all must stand in the Judgment, who said: "The seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work," gave us six days in which He requires us to do all our work. We do not expect or intend to sacrifice our Heaven-given privileges to please men, or deny the authority of the divine law to humor the caprices of our fellow-creatures who happen to be "clothed with a little brief authority."

We are for peace; we are a law-abiding people. Our members are not known in police courts—our churches never "whitewash" the reputations of those who prove recreant to Christian principle. We hope to ever be found faithful to God, kind to our fellow-men, standing to the motto, "Be just and fear not."

TO THE CALIFORNIA CHURCH OFFICERS.

AS YET I have full returns of the Conference Blanks sent out for the last quarter, from the following churches only. Please notice if yours is in the list. If not, please fill your blanks out and send in at once. If any failed to get their blanks, or have misplaced them, drop me a line and I will immediately send others. The following are those heard from: Arbuckle, Chico, Gilroy, Healdsburg, Napa, Nevada, Oakland, Red Bluff, Santa Rosa, and St. Helena. I have also received "Church Quarterly Reports" only, from Lemoore, Lafayette, San Francisco, and San Pasqual. My address is Pacific Press, Oakland, Cal.

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