

# 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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### FINISH THY WORK.

FINISH thy work; the time is short;  
The sun is in the west;  
The night is coming down—till then  
Think not of rest.

Yes! finish thy work, then rest;  
Till then rest never;  
The rest prepared for thee by God  
Is rest forever.

Finish thy work; He'll hold thee up,  
Nor let thy fears retard;  
Be thou faithful to the end,  
He is thy reward.

Finish thy work, then go in peace;  
Life's battles fought and won,  
Hear from the throne the Master's voice:  
"Well done! Well done!" —Sel.

## General Articles.

### The Apostle John in Exile.

BY MRS. E. G. WHITE.

THE wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers, increased the hatred of the enemies of Christ. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman Government against the Christians. A terrible persecution arose, and many of the followers of Christ were put to death.

The apostle John was now an aged man, but his zeal and success in the cause of Christ were unabated. The bitterest hatred was kindled against him for his unwavering fidelity. He was the last survivor of those who were intimately associated with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, and the new sect were treated with severity, they thought the doctrine of Christ might soon die out of the world.

John was accordingly summoned to Rome to be tried for his faith. His doctrines were mis-stated. False witnesses accused him as a seditious person, who had publicly taught theories that would subvert the nation. The apostle presented his faith in a clear and convincing manner, with such simplicity and candor that his words had a powerful effect. His enemies were astonished at his wisdom and eloquence; but the more convincing his testimony, the more intense their hatred against him. They could not controvert his reasoning, nor match the power which attended the utterance of truth; and they determined to silence its faithful advocate. By the decree of the emperor, John was banished to the Isle of Patmos, condemned "for the word of God, and for the testimony of Jesus Christ."

Patmos, the place of John's exile, was a bar-

ren, rocky island in the Ægean Sea, which had been chosen by the Roman Government as a place of banishment for criminals. In former years his life had been spent among wood-covered hills, green valleys, and fruitful plains; now his lonely home was amid scenes of desolation that to many would have appeared gloomy and uninteresting. But to him it was otherwise. Although shut away from the busy scenes of life, and from active labor as an evangelist, he was not excluded from the presence of God. He could commune with the King of kings, and study the manifestations of divine power as revealed in the book of nature, and on the page of inspiration. He had delighted to trace the wisdom and skill of the Creator in the beauties of his handiwork; and now he could see tokens of the same divine Architect in the rocky wilds of Patmos.

In the surroundings of his island home, the exiled prophet held communion with his God. The blue heavens that bent above him on lonely Patmos were as bright as the skies above his own loved Jerusalem. The words of the psalmist seemed appropriate: "The heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the Heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." In the glory of the heavens man sees an illustration of the greatness of the Creator, and is made to feel his own littleness. If he has cherished pride and self-importance because of wealth, talents, or personal attractions, let him here learn to humble his proud spirit as in the presence of the infinite One.

In the sound of many waters,—deep calling unto deep,—John heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, testified of an infinite power controlling the deep,—of One who speaks to the proud ocean, "Hitherto shalt thou come, but no further," and the waters are prompt to obey his word. In contrast with the power and majesty of Him who holds in his hands the great and wide sea, how feeble is puny man, who glories in his wisdom and strength, and sets his heart against the Ruler of the universe!

By the rocks John was reminded of Christ, the Rock of his strength, in whose shelter he could hide without a fear. They also called to his mind the rocky Horeb, where God spoke his law in the hearing of all the people. The divine Legislator proclaimed his law amid thunders and lightnings, and the thick cloud that hung over the mountain, with a voice as the voice of a trumpet, exceeding loud, that Israel might be impressed with his power and glory, and fear to transgress his commandments. John remembered that one of these ten precepts called upon him to "remember the Sabbath day to keep it holy." And the Lord's day, the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified, was as sacredly observed by him upon the lonely isle as it had been when he was among the churches, worshipping with them on that holy day.

The rocky waste around him spoke eloquently of the unchangeable character of the divine law; for it testified of the flood which God brought upon the earth because of the transgression of its inhabitants. The rocks thrown up from the great deep, or rent from the solid earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath, and reminded him that it is no light matter for man to sin, to set his perverse will in opposition to the will of his Maker.

Even in this world obedience is for man's highest good; and it is surely for his eternal interest to submit to God and be at peace with him. Of all the creatures that God has made on the earth, man alone is rebellious; yet he alone possesses reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience.

As John became more intimately acquainted with the divine character through the works of creation, his reverence for God increased, and he was overwhelmed with the thought of his majesty and greatness. God is not dependent on man for honor. He could sweep every mortal from the face of the earth in a moment of time, and create a new race to people it and glorify his name. The apostle often asked himself, Why do not men, who are wholly dependent upon God, seek to be reconciled to him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Had sin never entered the universe, there would have been no discord in Heaven or in earth. Disobedience to the law of God has brought all the misery that has existed among his creatures. Then why will not man submit to a Ruler who is so great and powerful,—a Being who is so wise and kind?

In his exile, John calls to remembrance the wonderful incidents that he has witnessed in the life of Christ. In imagination he again enjoys precious intercourse with his Lord; and his heart is comforted. Suddenly his meditations are broken in upon; he is addressed in tones distinct and clear. He turns to see whence the voice proceeds, and lo! he beholds Jesus, whom he loves, with whom he walked and talked, and whose sufferings on the cross he witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, representing the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, an emblem of the power of his word.

John, who has so loved his Lord, and who has so steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's presence, and he falls to the earth as one stricken dead. A divine hand is laid upon the prostrate form, and he hears the words, "Fear not, I am He that liveth and was dead, and behold, I am alive forevermore."

John is strengthened; and there are presented

before him in holy vision, the purposes of God for future ages. He is shown the history of the church down through the centuries; he sees her feeble and struggling, almost overborne by her enemies; he sees her wading through bloody persecutions, then emerging from the darkness of papal error, drawing nearer and nearer to the clear light of truth, until at length she looks forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Nor is this all. The attractions of the heavenly home are made known to him. He beholds the beautiful city with its glittering battlements and many mansions. He is permitted to look upon the throne of God, and the white-robed throng of redeemed ones. He hears the music of angels, and the songs of triumph that rise from those who have overcome by the blood of the Lamb and the word of their testimony. His heart is filled with longing for the uninterrupted presence of his Lord. To the cheering promise, "Surely I come quickly," he responds with a glad, "Amen. Even so, come, Lord Jesus."

Thus highly favored was this hero of the Christian faith. On the desolate isle, and with the deep sea moaning about him, he was shut in with God; and his gloomy abode proved to him the very gate of Heaven. His enemies thought to silence a faithful witness for Christ; but from the place of exile came the most wonderful revelations, the most thrilling truths ever presented to man. And the promise of God was verified, "Them that honor me, I will honor."

#### The Law and the Gospel.

BISHOP FOSTER says that "there is to-day a vast amount of aimless and spiritless preaching. The greatest need is a revival of the pulpit in all Protestantism, and, more than all, in the Methodist Church." The *Christian at Work* endorses the sentiment, and then adds: "The people want a gospel of red-hot enthusiasm, overflowing in direct and personal appeals." "They want, also," the same writer says, "the words of truth and soberness."

The above statement, relative to the moral situation, cannot well be denied. But where is the remedy? Certainly not in "red-hot enthusiasm" alone. That is good in its place, but can never be successfully substituted for proper means and methods. There certainly must be a cause for this failure in gospel work, lying back of a lack of enthusiasm. We cannot for a moment think the power of the gospel has diminished by use. If it had, enthusiasm on the part of preachers would not entirely mend the matter.

Would it not be well for those who make these complaints to begin to inquire after the cause of this state of things? Is not sin the same now in its nature and results that it has ever been? If so, then the same remedies that once proved so potent to remove sin should produce like results now. Surely He who originally compounded the remedy knew the nature of the disease, and did not err in the directions he left for his followers to trace. It is barely possible that the poor returns from ministerial labor, now so much complained of, may result from administering only a portion of the ingredients in the original prescription. If, upon examination, this should prove to be true, then the failures complained of above should cease to be a matter of surprise until a change of practice is established.

So also words of "truth and soberness" are well as far as they go, but who of all those called to administer the gospel is ready to admit for a moment that his words are not of this nature? It would indeed be strange to find a religious teacher who had no "truth" incorporated in his code of theories. No one now can be found who is insane enough to proclaim a doctrine that does not have in it one or more funda-

mental points of Christian faith. Indeed, Satan himself is willing that such points should be incorporated in a false doctrine, that he may the more easily deceive those whom he would destroy. The prince of mischief knows very well that points of religious truth can do no one any good, if he can but succeed in obtruding error that will entirely neutralize the truth.

Neither is it a hard matter to compass this end. The inclination of all to comfort and convenience, readily adapts them to receive such substitutes in their religious faith as will, in a measure, change the strict requirements of the gospel to those which are more agreeable to their surroundings. But the adoption of these neutralizes the remedy just in proportion to the amount of error received. In view of this, the duty of every spiritual adviser is plain. Men should be made to feel that they are sinners, condemned by the law of a holy and just God, and that Christ will become their Saviour only on condition of sincere repentance on their part. The constant aim should be to strike at the very root of iniquity.

To inaugurate the reform demanded by Bishop Foster and the *Christian at Work*, will call for men with moral courage; men who can, if need be, endure estrangement from those to whom, from their profession, the cause of truth has a right to look for moral support. The true basis of the reform needed is well expressed, as follows, in a late number of the *Watchman*:—

"The background of the gospel is, and must ever lie, in the severe moralities enjoined in the ten commandments. The law is, and ever will be, the schoolmaster to bring men to Christ; and to the very end that they may be saved by faith. . . . Why should not the pulpit everywhere preach righteousness and condemn its opposites, at the same time that it lifts, high and supreme, Christ as the Saviour, and the Holy Spirit as the renewer and regenerator of fallen men? Brethren, let us in no wise divorce what 'God hath joined together.'"

The gospel, to be effective, must go hand in hand with the law. The necessity of the gospel can only be fully realized by those who stand convicted of sin. It follows, then, that before one can truly accept Christ as a Saviour, he must be convinced of sin. But "sin," says the apostle (1 John 3:4), "is the transgression of the law." This being true, the sinner should be cited before the law to learn his true standing before God. "By the law is the knowledge of sin." Rom. 3:20. There is, in fact, no other instrument by which sin can be shown. In reference to himself, the apostle said: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The principles inculcated in the foregoing texts apply to all of the ten commandments in detail. Therefore, he who violates any one of them stands convicted as a sinner, and must answer for his transgression, in the Judgment. It becomes then the duty of a minister to examine those commandments singly, and enforce in his teaching the exact requirements of each one of them. A reform brought about through this process would be as thorough as the most ultra reformer could demand.

But only sincere repentance on the part of the sinner can work such a change. Yet this is just as much a prerequisite to salvation now as it was in apostolic days. Upon being asked by the convicted multitude on the day of Pentecost what to do, the answer was returned by Peter, "Repent, and be baptized." Acts 2:38. In preaching repentance as the first necessary step in moral reform, the apostle was but following the instruction of the Author of salvation. In the commission he delivered to his disciples before ascending on high, he assured them of the necessity for his sufferings, death, and resurrection, in order that *repentance* and remission of sins might be preached in his name *among all nations*. Luke 24:47.

Repentance must therefore be exercised by the sinner before he can secure the remission of his sins. A mere feeling of spasmodic sorrow does not meet the requirement. One may experience this and receive no real benefit. Too many are satisfied with such superficial exhibitions, which are invariably followed by a relapse. This is the sorrow of the world that the apostle says works death. 2 Cor. 7:10. Genuine, or "godly sorrow," says the same verse, "*worketh repentance to salvation not to be repented of.*"

Even godly sorrow, then, is not repentance, but it *works* repentance unto salvation. Thus, reasoning from a scriptural standpoint, we are led to infer that the only evidence of the possession of genuine sorrow is thorough repentance, which means a radical reform in the daily life. But this can be accomplished only by putting away sins that have been revealed by the law of God. Thus the prophet exclaims: "Therefore I will judge you, O house of Israel, every one *according to his ways*, saith the Lord God. Repent and turn yourselves from *all your transgressions*; so iniquity shall not be your ruin." Eze. 18:30.

The Judgment will deal with every one according to his ways, and not according to his profession. Iniquity cherished in the heart will ruin him who maintains it. The Lord pays no respect to such an one. David says: "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. It is very plain from these scriptures that so long as one knowingly practices what God forbids, he has no valid claim upon the mercy offered by the terms of the gospel.

It is true that man is justified through faith in Christ and not by the works of the law. This is very evident from reading Rom. 3:20, also Gal. 3:16. Yet the apostle, after giving the latter text, adds: "But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Then, to be found a sinner, that is, violating God's law, we cannot be justified by Christ, because, in that case, the apostle says, it would make Christ the minister of sin. In other words, he would uphold the sinner in violating the Father's commandments.

It is certainly unreasonable to suppose that God would send his Son to earth to die, purposely to uphold man in the very course that made him a rebel. If the transgression of God's law once made man a rebel in the universe, would not a transgression of that law now have the same effect? Certainly. Then it is reasonable to suppose that in order to receive pardon, we must stop violating his law, and take an opposite course, that is, keep his law. Then the Saviour will apply his cleansing blood to wash away the sins of the past.

Repentance toward God and faith toward our Lord Jesus Christ, was the burden of the message heralded by the great apostle to the Gentiles. Acts 20:20, 21. These were the words of truth and soberness for which he gave his life. The Jews rejected the gospel that Paul preached while accepting the law that could not save them. Men now accept Christ, but reject the law, the only instrument that will reveal their true condition morally. One error is no more fatal than the other. Who cannot see in both of these a studied plan of Satan to defeat God's arrangement by which man may be saved?

Not one jot or tittle of the law has been abated by the death of Christ. Matt. 5:17-19. His suffering was for the purpose of upholding the majesty of every principle it contains. If one point in that law can be disregarded, why may not all of them be thus slighted at our convenience? Although "man has sought out many inventions," yet the Lord's way is the best way, and the safest way, because it is the *right way*. J. O. CORLISS.

**The Rich Fool.**

THE hearts of men in the days of our Saviour were permeated with that same avaricious spirit and love of gain that so characterizes men of to-day.

It appears that two brothers who were to share in the estate left them by inheritance, were disagreed as to its proper division. One of them, realizing the power and influence of the Master, came to him and said, "Speak to my brother, that he divide the inheritance with me." The Saviour gave him to understand that his mission was not to adjust the secular affairs of men, so he replied, "Man, who made me a judge or a divider over you?" He then turned to the large assembly and admonished them to beware of covetousness. To more forcibly impress upon their minds the great danger of cherishing a greedy spirit, he spake to them the parable of the "rich fool" recorded in Luke 12:16-20.

It seems that this man had been blessed with an uncommon harvest. So much so that he was perplexed to know what to do with his increase. Finally he decided to tear down his present buildings, and build some of greater capacity. After his work was completed, and his fruit and grain gathered in, he complacently viewed his well filled barns, and said within himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He looked forward to a life of ease and comfort. Full of strength and vigor, not a thought of the grave entered his mind. "He hath said in his heart, I shall not be moved; for I never shall be in adversity." He, undoubtedly, was such a man as the world regards wise. One that the newspapers of the day would laud for his financial ability; one whose example would be held up for our young men to imitate.

How differently our Saviour regards such men. He well knew the uncertainty of riches, and the doom of their possessor. Instead of commending his worldly wisdom and ability to accumulate, he depicted in few words how Heaven regards all such covetous characters. He said: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

How soon his hopes were blighted. Before the sun had again risen upon his broad acres, he lay motionless in death. His well filled barns stood as a monument of his folly. How many, many times since the days of our blessed Lord has the history of this rich but foolish man been repeated! True to life is this picture of our Saviour's painting, and yet how few heed the lesson. The world go crowding down the broad thoroughfare of wealth, only at last to awaken, when too late, to find that they have grasped at fleeting shadows. Oh, why not take the advice of one who so well knows the human heart? Listen to his words: "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

E. HILLIARD.

**How to Die in Faith.**

EVER since Jesus said, "I will come again," saints have been expecting, longing for his return. Death has not been their hope, but his coming, which shall abolish death, has. Yet millions have died, and we may die before he comes. It is well, therefore, to be ready to die in faith.

If you would be so happy as to die in faith, take this advice:—

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand; so, too, they are foolish who must get faith on a dying bed.

2. Study to live every day in the exercise of

faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up the evidence of your title to the kingdom of heaven, and beware of letting sin blot it.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in time of trial, and beg that the Lord may bring them to your remembrance if you are to die.—*Sel.*

**Life, not Death, the Goal.**

THE greater number of exhortations addressed to sinners urging them to repentance, and also of exhortations addressed to Christians urging them to fidelity, are, in our times, based upon the certainty and nearness of death. The careful reader of the New Testament need not be told that this was not apostolic practice. Life, not death, was the great impelling motive with them. To one accustomed to the utterances of the religious press, and Christian pulpit, it is astonishing how little is said of death, in the New Testament. Few are the exhortations to repentance or fidelity based upon it. It is never held up as the Christian's great climax of victory.

Eternal life is the great prize, and the resurrection the Christian's final victory. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

Does the apostle exhort Christians to follow him in the divine life, to have their conversation in Heaven; it is because "we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

Again the apostle Paul exhorts Christians to "set their affection on things above." "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

In his epistle to the Thessalonians he calls them his "hope," "joy," and "crown of rejoicing," but it is "in the presence of our Lord Jesus Christ at his coming." 1 Thess. 2:19.

In the same epistle he comforts the bereaved and afflicted ones, by assuring them that "them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

Timothy is exhorted to keep his ministry pure and "unrebekable," "until the appearing of our Lord Jesus Christ." 1 Tim. 6:14.

Titus is directed to "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

James urges believers to be patient and firm "for the coming of the Lord draweth nigh." James 5:8.

Peter warns against the latter-day scoffers, and invites to all "holy conversation and godliness," because "all these things shall be dissolved." 2 Pet. 3:11.

These quotations might be multiplied to almost any extent. It is certainly clear that the coming of Christ and eternal life were the great impelling motives in apostolic times. Would it not be well to get back to "the old paths"? We do not preach a gospel of death, but one of life. We point not to the charnel-house, but to the eternal hills of God. Our gospel is one of life and joy.—*Rev. Jesse S. Gilbert, A. M. (Methodist), in Messiah's Herald.*

For knowledge to become wisdom, the soul must be rooted in God.—*Mrs. Mountford.*

**"A Beautiful Sermon."**

In a recent letter from a friend she spoke of a sermon to which she had listened on the preceding Sabbath as "beautiful." I judge from the expression that it pleased the ear, as a beautiful landscape pleases the eye. Many such sermons are preached in these days. They seem to be prepared and delivered more with a design to please than to profit. They are listened to with admiration, and the people go away from the house of God praising the preacher, and well satisfied with themselves.

Many years ago the writer heard a good deacon say that he liked that kind of preaching which exalted God and humbled man. Such does not seem to be the design, nor is it the effect of these "beautiful sermons." The design rather seems to be to glorify the preacher, and as for God, he seems to be but little thought of. As regards the sermon on the mount, the profoundest and most instructive sermon ever preached, spoken by Him who spake as never man spake, we think that no one that listened to it thought of it as beautiful. Probably no one of its hearers went away thinking of it or speaking of it in that light. There are indeed beautiful things in it and beautifully expressed—gems of thought—but these were not the things that were uppermost in the minds of those that heard it. Thus we read at the conclusion of the narrative: "And it came to pass when Jesus had ended these sayings the people were astonished at his doctrine. For he taught them as one having authority and not as the scribes."

What is wanted in sermons is truth that comes home to the heart, and reforms and beautifies the life. That is a beautiful sermon that the Holy Spirit makes use of to put the beauty of the Lord our God upon us. Where the great truths of the gospel are ignored, beautiful sermons are as powerless to these ends as are moonbeams to melt the snows of winter, or to cause the earth to be fruitful.—*N. Y. Observer.*

**Prayer-Meeting Resolutions.**

1. I WILL make it a matter of conscience to attend.—"Not forsaking the assembling of yourselves together."

2. I will endeavor to bring others.—"Come thou with us, and we will do thee good."

3. As I enter the room I will ask the Saviour's presence.—"We would see Jesus."

4. I will not choose a back seat.—"How pleasant it is for brethren to dwell together in unity."

5. I will not so seat myself as to keep others from the same pew.—"Be courteous."

6. I will fix my attention upon worship and the word.—"This people draweth nigh unto me with their mouth, . . . but their heart is far from me."

7. I will lead in prayer.—"Ye also helping together by prayer for us."

8. I will otherwise take part.—"Teaching and admonishing one another." "Confess your faults one to another."

9. My prayers and my remarks shall be brief.—"For God is in Heaven and thou upon earth; therefore let thy words be few."

10. I will avoid critical thoughts of others who take part.—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."

11. After the meeting I will courteously greet as many as I can.—"Salute one another." "Be kindly affectioned."

12. As I return home I will maintain a devout mind.—"Continuing instant in prayer."

13. By Christ's grace dwelling in me, I will daily live as I pray.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."—*Sel.*

### An Appeal for the Study of the Hebrew Scriptures.

[The following tribute to the value of the Old Testament, we extract from an address by Prof. W. H. Woolery (Disciple), delivered before the Adelpian Society of Bethany College, West Virginia, Dec. 13, 1884, and printed in the *Christian Standard* (Disciple), January 10, 1885. We agree with the editor of the *Standard*, that it "deserves attention, not merely as a plea for the study of Hebrew, but for its manly advocacy of the Old Testament Scriptures as essential to a proper understanding of the New." In view of the fact that in the last quarter of a century there has been no more bitter opponents of the Old Testament than the Disciple Church, it is a "manly advocacy of the Old Testament Scriptures." And because of this, and because of the endorsement of the leading paper of the denomination, we think it deserves particular attention, and we are glad to publish from this source such statements as, "*The ten commandments are nuggets of gold*," etc. We commend to all, and especially to the members of the Disciple Church, the careful perusal of the address.

A. T. J.]

The careful, critical study of the Old Testament is fast becoming the most fascinating study in the theological seminaries of America. And now I raise the question, What are we doing to encourage the study of this noble language? Are we content to know God's word at second hand? If there is a preacher in the land not yet past the age for learning language, who cannot read the Bible in the language in which it was written, and is making no effort to learn it, ought he not to be ashamed of himself? Is not the woful ignorance of the Old Testament largely due to the extreme ground as to the nature and obligation of that part of the Bible, taken by our people in the beginning of our movement? Does not this whole subject of the relation of the two Testaments need a new treatment for our own people? Believing that the neglect of the Old Testament is fraught with mischievous consequences, I make this appeal to you to study the Hebrew Scriptures.

1. *Because it brings the student to consider a race whose traits of character are more fixed and permanent and staid than those of any other enlightened people.* The Hebrew is the best stock in the world. No other race of people would or could have preserved its identity under such tremendous calamities. Bishop McIlvaine said that if a gallon of fresh water be sprinkled in mid-ocean, and the several drops should retain their freshness for a thousand years, it would be no more wonderful than what we see in the history of the Jews. These people are not seen in our police courts, not among our beggars, not in our asylums supported at the public expense, not usually our saloon-keepers, not ring-leaders of our mobs; always peaceable, intensely religious, independent, and learned, they were chosen by the Lord to reveal his religion. And with their persistency of character they unite sufficient progress to keep them abreast of the times. It matters not whether one look at Moses, the world's great lawgiver; at Paul, Christ's greatest apostle; Maimonides, the greatest light of the middle ages; Lord Beaconsfield, one of England's greatest of recent statesmen; Montefiore, the great philanthropist; Neander, the greatest church historian, or Delitzsch, one of Germany's greatest educators—they are all of such learning and character as entitle them to be leaders of the thought of their respective ages.

2. *Study the Hebrew Scriptures because of the prominence therein given to the theory of the State.* The Old Testament is full of political economy. Moses is the lawgiver for all time and for all countries. The ten commandments are nuggets of gold. Moral philosophy is the

ground of prosperity. "Blessed is that nation whose God is the Lord." There can be no higher generalization of wisdom set before a State of to-day than this: "Righteousness exalteth a nation, but sin is a curse to any people." Every relation is provided for, king and subject, husband and wife, parent and child, master and slave, priest and layman. In a broad and sweeping generalization Jesus declares that the essence of the law under which they were bound together in the State, was that "whatsoever ye would that men should do to you, do ye even so to them." On this hang the law and the prophets. This grand statement of Jesus stands squarely opposed to nearly all the current conceptions of the Old Testament.

It was a favorite saying of Wendell Phillips that a nation's rank in true civilization, and its sense of justice and fair dealing, could be more readily ascertained from the treatment of its women than from any other source. Tested by this standard, how do the Jews compare with the Persians, the Greeks, and the Latins? The briefest comparison cannot result otherwise than in favor of the Jews. When it is remembered that Grecian women were mere slaves, living in the rear of the house (in the gynæconitis), seeing no men face to face except their husbands and immediate friends, heavily veiled whenever they went out, not privileged to speak to men, with no education, only a house-keeping drudge, some idea may be had of their degradation, and of the one-sidedness of Greek civilization.

Aristotle says about woman, "If she has a will, it is a will without rights; and if she have virtues, they are kindred to those of slaves." Sophocles says, "Silence is an adornment to any woman." Euripides declares that "silence and discretion are most beautiful in woman, and remaining quiet in the house." At Rome, Cato expressed himself as follows: "All women are plaguy and proud, and were men free of women their lives would be less godless." Mommsen says marriage was long regarded as an oppressive public burden, while Gibbon declares that "the husband exercised the jurisdiction of life and death." In a word, neither Persians, Greeks, nor Romans knew anything of the relations of modern society in which the sexes mutually encourage each other. In refreshing contrast with all this, the Hebrew women enjoyed very much greater privileges. Our women of to-day owe it to the triumph of Hebrew principles of political economy that they are not slaves in harems like the women of Turkey. Where the Spirit of the Lord is, there is liberty.

3. *Study the Hebrew language for the intrinsic value of its literature.* It may seem to some that we should always read the Bible with a religious purpose. I say nothing against the reading of that book for its religious ideas, yet I think one misses a great deal unless it also be read as literature. Our great scholars have been so much taken up with questions of authorship, date, place, various readings, and doctrinal exposition, that the literary side of the Bible has been ignored. The Old Testament is rich in nearly every variety and style of writing. If one wishes to study the *oration* it would be difficult to find better specimens of eloquence than are contained in the great speeches of Moses in Deuteronomy, Judah's plea for Benjamin, Joshua's dying charge, Jotham's satirical invective, Elijah's irony directed against the priests of Baal, and Samuel's denunciation of King Saul.

In poetry the Bible has nearly everything that can make glad the heart of man. Its very prose is full of passion, and has its rhythms and its tone-colors like verse. I think of all ancient poetry the Hebrew has the stately grandeur, the greatest depth of feeling—"the thrill of joy, the glow of emotion." It has the majesty of divine power, the beauty of holiness. And if true eloquence be, as Cicero

says, the continuous motion of the mind, then some of the lyrics of the Old Testament, as, for example, the forty-second psalm, are the most eloquent specimens of writing in the world.

4. *Study the Hebrew Scriptures for their clear revelation of the being and character of God.* During the present generation a new philosophy has come in with evolution, and seeks to explain the continuance and government of the world by the agency of natural forces. Conservation of energy, equilibrium of forces, and natural selection, are semi-deities, and, like the old Greek gods, divide the heavens and earth among themselves. The extreme scientists have ruled out a personal God, and have installed in his place impersonal force.

Science may talk in a learned way about the planets held in their orbits by the power of gravitation; but what is gravitation? The best philosophical explanation of the force, motion, and evolution in the world is to ascribe all the phenomena of nature to laws that originate in will-power. This carries the idea of causality outside of matter. And to unitize the phenomena of nature requires one will, one force. It remains to say that will is the highest endowment of an intelligent, conscious, rational person. The will of this person is the law of the universe, the ground of all certitude, the ultimate of all thought. This person is God. His will-power acts in the physical universe, not by impressing matter at its creation with certain powers, for matter could neither receive or retain them, but acts immediately and continuously.

This view makes the world the outward expression of God's thought, and science the discovery of the will of God, called laws of nature. Every devout scientist, then, as he discovers these laws, can exclaim with Kepler, "O God, I think thy thoughts after thee!" Now I have no hesitation in saying that this doctrine of the divine immanence in the world finds its best statement and illustration, and its greatest emphasis in the Old Testament. It even goes further, and adds the moral element for which science has no room.

5. *Study the Hebrew language in order to understand the New Testament.* The New Testament cannot be understood as it ought to be understood by a preacher without a study of Hebrew. This alone ought to determine a preacher to learn this language. The body of the New Testament is Greek, but the soul is Hebrew. Jesus was a Jew. His first disciples were Jews. And whether it be possible to tell what language they used—Latin or Greek brought in by the conquerors of Palestine, or Syriac, or late Hebrew—it is certain beyond controversy that the thought, the coloring, is derived from the Old Testament.

The New Testament is, beyond all other books, a related book, referring to the habits and customs of the people, the geography of the land, their political relations, their government, the fulfillment of prophecy, the philosophy, morals, and religion of the Old Testament, so that he who reads the New Testament alone will not understand even it. The New Testament is a historic outgrowth, and it would be just as sensible to explain the nature of a mirror without saying a word about the amalgam on its back as to expound the New Testament severed from the Old. All its leading doctrines, such as sin, repentance, regeneration, forgiveness, the Holy Spirit, righteousness, a divine Redeemer, the divine being and character of God, are Old Testament ideas. Augustine expressed the whole truth long ago:—

"In vetero Testamento Novum latet,  
In novo Testamento Vetus patet."

In the Old Testament the New is concealed;  
In the New Testament the Old is revealed.

If we want to understand the early history of the people which has given religion to more than half the globe; if we wish to understand

God's dealings with the human race through three thousand years; if we want to keep our theology biblical; if we wish to train up our children in the way they should go; if we want to trace the development of doctrine; if we desire to drink from the pure crystal fountain of all literature; if we would understand the New Testament; if we would know the source from which all modern bards have drawn their poetic fire; if we would have our souls led out in good-will to our fellow-men, and upward in gratitude to God; if we would have the historian bear us back to ages so remote that gray tradition cannot recollect them, and the prophet draw aside the curtain of the future, while thunders shake the darkness, and streaks of glory issue through the fringe of fire, and we behold the dazzling grandeur of the throne of God,—read and study the Hebrew Bible.

### God as a Helper.

A HELPER is one who aids, or assists; so says Webster. In no sense can a helper be deemed the principal actor in any labor or transaction. He may accomplish the greater part of the work, even devising the plan, and bearing the bulk of the burden, but he is not therefore the responsible party. An individual may fail in an undertaking through his own neglect or mistake, though his helpers be ever so faithful and efficient. The one who expects the reward due to success is the one who must suffer the consequence in case of failure. Suppose a contractor should say to a mechanic, I expect you to do all of the work on this contract, furnish all the means, and assume all the responsibility, but I will take the profits. The answer would most likely be, That's not business.

God is a helper. Notwithstanding the great fact that all things were created by him, and for his pleasure, he has condescended to be a helper of fallen man. "Behold, God is my helper." Ps. 54:4. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12. "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. But in his capacity as helper of man's weakness, the Lord does not assume man's responsibility, nor does he essay to do all of man's work. Were he to do so, he would no longer be a helper; he would then become the principal party, and under obligation to complete the work of man's salvation, whether the latter did anything for himself or not.

We often find professed Christians disposed to throw all responsibility upon the Lord, claiming that they have nothing more to do after believing on Christ. Because he is so willing to help, they expect him to do it all. This disposition is especially manifested by a certain class who apply the principle to the observance of the moral law. They admit that the law is proper and binding, but claim that Christ "fulfilled" it for us, and that we should not trouble ourselves at all about it.

In the ordinary affairs of life, when one calls upon another for help, the supposition is that he expects to do something himself. And it is thus that the Lord helps the sinner to "work out" the salvation which has been in mercy provided for him. It would seem like folly for a parent to practice commanding his children, and immediately doing, himself, the things commanded; yet it would be an act of pity and encouragement, to lend a helping hand if he saw a child struggling against difficulty to obey a command. So our heavenly Father pities and helps them that call upon him. "As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." Ps. 103:13, 14.

The penitent sinner implores and receives help to exercise faith in Christ, by which he gains "remission of sins that are past." Rom. 3:25. Then, as he goes forward in the endeavor to "sin

no more," he finds his own strength inadequate to keep the law against the lusts of the flesh and the wiles of the adversary (see Rom. 7:23, 24); so he cries again and again to the Lord, and finds "a very present help in time of trouble." Ps. 46:1.

The Saviour has assured his disciples, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20); but he has nowhere said, I will do *your* duty for you. See Matt. 7:21. In his infinite pity, our heavenly Father will help us to believe in the Son (John 6:44, 63); will help us to obey, and help us in the exercise of every Christian grace; but he gives no assurance that he will wholly assume our part of the work if we voluntarily abandon it.

An earthly ruler would be deemed a fanatic or a lunatic, should he enact laws and expect only himself to obey them, without requiring obedience at the hands of his subjects. Nor does the Governor of the universe play at government in any such imbecile manner. His commands are imperative, but his assistance is ever ready and effective for such as strive for the mastery in a lawful manner, and "call upon him while he is near." He was our substitute *once*, when he suffered the penalty of our sins; but in fulfilling the law he was not a substitute, but an *example*.

It is sheer presumption to expect help from Heaven in advance of earnest personal effort, accompanied by humble, faithful petition. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

W. N. GLENN.

### What Shall the Harvest Be?

If mankind are to reap that which they sow, and all seed sown produces its kind, we may certainly expect a bountiful crop of tares in the near future. This conclusion is reached by the aid of knowledge obtained relative to what the people read. It is truthfully said that persons are known by the company that they keep, and it is also true that they may be known by the books that they read, and the papers that they take.

A short time ago I adopted measures for finding out the kind of literature that is in demand in a city of about three thousand inhabitants, in which there are seven churches; and also learned that what is true of this city may be said of nearly every city, large or small, in the State. I inquired at the book stores, and to my astonishment could not find any religious books on their shelves. The proprietor of the oldest establishment of the kind in the place, said that he had once purchased a stock of that kind of literature and had to sell it out at half price, to make room for that grade of reading which the people would buy.

The testimony of an individual who had kept a circulating library of seven hundred volumes, was also taken, as such a medium would give a sure index to the minds and tastes of the reading public. The keeper of this library is an earnest professor of the Christian religion, and did what he could to circulate religious books, and kept in stock a good assortment of what he considered good and entertaining works. Yet with all his endeavors to circulate those volumes they would lie unread. Nearly every one was in appearance new and unsoiled, with no signs of wear or use to indicate that they had ever been read, at the time he disposed of the whole stock and gave up the enterprise to follow more congenial business. While this class of books lay on his shelves unread, from two to four sets of novels had been literally worn out, so great had been the demand for such literature. His customers were those who are regarded as of the best people, in one of the leading cities in the country.

The proprietor of a book store who was asked if he would not purchase a few copies of

a standard religious work, if he could get them *very* cheap, replied that *cheapness* would be *no inducement*, for he could not sell them at *any* price. These are grave facts that Christian workers and colporters have to meet everywhere.

Solomon, in speaking of the hypocrite, says, "As he thinketh in his heart so is he;" and our Saviour says that "an evil man out of the evil treasure of his heart bringeth forth that which is evil." So I suppose that when such a man goes to the store or library for a book, he calls with his mouth for that which his heart desires. In this way we have an unerring measure of the moral current that bears up the bark in which society is floating.

With such evident tokens by which to judge of the harvest, we feel that that which has made promise of wheat, will bring but little wheat into the garner, while the main crop will be bound in bundles only to be burned in a furnace of fire.

WM. COVERT.

### Enduring Reproof.

THERE is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse for our course, if it is an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness and often to the consciousness of others, an essential defect in our character.

That man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-government which stands at the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted.—*Sunday School Times*.

### The Old Gospel.

EVERYTHING which is best in the world is old. Sunshine is as old as the earth itself. The air is old, pouring its refreshing currents into our lungs and renewing our lives to-day as in all time past. The great arch of the heavens is old; it has not been taken down and built up again on modern brickwork since the creation. The doctrines of the gospel are old but full of motion—full of energy, as the river is full of movements—full of life-giving power, as the sunlight or the vital air. They are the doctrines out of which the missionary work sprang. They are the doctrines of Paul, that first great missionary. He had strong convictions. He did not doubt. He knew in whom he believed, and was persuaded that He was able to keep him and to save the world. And who is the successor of Paul? He who holds the same faith with him, and teaches it with the same earnest fidelity.—*Sel.*

THERE are some professors who are always criticizing the members of the church who are working for Christ. They see the mistakes of others, and love to talk about them; but they make no mistakes themselves, because they do no church work, do not attend prayer-meeting, nor pray for the pastor, nor in any way encourage the active workers in the church.—*Sel.*

## The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MARCH 7.

### Review.

1. How many classes of people does the Bible recognize?
2. When will the final separation between them take place?
3. With what will the righteous be rewarded?
4. What will be done with the wicked?
5. What can you say of the comparative duration of the reward of the righteous and the punishment of the wicked?
6. What is to be the punishment of the wicked?
7. What is the agent in the destruction of the wicked?
8. How complete will be this destruction?
9. To what perishable material are the wicked likened? Quote texts.
10. What will be the effect of the wrath of God abiding on the wicked?
11. How can you harmonize the theory that you have advanced with Mark 9:43?
12. What is always accomplished by an unquenchable fire? Matt. 3:12.
13. Prove that Rev. 20:10 does not contradict the doctrine that the wicked are to become utterly extinct.
14. Of how many deaths does the Bible speak?
15. Explain the distinction between the first and the second death.
16. State the origin and effect of the doctrine that the wicked are not to die for their iniquity.
17. What do you learn from Rev. 5:13?

ALTHOUGH the lesson this week is a review, we give a few notes for the aid of those who have not had the previous lessons. However much people may imagine that there is provision made in the gospel for people who are "as good as the average," the fact remains that the Bible recognizes only two classes,—the good and the bad. "See, I have set before thee this day life and good, and death and evil." Deut. 30:15. To be counted good, a person must keep all of God's commandments; to be among the bad requires the breaking of no more than one. "He that is not with me is against me; and he that gathereth not together with me scattereth abroad." Matt. 12:30. In the battle of life there is no intermediate or neutral ground.

THIS is also evident from the account of the final separation. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Matt. 25:31-33. The succeeding verses plainly tell the character of these two classes. The first class are they who have served the Lord; love for him has sanctified every effort of their lives, and they have obeyed this exhortation of the apostle: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. The other class are they who have lived for self; even their deeds of kindness have been prompted by selfishness and love of applause, and so have been nothing but manifestations of the evil in their hearts. To the first class it is said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. To the other class it is said: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

THE comparative duration of the reward of the righteous and the punishment of the wicked is stated in Matt. 25:46. The Saviour closes his discourse with these words: "And these [the wicked] shall go away into everlasting

[eternal] punishment; but the righteous into life eternal." If there were no other text relating to this question, we should know that death is to be the final portion of the wicked. If it were not so, then the promise of eternal life to the righteous would not indicate any difference in the fate of the two classes. But there is a contrast. The wicked shall go into punishment, but the righteous into life. No one who regards the Bible will say that both classes receive the same award; but it is certain that the righteous are to have life. Now anything that is different from life must be death, therefore the wicked receive the sentence of death, which is executed. To show that this conclusion is sound, we have only to quote Paul's words: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23. The Saviour said that the punishment of the wicked and the life of the righteous are both to be eternal; therefore we know that eternal death,—death from which there is no resurrection,—is the wages of sin. Paul says (2 Thess. 1:7-9) that the wicked shall be punished with "everlasting destruction," when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire; and both John (Rev. 20:9) and Malachi (Mal. 4:1-3), and many others state this destruction is to be by fire.

FOR the completeness of the destruction of the wicked, we can only refer the reader to a few texts, which require no interpretation. See Ps. 1:1-4; 2:8, 9; 37:9, 10, 20, 38; Isa. 5:24; Obadiah 16; Mal. 4:1-3; 2 Thess. 1:7-9; Rev. 20:9, etc. David says that if the wrath of God be kindled but a little, its effect will be to cause the wicked to "perish from the way" (Ps. 2:12); when therefore it abides on the wicked (John 3:36), they will be, as Obadiah has said, "as though they had not been." See Webster's definition of "perish."

IN Mark 9:43 the Saviour says that the wicked shall be cast into a fire that "never shall be quenched." This, instead of contradicting the above statements, is the strongest confirmation of them. The effect of an "unquenchable fire" is to "burn up" that which is cast into it (Matt. 3:12); if the wicked were cast into any other kind of fire, their destruction could not be complete. "Everlasting fire" is fire whose effects are everlasting; it is like that which destroyed the cities of Sodom and Gomorrah. Jude 7. This was unquenchable fire, and resulted in the overthrow of those cities; it turned them to ashes.

WE can only refer to the texts that answer question 13. See Ex. 21:1-6, where it is stated that under certain circumstances the Hebrew servant should serve his master "forever." Of course this meant during his natural life. So, likewise, "forever," in Rev. 20:10 and similar passages, covers only the space of time that it is possible for persons to exist in "unquenchable fire." See also Isaiah 34 and 35, where, after the land is described as burning and lying waste, so that none can pass through it "forever and ever," it is described as blossoming as the rose, and being inhabited by "the ransomed of the Lord."

THIS death of which we have been speaking is "the second death." Rev. 21:8. "In Adam all die," both righteous and wicked, old men and little children; and "so in Christ shall all be made alive." 1 Cor. 15:22. Christ does this for all, because no one is to blame for being the descendant of Adam, and thus mortal. When all have been made alive, it will be seen who are worthy to have life continued to them, and those who have died in their iniquity shall die the second time. Eze. 18:26. This is the death to which God had reference when he said to Adam, "In the day that thou eatest thereof, thou shalt surely die." That penalty has never

been executed; through the kindness of God in Christ, the execution of the penalty was stayed, in order to give fallen man another chance for his life. Christ tasted death for every man, and those who accept his sacrifice will escape the penalty for sin, but upon those who do not, it will fall grievously.

THE originator of the doctrine of life for the wicked, as we learn from Gen. 3:1-4, was the serpent, "which is the devil and Satan." Rev. 20:2. His object in teaching it to Eve was to lead her to sin. He made her believe that if she disobeyed God she would not suffer for it, but would be the gainer by it. It was a direct lie, and it had its designed effect. Ever since that time it has been repeated, and with the same result. Thus the Lord through his prophet rebukes those who "with lies" have made the heart of his people sad, and have "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Reader, do you wish to be found on the devil's side, perpetuating his falsehood? E. J. W.

### NOTES ON THE INTERNATIONAL LESSON.

FEBRUARY 22—ACTS 23:1-11.

#### Paul before the Sanhedrim.

THE Sanhedrim met in full numbers. They no longer sat in the *Lishcath Haggazzith*, the famous hall, with its tessellated pavement, which stood at the south side of the court of the priests. Had they still been accustomed to meet there, Lysias and his soldiers would never have been suffered to obtrude their profane feet into a chamber which lay within the middle wall of partition—beyond which even a procurator dare not even have set a step on pain of death. But at this period the Sanhedrim had probably begun their meetings in the *Chanujoth*, or "booths," the very existence of which was a proof of the power and prosperity of "the Serpent House of Hanan."

To this place Lysias led his prisoner, and placed him before them. The *Nasi*, or president, was, as usual, the high priest. The preliminary questions were asked, and then Paul, fixing on the assembly his earnest gaze, began his defense with the words, "Brethren, my public life has been spent in all good conscience towards God till this day." Something in these words jarred particularly on the mind of the high priest. He may have disliked the use of the term "brethren," an address which implied a certain amount of equality, instead of one of those numerous expressions of servility which it was only fitting that a man like this should use to the great assembly of the wise. But Paul was no *Am-ha-arets*, on the contrary, he was as much a rabbi, as much a *Chakam*, as the best "remover of mountains" among them all, and it may have been that he designedly used the term "brethren" instead of "fathers" because he too had once been a Sanhedrist. The bold assertion of perfect innocence further irritated the presiding *Nasi*, and he may have felt, somewhat painfully, that his own public life had not by any means been in all good conscience either towards God or towards man.

This high priest, Ananias, the son of Nebedeus, who had been appointed by Herod of Chalcis, was one of the worst, if not the very worst specimen, of the worldly Sadducees of an age in which the leading hierarchs resembled the loosest of the Avignon cardinals, or of the preferment-hunting bishops in the dullest and dearest period of Charles II. or George I. History records the revengeful unwisdom of his conduct towards the Samaritans, and the far from noble means which he took to escape the consequences of his complicity in their massacre. The Talmud adds to our picture of him that he was a rapacious tyrant who, in his

gluttony and greed, reduced the inferior priests almost to starvation by defrauding them of their tithes; and that he was one of those who sent his creatures with bludgeons to the threshing-floors to seize the tithes by force. He held the high-priesthood for a period which, in these bad days, was unusually long (eleven years), a term of office which had, however, been interrupted by his absence as a prisoner, to answer for his misconduct, at Rome. On this occasion, thanks to an actor and a concubine, he seems to have gained his cause, but he was subsequently deposed to make room for Ishmael Ben Phabi, and few pitied him when he was dragged out of his hiding-place in a sewer to perish miserably by the daggers of the Sicarii, whom, in the days of his prosperity, he had not scrupled to sanction and employ.

His conduct towards St. Paul gives us a specimen of his character. Scarcely had the apostle uttered the first sentence of his defense when, with disgraceful illegality, Ananias ordered the officers of the court to smite him on the mouth. Smarting from the blow, "God shall smite thee," he exclaimed, "thou white-washed wall! What! dost thou sit there judging me according to the law, and in violation of law biddest me to be smitten?" The bystanders seem to have been startled by the boldness of St. Paul's rebuke, for they said to him, "Dost thou revile the high priest of God?" "I did not know," he said, "brethren, that he is the high priest;" adding that had he known this, he would not have addressed to him the opprobrious name of "whited wall," because he revered and acted upon the rule of Scripture, "Thou shalt not speak ill of a ruler of thy people." It has been thought very astonishing that St. Paul should not know that Ananias was the high priest, and all sorts of explanations have consequently been foisted into his very simple words.

Considering the disrepute and insignificance into which the high-priesthood had fallen during the dominance of men who would only, as a rule, take it for a short time in order to "pass the chair;" considering that one of these worldly intruders took to wearing silk gloves that he might not soil his hands with the sacrifices; considering, too, that the Romans and the Herods were constantly setting up one and putting down another at their own caprice, and that the people often regarded some one as the *real* high priest, who was no longer invested with the actual office; considering, too, that in such ways the pontificate of these truckling Sadducees had sunk into a mere *simulacrum* of what once it was, and that the real allegiance of the people had been completely transferred to the more illustrious rabbis—it is perfectly conceivable that St. Paul, after his long absence from Jerusalem, had not, during the few and much occupied days which had elapsed since his return, given himself the trouble to inquire whether a Kamhit, or a Boethusian, or a Canthera was at that particular moment adorned with the empty title which he probably disgraced.

He must, of course, have been aware that the high priest was the *Nasi* of the Sanhedrim, but in a crowded assembly he had not noticed who the speaker was. Owing to his weakened sight, all that he saw before him was a blurred white figure issuing a brutal order, and to this person, who in his external whiteness and inward worthlessness thus reminded him of the plastered wall of a sepulcher, he had addressed his indignant denunciation. That he should retract it on learning the hallowed position of the delinquent, was in accordance with that high breeding of the perfect gentleman which in all his demeanor he habitually displayed.

In the discussion which was going on about his case, his knowledge of the Sanhedrim, of which he had been a member, enabled him easily to recognize that his judges were still mainly divided into two parties—the Sadducean

priests and the Pharisaic elders and scribes. The latter were the more popular and numerous, the former were the more wealthy and powerful. Now St. Paul well knew that these two parties were separated from each other by an internecine enmity, which was only reconciled in the presence of common hatreds. He knew, too, that one main point of contention between them arose from questions about the unseen world, and the life beyond the grave. Seeing, therefore, that he would meet with neither justice nor mercy from that tribunal, he decided to throw among them the apple of discord, and cried out amid the babel of tongues, "Brethren, I am a Pharisee, a son of Pharisees. I am being judged about the hope and resurrection of the dead." The plan showed great knowledge of character, and the stratagem was for the time almost magically successful.

Paul's enemies were instantly at each other's throats. The high priest, Ananias, was so singularly detested by the Pharisaic party that centuries afterwards the tradition still lingered of his violence and greed. There rose a sudden uproar of angry voices, and the scribes, who sided with the Pharisees, started up in a body to declare that Paul was innocent. "We find the defendant not guilty; but if a spirit or angel spoke to him—" Again the Jews, even these distinguished hierarchs and rabbis, showed their utter incapacity for self-control. Even in the august precincts of the Sanhedrim the clamor was succeeded by a tumult so violent that Paul was once more in danger of being actually torn to pieces, this time by learned and venerable hands. Claudius Lysias, more and more amazed at the impracticability of these Jews, who first unanimously set upon Paul in the temple, and half of whom in the Sanhedrim appeared to be now fighting in his defense, determined that his fellow-citizen should not at any rate suffer so ignoble a fate, and once more ordered the detachment of soldiers to go down to snatch him from the midst of them, and lead him to the one spot in Jerusalem where the greatest living Jew could alone find security—the barracks of foreign conquerors.

St. Paul might well be exhausted and depressed by the recurrence, on two consecutive days, of such exciting scenes, and even a courage so dauntless as his could not face unshaken this continual risk of sudden death. The next day was again to bring a fresh peril; but before it came, God in his mercy, who had ever encouraged his faithful servant at the worst and darkest crises, sent him a vision which saved him from all alarm as to his actual life for many a long and trying day. As at Jerusalem on his first visit, and as at Corinth, and as afterwards on the stormy sea, the Lord stood by him and said, "Cheer thee, Paul; for as thou didst bear witness respecting me at Jerusalem, so must thou also bear witness at Rome."—*Farrar's Life of Paul.*

THE word "cemetery" comes from the Latin word *cemeterium*, which means a dormitory or sleeping room; in that sense the word was familiar to the ancients, but by Christians was used to designate the place of burial of their brethren in the faith. James Freeman Clarke, in his "Events and Epochs of Religious History," says this word cemetery is the exact equivalent in Greek to dormitory in Latin, and means sleeping place; it came into use with Christianity, and, like so many other words, contains a whole history of thought and feeling. It marks the advent of a new view of death; it regards it as a sleep—a view given it by Jesus, who loved always to speak of death as sleep: "Our friend Lazarus sleepeth." So the writer of the book of Acts, describing the death of Stephen, bruised with stones, says, "He falleth asleep." Thus, in the word cemetery, we have the whole history of the Christian view of death.—*Christian Union.*

## Temperance.

### Foods and Their Nutritive Values.

My title is comprehensive. Not wishing to occupy too much space, I will condense my information. I will try to be brief, and to the point.

—If we carefully consider, we shall find that nearly all we eat is really produced, in the first place, from the earth. We know it is so regarding fruits, grains, and vegetables, and it is none the less true as regards flesh meat. Of what is the flesh of the ox, sheep, etc., composed? Is it not of the grains, roots, and grasses the animals eat? Seeing that a good diet can be obtained without eating these animals, or taking it second-hand, why are we not satisfied with it? Is the grain or vegetable enhanced in value by being first partaken of by the cow or sheep? It does not appear so, for we learn that in 100 lbs. of lean beef there are 72 lbs. of water and only 28 lbs. of solid matter, while in the same proportion of peas, lentils, oatmeal, wheat meal, and barley meal, there are 85 lbs. of solid matter and only 15 lbs. of water. Rice contains 87 lbs. of solid matter out of 100 lbs.; maize meal, 86 lbs., and beans, 82 lbs.

From this it is seen that many vegetables and grains contain far more nutriment than meat. One *might* live upon fruits and nuts, for the former, when ripe, are rich in saccharine matter, and the latter have a large percentage of nitrogen. Add to this whole-meal bread and good milk, and the fare is "fit to be set before a king." And what a reduction of kitchen work! Think of the time and labor spent in trying to please and satisfy the *perverted* appetite! What a curtailing of aches and pains, for many of the diseases humanity seems heir to are brought about by an injudicious choice of food. A fruit and grain diet, too, is less stimulating, hence the bodily functions perform their work more as intended, and life is lengthened thereby.

I cannot, just now, go into the chemistry of of foods and show how much of the solid part is nitrogen, sugar, fat, etc., but will try to at some future date.

"Can a people really exist and be strong without meat?" some may ask. Yes. Take the Scotch. Can a race more efficient bodily, morally, or mentally, be found? And yet their chief food is oatmeal. Take the majority of the laboring classes in England and Ireland; their wages will not allow of meat, save perhaps *once* a week. Are they unable to undergo their daily toil? Nay. They are far stronger and healthier than the rich man's sons, fed upon the choicest of meats. Examples might be given of the Chinese, Japanese, and others, where flesh meats, if not excluded, form a very small part of their diet.

In loading our tables with meats and highly seasoned foods we are imposing a work upon the system that is breaking it down, and then *we wonder why we are ill.*

Let us go back to the race at its beginning. How did the ancients live? "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat."—*Athena, in Pacific.*

WE should study the education of the will. We have gymnasiums for the development of muscular force, and drill for the mental faculties. Now we need training for the will; something to strengthen the will, so that a man may triumph over circumstances; so that he may curb rebellious appetites, and exercise all his powers in building up his own higher life and in serving his fellow-men.—*Independent.*

AS THE air is, so is the blood; as the blood is, so is the health.

# The Signs of the Times.

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

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OKLAND, CAL., FIFTH-DAY, FEBRUARY 5, 1885.

## Science and Spiritualism.

THERE is one phase of the investigation of Spiritualism which does injustice to the truth and to science. Whenever a scientific scholar embraces Spiritualism, it is set down as a testimony from science in favor of Spiritualism. This is not correct. No one has ever pretended to prove Spiritualism by scientific tests, or on scientific grounds. The most that they can say is that they cannot discover any collusion nor trace it to its origin. They admit its claims because they cannot determine its origin.

Now it is evident that this is not the voice of science in favor of Spiritualism. It is only a confession on their part that it does not fall within the range of scientific tests. Of course when it is removed from the field of scientific research it becomes to them a matter of conjecture as much as to the unlearned. Their testimony is entirely of a negative character. They admit its claims because they are not able to give any satisfactory solution of its mysteries. But this does not prove anything. It certainly does not prove that the claims of Spiritualism are correct; it shows only that they do not know anything about it.

Whether the testimony of scientists is of any value at all depends altogether on the thoroughness of their investigations. But it must be remembered that their investigations are phenomenal, not scientific; and therefore their conclusions are worth no more than are those of the unlearned who observe the phenomena with equal carefulness. No one has a right to affirm that a proposition is true because he does not know that it is not true.

When science and human reason fail, the Bible comes to our aid. The claims of Spiritualism are based on certain phenomena or facts of occurrence. These occurrences are, by careful observation, determined to be of unknown origin, that is, their origin is not from anything *natural*; they are *supernatural*. But that which is supernatural is beyond the bounds of science and mere reasoning. It must be established by testimony above nature.

Having arrived at this evident conclusion, we must either admit the claims of Spiritualism *on its own word*, or take some other testimony which claims to be above nature. Such testimony we find in the Bible. It claims to be of divine origin; to establish its claims by the fulfillment of its prophecies, by the purity of its morality, by the harmony of its teachings, and by its vindication of divine justice even in dispensing mercy to the erring. In each of these points, Spiritualism entirely fails to establish its claim to our acceptance. The teachings of the Bible are elevating; those of Spiritualism are degrading.

The Bible informs us that there were intelligences created before the creation of man; that they rejoiced in the creation of this world, and guarded the way of the tree of life after the fall of man; that some of them sinned, as man has sinned, and lost their "estate;" that, under the name of demons (devils), they carry on their deceptions, and their rebellions against God; and that they work miracles or "lying wonders" to turn men away from the truth. The mediums of Spiritualism and their works are described in the Bible, and identified beyond all question. Their doctrines are called the doctrines of devils.

Spiritualists prove the Bible true by denouncing it, by denying the authority of God, by denying Jesus Christ and all means of salvation outside of man's own nature, by denying a future judgment and human accountability, by denying that any action is morally wrong, and by affirming that the purest state of society and the highest morality can only be found in the abrogation of marriage and the unrestrained passion attraction of the sexes!

With these facts before us on every hand, why is it that men of education, of good reasoning ability, admit the claims of Spiritualism and entirely ignore the testimony of the Bible? This question may be readily answered by any one who has observed the tendency of the schools of these degenerate times. The disposition has some time been growing among men to accept science as the highest possible source of knowledge, and to rule out the testimony of the Bible as of no real value. Indeed, they have been placed in opposition to each other, and that even by professed teachers of the Bible, and the testimony of science has been decided positive and determinate, and that of the Bible speculative and uncertain. The Bible has thus been caused to lose its hold upon the popular mind and heart. And when science is found to be at fault, when it fails to measure the supernatural, men are left without a compass, at the mercy of the winds of speculation. Having lost their reverence for the Bible, they have thrown off restraint; and now, when their dependence fails, they would rather float even into the vortex of a whirlpool than to return to the teachings of the Bible, which restrains their selfishness and requires humility.

The apostle Paul speaks of "the oppositions of science falsely so called," and says they are "vain babblings." Much that is called science in this age will fall under this head. We often hear men flipantly talk of what "science proves" when not a single well-attested *fact* exists to support their assertions. Many are but reproducing what the apostle so graphically describes in Rom. 1: "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," &c. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

## Vice As an Aid to Virtue.

A SHORT time ago it was stated in the daily papers that Duncan C. Ross, a noted athlete and saloon-keeper, had announced his intention of leaving his present business and entering the ministry. To that, of course, no one offers any objection. We should be pleased to see every saloon-keeper quit the business; even if he did not feel the necessity of disgorging his ill-gotten gains, society would be the better for a diminution in the number of plague spots. And the desire to enter the ministry is certainly a laudable one, provided the aspirant does not seek simply to make gain by his "godliness," or to gratify unholy ambition. Mr. Ross may be perfectly sincere; doubtless he is as honest in his purpose as he knows how to be, but we have our doubts as to his fitness for the position which he seeks. For a man to decide to enter the ministry, before his heart has been touched sufficiently to make him quit selling beer, looks to us as though he was troubled with moral blindness. It is better for a man to become converted before he decides to enter the ministry, than to make such a decision and then be "converted." In the former case there would be more hope of the conversion being genuine.

But that to which we wish to call special attention is the statement made by Mr. Ross, that he has learned many things in his career as a saloon-keeper and "sporting man," which will be of material value to him in his work as a preacher. He thinks that, with his past experience, all he needs is a

short course in theology, to prepare him for successful work. It is a deplorable fact that this idea obtains quite generally in the world. If a man has been a "rough," people will flock to hear him warn people by his "sad experience" as he tells how degraded he used to be; while the man who has from his earliest childhood endeavored to walk in the path of virtue, is thought to be deficient. It is no exaggeration to say that a large majority of people think that a career of vice is almost absolutely essential to fit one to be a teacher of morals. They do not formulate their ideas in words, but the thought is there. When they compare a teacher who has been brought up in the nurture and admonition of the Lord, with one who has assiduously served the devil nearly all his life, there is a decision in favor of the latter. They almost wish that the first one could have had the advantage of at least a short course in crime, "it would have been such a benefit to him."

Now the secret of this is found in the love which the natural human heart has for sin. Each heart has a natural tendency toward that which is evil. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19. There is a charm about the man who has distinguished himself among his vicious associates, which leads some to almost deify him; and this fascination is felt to a greater or less extent by every unrenewed individual. Let us examine this matter, and see if a man is really benefited as a teacher by having been familiar with all the details of vice.

Take, for instance, the teacher of youth in the high school or the college. Of two candidates for such a position, one of whom never learned to read until he was forty years of age, while the other has been a close student from his early youth, and has always associated with the educated and refined, which would be chosen? Every committee would choose the latter, without hesitation. In so doing they would show wisdom. It is not denied that the first man might make a good teacher, but the question is, Can he teach as well as he could if in his youth he had trained his mind to think? Is his previous ignorance a recommendation? There can be no difference of opinion as to the answer.

Suppose I am to make a trip into the mountains, and wish to secure a competent guide. Shall I accept a man whose principal recommendation is that he is thoroughly familiar with all the streets and alleys of the city, and who has never been in the country? Not by any means. The hardy mountaineer is the one whom I will choose. I care not if he knows nothing about the city where I live. What I want is that he shall be familiar with the place to which I am going. He cannot guide me if he has not been there himself.

The same rule will apply to religious teachers. A man may know all about the paths of vice, and the steps that take hold on hell, but that is not the kind of instruction that people need. They know enough in that direction, and they will go that way fast enough without any instruction. What they do need is to be led into wisdom's ways, to learn the ways of peace, and to know the love that passeth knowledge. Who shall lead them there? Shall it not be the man who has walked in those ways himself, and who has been with Jesus? Reason would answer, Yes. No amount of argument can convince us that Ahab could ever have developed into a teacher that would compare with Enoch, who walked with God all his life. The best man that ever lived has enough of human nature to contend with to enable him to sympathize with the struggles of poor, frail sinners. We do not say that a good man is *best* fitted for a religious teacher, but that he is the *only* one for such a position. If he has at some time in his life followed vicious practices, the grace of God through Christ must remove the stains



before he can render acceptable service to God. But he can never be the man that he would have been had he always lived an upright life.

This is a matter that should receive serious thought by our young men who are designing to work in the cause of God. You want to lead men to God; but you can never lead others there till you have been there yourself. You must *know Christ* before you can reveal him to others. This is the *essential* qualification. While you are striving for intellectual culture, do not neglect culture of the heart. It is right and necessary to improve the talent of intellect that God has given you; but at the same time let it be your chief aim to reach "the measure of the stature of the fullness of Christ." Remember that men who were ignorant of books have done noble service in the cause of God, but never one who was ignorant of Christ. Let these words of one who had fallen low in sin, be pondered by all:—

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then shall I teach transgressors thy ways; and sinners shall be converted unto thee."

E. J. W.

### Protestants, or Not?

BEARING in mind the principles of Protestantism, scriptural and historical, as presented in last week's issue, we proceed with the inquiry, whether the churches which are professedly Protestant are really Protestant or not. Of course we cannot take up and consider the different denominations one by one; that would be an endless task. There are, however, certain tenets which are held by all Protestant Christendom and upon which they can be brought to the test once for all. We shall choose two of these, which are held so nearly universally that as a matter of fact there are but two denominations which stand as exceptions to each, and only *one* of these two denominations stands as an exception to *both* points of doctrine. These two tenets are of special importance, because they are to be the main subjects of controversy until the consummation. Moreover, in the discussion of these two is involved all the doctrine that pertains to the salvation of men.

The first of these is, *The unconditional immortality of man*, or, as otherwise expressed, The immortality of the soul. Although this doctrine is so nearly universally believed by Protestants, and held by them of such vast importance, yet so far is it from being believed and maintained in accordance with Protestant principles, it is held in defiance of them. Remember, "the Bible and the Bible alone" is the rule of Protestants. "The word of God, the whole word of God, and nothing but the word of God," is the Protestant motto. Therefore for Protestants to consistently hold the immortality of the soul, the doctrine must be plainly declared in the Bible, it must be the word of God, and must be upheld by the *whole* word of God.

Webster defines *immortal*, "exempt from liability to die." "One exempt from death." The unconditional immortality of man therefore is the doctrine that man is *not liable to die*, that man is *exempt from death*. But every person who has ever read the Bible at all knows full well that such an idea is in direct opposition to that book from beginning to end. "All have sinned." "The wages of sin is death." "Death passed upon all men." "In Adam all die." It is not necessary to multiply passages to sustain a truth that is so plain. The force of the Scriptures is evaded, however, by the subterfuge that these statements refer to the body, and not to the soul at all; but that this is only a subterfuge, and a very poor one, appears instantly

by the fact that the Scriptures speak thus emphatically of the *soul*, whatever may be claimed for it. "The *soul* that sinneth it shall die." Eze. 18:4. "He hath poured out his *soul* unto death." Isa. 53:12. "All they that go down to the dust shall bow before him; and *none can keep alive* his own *soul*." Ps. 22:29. Again, so far is the Bible from attributing immortality to man that it states directly the contrary. "Shall *mortal* man be more just than God?" Job 4:17. "O Lord thou art our God; let not mortal man prevail against thee." 2 Chron. 14:11, margin. So that in whatever form the unconditional immortality of man may be held, it is equally contradictory to the word of God.

The doctrine of the immortality of the soul cannot be found in the Bible. It cannot be held in harmony with the Bible as it is. This is plain from the few texts already cited, and these could be multiplied to the whole extent of the word of God. And those who advocate the doctrine, do so at the expense of every principle of Protestantism. Instead of shaping the doctrine by the Bible, they make the Bible conform to the doctrine. The language of the Bible is forced into channels where that of no other book would be allowed to go. Words when found in the Bible are made to mean exactly contrary to what they mean when found in any other place in human language. And all to sustain the dogma of the immortality of the soul. But that is just where this method of interpretation belongs. It was the introduction of this doctrine into the Christian church, that created the necessity for this scheme of interpretation. The one man who, more than any other, is responsible for it was Origen, who lived from A. D. 185 to 253. Says Mosheim:—

"The Christian doctors who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths and wandered in the devious wilds of fancy. The Egyptians [Alexandrians] distinguished themselves in this new method of explaining the truth. . . . Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. . . . He alleged that it was not in their literal force and import that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense. . . . In this devious path he displays the most ingenious strokes of fancy, though generally at the expense of truth, whose divine simplicity is rarely discernible through the cobweb of allegory. Origen expresses himself in the following manner: 'The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain to the kingdom of God. The Scriptures are of little use to those who understand them as they are written.' But the philosophy which this great man embraced with such zeal was one of the sources of his delusion. He could not find in the Bible the opinions he had adopted, as long as he interpreted that sacred book according to its literal sense."—*Church History, century 2, part 2, chap. 3, paragraphs 1, 5.*

There is exposed the secret of the whole matter. "He could not find in the Bible the opinions he had adopted." What were these opinions? He was "enchanted by the charms of the Platonic philosophy." And *that* was the immortality of the soul. Now in Plato's discussion of the nature of the soul he maintains that it is imperishable, indestructible, immortal, deathless, etc., etc. But the Bible, speaking of wicked men, says they shall "die," "they shall utterly perish," their "end is destruction," that man is "mortal," etc. It is not at all strange therefore that Origen could not find in the Bible the opinions he had adopted, because these opinions, and the statements of the Bible, are as entirely opposites as it is possible for things to be. And so, not finding any support in the Scriptures for this doctrine, he invented a scheme by which he could find not only that, but whatever he wanted. That is, to

give a meaning to the Bible language directly opposite to what it says. And Origen's method of interpretation is perpetuated to this day by those who attempt to maintain, by the Scriptures, the immortality of the soul. However, this is not strange, because, as the doctrine was dependent wholly upon this scheme of interpretation for its birth into the Christian church, so, without that scheme, it could not live there for a day.

We have a most pertinent illustration of this subject in a late discussion by the Congregational Club, of San Francisco, as reported in the *San Francisco Call* of Jan. 20, 1885:—

"Rev. Prof. Moor, of the Pacific Theological Seminary, opened the discussion upon the question of 'Conditional Immortality,' . . . and showed that there was no sufficient ground in Scripture for the position that immortality is a special gift, granted only to believers, while others are annihilated."

Let us read a few texts: "For God so loved the world that he gave his only begotten Son, that *who-soever believeth in him* should not perish, but have everlasting life." "He that *believeth on the Son hath everlasting life*; and he that believeth *not* the Son, *shall not see life*." John 3:16, 36. "And this is the will of him that sent me, that every one which seeth the Son, *and believeth on him*, may have everlasting life." John 6:40. "He that *hath* the Son *hath life*; and he that *hath not* the Son of God, *hath not life*." 1 John 5:12. "For the wages of sin is death; but the *gift* of God is eternal life *through Jesus Christ our Lord*." Rom. 6:23. Now if these scriptures do not show positively that everlasting life, immortality, is the "gift of God" to those alone "who believe" on the Son, we should like the reverend professor to tell us what they do show. More, if the Lord wanted to tell men that those who believe on Christ shall have everlasting life, and that those who do not believe on him shall not have life, but shall perish; if he wanted to tell them that those who have the Son have life, and those who have not the Son of God have not life; if he wanted to tell men that eternal life is a *gift* from him through Christ, will Professor Moor please convey to us some idea of the way in which it could be done more plainly than it is done in the words above quoted?

But how does the Professor avoid the plain statements of these texts? Why, just as Origen did before him, in the same cause, he "objected to the canon of interpretation" that the "Scripture must be taken in its most literal and obvious sense." And "Professor Benton agreed with Dr Moor . . . though there were not a few passages which, literally interpreted, would seem to support that view." So the Scriptures, literally interpreted, *i. e.*, taken as they read, will not admit of unconditional immortality, therefore they must not be taken in their plain, "obvious" meaning, but must be taken in a mystical sense, in a hidden meaning, which none but reverend professors and theological leaders of thought, can know or understand. Where is there any real difference between this and the theory of the papal church? The papacy says the Scriptures are mysterious, that they have mystical meanings, that they are not to be literally interpreted, and that none but the priests, those who are educated for that purpose, can interpret them correctly, and that therefore the common people have no business to read the Bible. These so-called Protestants say, Oh, yes, give the common people the Bible; let them read it; howbeit they will fall into great error, because it is not to be taken in its "most literal and obvious sense." If between these there is any advantage it certainly appears to be in favor of the papal church, for it has at least the merit of consistency.

The fundamental principle, the foundation-stone, of Protestantism is that—

"The Bible is not to be interpreted and used ac-

ording to tradition, or use and wont [custom], but to be explained by means of *itself, its own language and connection.*"

But we have seen that the language that is used to express and explain the immortality of the soul, is *not* the language of the Bible; that in support of this doctrine the Bible is not "explained by means of itself," but by means of the doctrine, and *contrary to itself*; and that so the "sufficiency of the Scripture" is virtually denied; and as is well expressed by McClintock and Strong, "*Those who deny its [the Scripture's] sufficiency, are not in principle Protestants.*" Therefore from all these considerations it is inevitable that all who maintain the doctrine of the immortality of the soul are *not Protestants.* ALONZO T. JONES.

### A Cake Not Turned.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." Hos. 7: 8.

THIS is a very forcible figure, describing the condition of the people of God at the time these words were written. There are many other expressions used by this prophet which show that they had indulged in sin and formed habits of disobedience until they had no power to turn from their evil ways and maintain principles of righteousness.

The love of God is the same in every age of the world, but there can be nothing stereotyped in the manifestation of that love in laboring for the salvation of those for whom Christ died. The children of Israel, whom the prophet designates as Ephraim, had sinned against God; they had been reprov'd, and had some desire to serve God, and yet their ways were so set, that there was with them no conforming to God's work unless they could do it in their own way. They could not change their habits of doing evil and learn to do well; they were like the cake unturned—baked brown on one side, but uncooked upon the other. They could serve God in their way, but not in God's way. If God could conform to them and to their evil course, they could be very valiant and devoted in his cause, but if it was necessary for them to change their habits, they were unable to be so.

Another expression is, "Ephraim is also like a silly dove without heart." There are many people to-day very similar to Ephraim, some apparently very good men. They desire to do well, but they have no strength of purpose. They desire to give themselves to the cause of God; they wish to enter the canvassing field or to labor in some other department, but they have formed such characters in their youth, and the circumstances under which they have lived have so moulded them that they cannot adapt themselves successfully to the work of God. They are Christians if they are not interfered with; they can serve God if circumstances are just so favorable; but change the circumstances to bring inconvenience or disappointment, and, seemingly on account of another's sins, they will go to ruin simply because they have no stability of purpose to do God's will, no disposition to conform to his work under varied circumstances. If they go out to canvass they always have a hard field, in fact they can never find an easy field if it is not in harmony with their old ways and old habits.

The servant of God must adapt himself to the needs of the people, those for whom he labors, but individuals who have habits formed so that they cannot conform to circumstances, even though souls may be in the balance and deciding for eternity, will be counted unfaithful servants. Whatever the result, they must retire at a certain hour; they must have things surround them in just such a manner; they cannot sacrifice their own ways, and be moulded according to the will of God and the force of circumstances. When this is the case it is impossible for them to see the worth of the soul and feel its importance.

Others are entirely different; the only question with them is, What is God's will concerning me? How can I best glorify God? Can my labors be accepted? And it is their highest ambition to have their service accepted of God. They have meat to eat which the world knows not of. They will have an interest in the cause of God to that extent that they will forget their own selfish interests. May God give us more such men and less of those who are like Ephraim,—the cake that is not turned.

S. N. HASKELL.

## The Missionary.

### Report from New England.

THE cause of truth is evidently rising in this part of the country. It will be remembered that the camp-meetings in New York and three of the New England States, were held in large cities. In Worcester, Mass., where one was held, a number of our friends have been visiting from house to house, holding Bible-readings, selling publications, and doing other missionary work. The results of this labor have been very encouraging. Some twenty or twenty-five have embraced the Sabbath of the Lord, and decided to keep all of his commandments. In the city of Portland, Maine, where another camp-meeting was held, twelve or fifteen have taken their stand. In the city of Boston, also, quite a number have thus decided to serve God.

The recommendation of the International Society respecting "Sunshine at Home" and the SIGNS OF THE TIMES, by which persons buying the book at the regular price will receive the SIGNS three months, has been taken hold of by our friends in New England, and over one thousand subscriptions have been taken. This was largely accomplished within thirty days after the proposition was made to combine this book and periodical.

We have held two general meetings in Maine, which we trust were not only encouraging to the friends there, but profitable to the cause. The State Tract Depository has been moved from South Norridgewock to Portland, and connected with the mission at that place. The friends in Maine are manifesting a special interest to carry forward the work. The Spirit of God is moving upon hearts, and urging persons to take advance steps. The present prospect is that the cause in New England will rise, and occupy a position far in advance of what it now sustains. Ere long we shall see a harvest of souls such as we have not before witnessed.

The general meeting held in South Lancaster, Mass., commencing Jan. 9, was one of unusual interest. Elder Canright, from the West, and the leading preaching brethren from Vermont, Maine, and the New England Conference, were present, and much time was spent in consultation respecting future labor. The New England Tract Society held its regular quarterly meeting at this time, and the reports showed that the labor performed during the past quarter had exceeded that of any previous quarter since the organization of the society. The society numbers about four hundred members, yet it has taken about seventeen hundred copies of the SIGNS during the year 1884, and has now found it necessary to increase the number to twenty-five hundred, some of which, however, are used in other Conferences. The International Society also receives a club of one thousand copies at this place, making thirty-five hundred copies which are sent out from this depository to different parts of this and other countries. Quite a number of persons present at the meeting had recently become interested in the truth, as the result of Bible-readings and other missionary labor in the cities of Worcester, Boston, and Portland. Some of these accepted the truth and took their stand with the

people of God. The religious interest in the meetings, especially among the students of South Lancaster Academy, was good. At the beginning of the fall term there were some twenty-six or twenty-seven who had not made a public profession of religion. Of these, twenty-two were baptized during these meetings, and two who had expressed a determination to serve God returned home before the baptism. The number baptized included a son and daughter of Elder J. G. Matteson, missionary in Norway.

Sabbath and Sunday, Jan. 17 and 18, Elder Goodrich spent in Worcester, and Elder Burrill in Boston, and we learn that others embraced the truth at these meetings. It might properly be said that our quarterly meeting extended over two Sabbaths, although the winter term of the Academy opened during the intervening time. The baptism did not take place until Sunday, the 18th. Judging from what we see of the results of the meeting, and the plans which were laid for the advancement of the cause in this part of the field, we consider it one of the most profitable meetings ever held in this Conference. S. N. HASKELL.

### To the T. and M. Workers of California Conference.

WE have reason to be thankful for the prospering hand of God in blessing our efforts for the year that has just closed, and can we not reasonably expect a continuance of this blessing if we are faithful in our duties? Active measures should be taken to accomplish a great work before the present year closes.

Much depends on the librarians. And they should be men and women of faith and activity, for if they move forward, others will follow their example. They should see that their cases are well filled with a good assortment of tracts; work cannot be done without such helps. To secure them will cost something, but with a very little effort on the part of the members, the expense can be met, and a good supply kept constantly on hand.

Some societies are increasing their clubs of SIGNS. This speaks well for them, and I trust others will imitate their example. There may be those who are isolated and cannot well attend missionary meetings. I ask all such to join in the work by taking individual clubs of the SIGNS. Arrangements are being made to furnish all the societies in the Conference with addresses. Individuals desiring names can obtain them by addressing Anna L. Ingels, SIGNS OF THE TIMES, Oakland, Cal. Societies will order them through their librarians.

Experience has taught us that it is well to concentrate our work by selecting some particular portion of country to which to mail the SIGNS. This plan has worked well in Humboldt and Siskiyou Counties, and good results have followed. Other counties will be selected, and all will have a chance to act their part in preparing the way for the living preacher.

There is a great work before us. Soon arrangements will be made to obtain addresses of those living on the islands of the Pacific, and we shall have to extend the work in that direction to a greater degree than we are now doing. While the providence of God is preparing for the work there, we must push the work at home. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." This is no time to slacken our diligence, but each year should find an increasing interest in the salvation of men.

Our Conference is far behind many others in obtaining subscribers for the SIGNS. This is not as it should be. If God has planted the publishing house in our midst, we certainly ought to lead out in the canvass for "Sunshine at Home," with the SIGNS. The inducements of-

ered to engage in the work are all that could be asked. Then why not take hold of the work at once? The "Sunshine" is a popular work, and it takes but little skill to present its merits, and by clubbing the SIGNS with it, subscribers can be readily obtained. Some have entered heartily into the work. One sister took fifty subscriptions in a few days; others are equally successful for the time spent. Canvassers ought to penetrate everywhere, and continue until every house in the Conference has been visited. Each society ought to have one or more representatives in the field. Are there not young sisters who are consecrated to the work, who could spend their time, or a portion of it, at least, in this branch of the work? In order to gain an experience we must launch out, and prove our gifts. One brother in a distant field obtained 400 subscribers for the SIGNS. Who will make the trial here?

The angels of God are interested in the success of this message, and if we are in earnest, and have a burden for souls, then these heavenly beings will second our efforts. May our actions be such that men can say of a truth that these people are in earnest, and we thus show to the world that ours is not a dead faith, but a living reality. WM. INGS.

**Gilroy, Santa Clara Co., Cal.**

I HAVE been holding meetings here for several weeks; and fourteen have resolved to obey God's law. I expect to baptize several next Monday. The principal of the school in which I am preaching will, together with his wife, unite with our church. Bitter opposition and unreasonable slanders against our people are opening the eyes of thoughtful persons to the fact that fairness and Scripture are not found with our adversaries. May God grant that this company may be thoroughly converted to the meek and lowly Jesus. E. A. BRIGGS.

Jan. 22, 1885.

**North Pacific Conference.**

A COMMENDABLE interest is being awakened in the colporter and canvassing work. Some are preparing for labor and others have already entered the field. One sister, alone, has sold upwards of 250 copies of "Sunshine at Home," to as many different families, during the past few months. The SIGNS has accompanied those sold since the General Conference. Reports returned show that members of two of these families have commenced to observe God's Sabbath.

Our ship and missionary work is producing a radical change in the minds of the people. Ministers are among those who approach our agents and inquire for our publications. May God bless all who read.

I have recently held meetings with the churches at Salem, Beaverton, and East Portland. A degree of union and harmony prevails, which shows plainly that the Spirit of God is working in our midst. At the last named place, the new church, built a little more than a year since, is so soon found too small to accommodate the increasing congregation, and is now being enlarged.

Brethren and fellow-laborers, the long-promised end is fast approaching. Is each family throughout the long line of our Conference to hear the truths of the Third Angel's Message before the decree goes forth? Then it is high time for us to awake and gird on the armor. CHAS. L. BOYD.

Salem, Or., Jan. 19.

LET every dawn of morning be to you as the beginning of life, and every setting sun to you as its close; then let every one of these short lives leave its record of some kindly thing done for others, and knowledge gained for yourself.

**California T. and M. Society.**  
REPORT FOR QUARTER ENDING DEC. 31, 1884.

Districts	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED				
								Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	282	113	19	16	123	595	766	2	11	2	10	...
No. 2	101	43	7	1	99	185	137	...	18	4	17	...
No. 3	168	82	28	10	566	345	619	...	50	1	1	...
No. 4	106	34	5	6	565	159	260	...	36	...	...	...
No. 5	106	25	14	...	8	178	247	...	12	...	...	...
No. 6	71	23	1	1	39	53	104	...	3	...	...	...
No. 7	44	18	5	1	...	60	88	...	...	1	...	...
C. M.	...	...	...	...	489	...	580	...	1	...	...	...
Total	876	344	79	35	1879	1525	2891	6	131	8	28	25

  

Districts	READING MATTER DISTRIBUTED		CASH RECEIVED			
	Pages tracts and Pamphlets	Periodicals	Membership and Donations	Sales	Periodicals	Total
No. 1	44905	6803	\$ 97 89	\$68 90	\$210 05	\$371 84
No. 2	22987	2463	12 25	18 75	32 50	63 50
No. 3	155448	9692	58 37	17 10	110 76	186 23
No. 4	89070	7087	50 00	41 50	122 28	186 33
No. 5	37527	1860	22 55	90 10	103 80	243 90
No. 6	16384	1868	15 30	7 75	50 60	73 65
No. 7	14108	1623	14 00	11 75	102 75	128 50
C. M.	88305	9228	342 85	79 90	...	422 75
Total	415744	39524	\$613 21	\$925 75	\$732 74	\$1671 70

The increase over last quarter is as follows: Members added, 54; reports returned, 44; letters written, 566; Signs taken in clubs, 894; pages of reading matter distributed, 49,171; periodicals circulated, 5,748. The cash receipts exceed those of last quarter by \$714.54.

ANNA L. INGELS, Sec.

**Business and Beneficence.**

THE conviction that the times are "hard"—which is another way of saying that the people generally are feeling the effects of business depression in the way of shortened incomes and diminished revenues—is becoming general; and nearly every other man one meets (especially if asked for a contribution) shakes his head and begins to remark that "the bottom is falling out," and so on to the end of the chapter. Now we suppose there is some truth in this. But it ought to be taken with a good many grains of salt. It is true that a good many factories have stopped for the present, and a large number of operatives are temporarily out of employment. This is particularly hard for the operating classes; and we have no desire to overlook this fact or underrate the suffering which arises therefrom, especially where bread for hungry mouths is not forthcoming as regularly and in as great plenty as when everything was flourishing in the manufacturing quarters.

But we are especially interested in making a little inquiry into the extent of the hard times as they are supposed or believed to affect the upper and middle classes of society. As a matter of fact the hard times mean, to most business men and manufacturers, that they are not making such enormous profits as in some former years; they are not growing rich at such a rapid rate. That there is widespread ruin or bankruptcy does not appear. We will suppose that, in some cases, there are business men who, in former years, have grown rich upon large sales and large profits, who are not at this present time making money, or, in other words, adding to their fortunes. Well, what of it? It does not appear that they are suffering, for the reason that they have money, more or less, laid up from former "years of plenty," and are abundantly able to wait for the turn in the tide of business to bring them profit again. In a few cases some small merchants are suffering, and some salaried men are

compelled to take reduced pay for their work; but there is no general distress.

No one can walk the streets of New York, and look at the enormous stock of elegant goods displayed in the shop windows, and observe the surging crowds of shoppers who are fairly struggling to buy, and yet feel that the times are distressingly hard.

There is one place, however, which shows that the times are hard. That is the collection plate and the subscription books which are opened and presented for the beneficence of the people. Here you are convinced that the times are hard, and that business is dull, and the people have scarcely enough to make ends meet.

This offers some food for thought. It suggests that the beneficence of a large number of people is not so much a gift based on principles of worship and high moral obligation, as that it is a religious luxury, which can be indulged in when it does not involve any self-denial. In other words, if hard times are to be met with economical habits, the "luxury of giving" must first be cut off. No doubt, there are other places where retrenchment has taken place; but it is safe to say that the first luxury which seven-tenths of the people dispense with is their contribution to religious and charitable work. It is not first the cigars, the ice-cream, the new bonnet or hat; not the new winter wrap for the ladies, or overcoat for the gentlemen. Such curtailments may come along by and by, but not until the experiment of withholding the whole or part of the usual gift to the Lord has been tried. We have heard many say within a few days: "It is Christmas-time, you know, and times are hard; and so we cannot give as we would like to." We have failed to hear many say: "It is hard times now, and as we must not begin to cut down the Lord's work, so we will have to make less expensive presents, or give remembrances instead of gifts." It is not the table, but the collection box which suffers.

"I cannot give my usual subscription this year," said a well-known man, living not a thousand miles from New York. "Why so?" queried his pastor. "Because, owing to business depression, I have more than two hundred thousand dollars for which I can find no safe investment. The consequence is that it is lying idle in the bank, and I am getting no interest for it." But the pastor had not heard of that same man dispensing with butter from his table or doing without horses or carriages till times improved. An inspection of his parlors revealed a new picture which was worth twice or ten times as much as his subscription to the object in question had ever been. The pastor wondered how he could afford to buy it when "times were so hard," and learned that his parishioner had been enabled to buy it very cheaply owing to the hard times—although his two hundred thousand was not returning any interest. That little interview was another side light upon the subject of the relation of business to beneficence.

Another parishioner who was not nearly so well off, and who was actually losing a great deal of money, doubled his usual subscription. The explanation in this case was: "If business goes on at this rate I may not have anything to give another year; so I thought it best to give while I had something left. That, I know I will not lose, whatever happens." Which was the wiser, not to say the more Christian, of the two men? Let us not belie our profession by saying in effect, "The time has come when economy must begin at the house of God;" but rather remember that it is "judgment" that begins at the house of God, and God may judge us in the matter, and bring in a verdict something like this: "I have blessed you with years of plenty; but because I have tried you with one or two years of diminished property, you have replied by 'robbing me in tithes and offerings.'"—N. Y. Independent.

## The Home Circle.

### PATIENCE.

TAP, tap, along the pavement, tap,  
It came, a little crutch.  
A pale-faced lad looked up at me;  
"I do not mind it much,"  
He answered to my pitying look;  
"It might be worse, you know;  
Some fellows have to stay in bed,  
While I quite fast can go.

"Oh yes, I used to run about,  
Perhaps I may again;  
The doctor says it's wonderful  
I have so little pain;  
It hurts me now and then, of course,  
Well—ever since the fall,  
But I'm so very glad, you see,  
That I can walk at all."

Tap, tap, the little crutch went on;  
I saw the golden hair,  
The brown eyes wide and all aglow,  
The noble, manly air;  
And somehow tears a moment came,  
And made my vision dim,  
While still the laddie's cheerful words  
Were sweet as sweetest hymn.

"I am so very glad, you see,  
That I can walk at all."  
Why, that's the way for us to feel  
When troubles may befall,  
There's always blue sky somewhere, friend,  
Though clouds around you meet,  
And patience will the Master send,  
If sought at his dear feet.

—Mrs. M. E. Sangster.

### Religion in the Home.

THE words "house" and "household," usually the rendering of the same word, are used in the Bible to express the organic religious unity of the family, and this religious unity of the family appears plainly in Scripture to be primary both in time and in importance, while the church is an after-growth, a divine expedient for public benefit, that there may be in the community an organic religious unity like that of the family. The divine ideal church is an organization, not of religious individuals, but of religious families,—"households."

Under the error that children must grow in sin and unbelief and then be converted, a fatal mistake has been made. Christian parents have turned over to the church this work of converting their children. Let us learn again that this responsibility for the conversion, instruction, and Christian nurture of children rests primarily upon the parents, and that this very responsibility gives, or would give, if it were not rolled upon the church, definite aim and stimulus to the religion of the home.

Christian parents to-day wait for their children to be converted in the prayer-meetings of the church, or in the young people's meetings, rather than expect their conversion around the home altar, at the fireside. They seem to think the pastor's study a more suitable and safe place for the child to learn to pray than at the mother's knee. They look to the Sabbath-school for the Christian instruction of their offspring, not to the daily lesson at home in the Bible and catechism, by religious family conversation and prayer. And the zest is taken out of family religion. Family worship becomes a hollow form in which we expect nothing, as a family, and get as little as we expect. Many Christian parents have left this work of Christian training to the church, to their own sorrow and disgrace; for God has not honored their idleness and shirking, and their children remain unsaved.

The home should be to the church as the conservatory to the garden. The new life-germ, the infant soul, sheltered from the cold winds and frosts outside, and subjected to the warm, genial temperature of Christian faith, fervent Christian hope, and deep Christian love, expressed in prayer, conversation, and example,

takes root, and grows until it can thrive in the colder temperature of the church, and is then transplanted into the outer garden.

It is not only our duty to uphold the services of the sanctuary, to call upon God in the prayer-meeting; not only our privilege to sit together as church members in heavenly places in Christ Jesus, but our more urgent duty to walk with God in the monotonous and beaten tracks of daily toil and care, our privilege to find God at home our high tower, our "Fount of every blessing." For old and young, religion is a matter of home cultivation and growth. You cannot take spiritual breaths long enough nor deep enough on the Sabbath to sustain you through six days of worldliness and worldly work. You grow in grace and in knowledge by means of spiritual food—the word; and spiritual air—prayer; and spiritual exercise—good works; and these used regularly and constantly.

The aim of home religion is also the conversion, instruction, and Christian nurture of the children. This is held up to Christian parents in Scripture, by law, by promise, by precept, by every kind of encouragement and inducement, and also by warnings and threatenings. It would be interesting, were there time for it, to go through the Bible and see how everywhere and in every conceivable way this aim is presented to believing parents, and also that the responsibility of the result is laid upon them, and nowhere upon the church.

How shall we judge whether our home religion has this for its aim? Is the life of the household arranged with a definite purpose to secure this result? Do the children feel that the supreme wish of their parents is that they be Christians? What is the manifest anxiety on the part of parents and elders as the child matures without deciding for Christ? If he passes his fifth year giving no evidence of change of heart, is there little concern? Perhaps it is not expected so early. But does the tenth year of the child's life find the father and mother often in earnest prayer to God for the soul of the child? Is not now the expectation and prayer for some future conversion?

The boy enters the high school, and at fifteen are his parents more anxious that he graduate with honors than that he give his heart to God? Is it not true that unless our children annoy us, bring us into disgrace by noticeable and out-breaking sins and follies, we do not feel much concern that they be changed in heart? If our daughters are loving and amiable, does it not blind us to the fact that they are unsaved? Of a child wild and willful, and bringing its home into disgrace early, a friend said, "Nothing but conversion will save that child." It was meant, of course, that nothing else would save her from earthly woe and disgrace. Do we not know that nothing but conversion will save our obedient and amiable children?

Perhaps at twenty, parents realize that their son is a man of the world, and then they fall back upon the promises in reference to their children, and look for future conversion in some revival movement of the church—promises made to them upon condition that this aim of their child's conversion be the daily supreme motive from the birth of the child unto the accomplishment of it in the life of the child.

Study the old covenant with Abraham, trace it through the history of the children of Israel, follow it in its change into their new covenant, and note how the writer to the Hebrews includes and emphasizes the place of the children of believers under the covenant, and urges the begetting and nurturing of a godly seed. Yea, follow the history of Christianity into the last century, and mark how great a proportion of converts during any great crisis in the church have been of Christian parentage, whereby it is seen that revivals are spasmodic efforts of the church to get back her own children lost by neglect of religion in the home. Mark, also, how for generation after generation

certain holy families have been powerful forces in the kingdom of God, and you will conclude with me that for establishing a kingdom of righteousness on earth the "propagation of a holy seed" is the primary method in the purpose of God; and the conversion of the heathen, and of those born in sin, his secondary method. If in any Christian community the separate families would use faithfully and devoutly God's primary method; if, that is, religion in the home were vital and influential, exerting converting and nurturing power over the souls born into the home, the church would need no revival crises in her history, but would be in a continuous exercise of spiritual power.

As Bushnell has forcibly said, "If the church were unfolding the riches of the covenant at her firesides and tables, if the children were identified with religion from the first, and grew up in a Christian love of man, the missionary spirit would not throw itself up in irregular jets, but would flow as a river."

You can do almost anything you please with a little child under six years of age, provided that submission to parental authority has been taught during the second and third year of the child's life. The failure is in that we do not begin early enough to mould the yielding clay placed in our hands. But Satan loses no early opportunity, and when we waken, we find the mould fixed and hard.

As parents, we have no time to lose. Our children grow up and away from us almost before we are aware. Other impressions are being made. The child yields to evil impressions as well as to good. Let us not be half-heartedly doing our work, saying that our children yield more easily to evil than to good. That is not true. Let us see to it that sincere, whole-hearted, unmixed good is given them in our homes before we charge God foolishly. A tile from an ancient temple has been found bearing very faintly the seal of the king, and very plainly the imprint of a dog's foot. The foot of the passing animal made a deeper impression than the king's seal. Our little ones are in our keeping to put upon them the name of our King. We must impress deeply for eternal endurance when they are in early years, for soon they will go outside, and the cloven foot of the great dragon will be upon them. It is for us to determine now which shall outlast, the seal of our King or the imprint of the dragon.

Home religion can never be concealed when it is present within the walls of a house, nor can it be put on for state occasions. It is an atmosphere. Is it not the presence of the infinite Spirit, securing the blessings vouchsafed to families that forget not God?

Christian parents, we must go back again to God's plan, and do our own appointed work. The church, with its Sunday-school, its Society of Christian Endeavor, and its evangelists, cannot do it, was never intended to do it, and is failing—or, at best, but partly succeeding—in the unnatural effort.

"As for me and my house, we will serve the Lord."—Rev. S. E. Eastman, in *Christian Union*.

### Education.

Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express,—these will educate him. The society you live in will educate him; your domestic circle will educate him; above all, your rank, your situation in life, your home, your table, will educate him. It is not in your power to withdraw from him the continual influence of these things, except you were to withdraw yourself from them also. What these have a tendency to make your child, that he will be. Education goes on at every instant of time; you cannot stop it, you can direct its course.—*Sel.*

**Roy's Temptation.**

Roy had begun his student-life in the academy at A., resolved to improve to the utmost the advantages that he was now to enjoy.

Here was a new field of trial to him, where new temptations met him. Two hundred and fifty youths were crowded into the institution, and among this number were found, of course, some wild, thoughtless, and even vicious boys, who took delight in leading others into mischief.

Roy's room-mate, though he did not belong to the class we have mentioned, was a smoker, and the first day that Roy made his acquaintance he met the temptation of a cigar.

"Have a smoke?" said his companion, at the same time offering him a cigar.

"Thank you, I never smoke," Roy answered after hesitating a moment.

"Have you never tried a cigar?"

"Never; and I don't mean to try one."

"I think you'd enjoy a good cigar. Almost all the fellows here smoke," replied his room-mate. "You'd better begin."

"Well," answered Roy, "a poor fellow like me couldn't afford such an expensive habit, to say nothing about the evil of it. How much does it cost you annually for cigars, if I may ask?"

"I don't know; I never reckoned."

"Well, how much a day, should you think?"

"Twenty-five cents, when I buy them by the quantity," was the reply.

"Three hundred and sixty-five quarter dollars in a year; let me see how much that amounts to. Ninety dollars annually; enough to pay a good part of my school expenses. I think I will not form the habit at present."

His room-mate expressed some surprise at the amount, adding, however, "But I enjoy it."

"And I enjoy being entirely free from the habit," returned Roy. "It is a real pleasure to me to think that I am not a slave to tobacco."

"Do you think it is wrong to smoke?" asked his room-mate, who was a member of the church.

"It would unquestionably be wrong for me on account of the expense," replied Roy. "But aside from that, as a useless indulgence, which the majority of physicians agree, I believe, in regarding as injurious to health, I do think that smoking is wrong. And I think that professed Christians, such as you and I, should set a good example in this as in everything else."

"Do you call smoking setting a bad example?"

"If smoking is a bad habit, then the practice of it must set a bad example," replied Roy. "I think that Christians ought to avoid all evil habits. If they don't, how can they expect that irreligious men will avoid them?"

"Sure enough," answered his room-mate, "I think you are right; but it is very difficult to be consistent."

"I don't agree with you exactly," replied Roy. "It is easier for me to abstain from smoking on principle and be consistent, than it would be to smoke and try to make it appear consistent. The latter is very difficult indeed."

His room-mate laughed good-humoredly, but went on with his cigar. In a month from that time, however, he had renounced smoking. Roy's resolute stand against the habit set him to thinking, the end of which was his emancipation from tobacco. He became a more active Christian also, Roy's earnest spirit and consistent life leading him to draw nearer to Christ.—*Sel.*

**Economy.**

YOUNG people of to-day are apt to be very wasteful of little things, and know nothing of the economy practiced by some of the wisest and noblest men in former times. The founder of Phillips Academy at Exeter, who gave several thousand pounds to the institution, was very

saving of candles, which were extremely scarce in those early times. At family worship in the evening, he would read the chapter by the light of a single candle, and then blow it out as the family knelt to pray. As his prayers were somewhat lengthy, quite a small fraction of the candle would be saved. Jonathan Edwards, when he lived at Stockbridge among the Indians, wrote a great part of one of his most famous books upon odds and ends of paper. In the British Museum there are preserved many famous manuscripts, and among them are several which show that the authors used paper which had been used before. Portions of Pope's translations of Homer were written upon backs of letters, the creases of which can still be discerned.—*Congregationalist.*

**Disappointed Hopes.**

DEAR GIRLS: I am a middle-aged woman now, and commonplace. The fact has been lately forced upon me, and, trust me, there can be no moments in a woman's life more humiliating, no disappointments more bitter.

My old school-mate, Laura P., has a voice that is admired and enjoyed by all who hear it; my girlhood's friend, Mary S., writes for Harper and receives one hundred dollars for a single story; and little Lily M., so many years my junior, is such a charming, delightful conversationalist that her company is eagerly sought by the most intelligent and cultivated in our midst. While I—I am just plain, unaccomplished Mrs. H. The realization came suddenly, forced upon me by a remark from a stranger. I had played "Valse Sentimentale" for her, and when I finished she exclaimed, "Oh, how beautifully you must have played once." It rushed over me as the tide over the drowning, "she is putting me in the past tense," and as if the surges were singing a dirge over me the thought continued, "The best of me *does* belong to the past. Youth, its possibilities, its untried strength, all belong to the past. I am but the grave of what might have been."

Yet I had been as full of hopes and dreams and plans as the brightest among you; and they had not fled. I still intended to make something of myself, to be somebody above the slow and dull. Now, I found it was too late—I was already middle-aged and commonplace. I had frittered away the best years of my life.

If I could only keep you girls from the same rude awakening! If you would but each cultivate your talent—and even though it scarce be called a talent, if you would but devote the best that is in you to one thing, and by indomitable will and energy make yourself proficient in it, and a success at something. Trust me, there must be a recompense for all the labor, in the satisfaction and gratification obtained, and as surely comes the disappointment to those who but dream away the precious, unreturning hours, days, years.

The end of man is an action, and not a thought, though it were the noblest.—*Christian at Work.*

**Woman's Wit.**

A WOMAN'S advice is generally worth having; so if you are in trouble, tell your mother or your wife or your sister all about it. Be assured that light will at once flash upon darkness. Women are commonly judged inexperienced in all but pure womanish affairs. No philosophical student of the sex thus judges them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there. I advise a man to keep none of his affairs from his wife. Many homes have been saved and many fortunes retrieved by men having full confidence in their wives. As a general rule, the wives confide the minutest of their plans to their husbands. Why not reciprocate? The men who succeed best in life are those who make confidants of their wives.—*Sel.*

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## News and Notes.

### RELIGIOUS.

—There is no such thing as religious toleration in Turkey, and fresh tidings from there show that the empire is determined not to have Christianity within its borders.

—The average contributions from the Japanese Christians last year were \$4.99 for each of the 2,000 or more church members. This among a people whose average earnings are fifty cents per day.

—The M. E. Church is about to establish a university somewhere in the Southwest. The local church at Topeka, Kansas, offers to furnish a site, and a rich citizen of that State is willing to donate \$500,000.

—The Methodists meet with success in Australia. The M. E. Church has, in Tasmania, New Zealand, and Australia, 1,309 churches with a membership of 34,151. Other branches of the Methodist family swell the number of members to more than 300,000.

—The island of Erromanga, one of the Hebrides group containing 2,000 people, was one of the hardest to establish Christianity upon, because of the fierceness of its inhabitants. Now every part of the island is accessible to mission work. The Presbyterians have a church there numbering 196 members.

—It is reported that the Buddhist priests of Kioto, Japan, have appointed a committee to go to Europe to study Christianity. If upon investigation the committee decides it to be a better religion than Buddhism, the priests say they will adopt it. The inducement to this step is said to be because of the inroads Christianity has already made upon Buddhism in that country.

—There is but one Italian Protestant primary school in Rome. This is sustained by the Free Church of Italy. To destroy its influence, the Romish Church has formed about it a circle of seven schools, which not only furnish school books and instruction free, but meat, bread, and potatoes also, to their pupils. And yet it is said that the Protestant school flourishes. In its ardor to thrust down all others, the church of Rome may be forced to confer benefits she has never proposed to bestow. The best way to make others do good is to set about that work ourselves.

—In some parts of Ohio, circulars have been peddled among the "faithful" to the effect that all who would repeat a certain prayer (contained in the circular) once each day, or hear it read, or keep it about the person, should be exempt from sudden death either by poison or otherwise. The prayer, the circular sets forth, was found in the grave of our Lord Jesus Christ in the year 1003, and was sent from the pope to the Emperor Charles as a safeguard when going to battle. Its appeals to Mary betray its papal birth, and show the vast amount of superstition still cherished among the ignorant of the Catholic Church, and the advantage taken of that ignorance by the leaders to carry certain ends.

—Ever since the opening of the New Orleans Exposition, considerable effort has been put forth by certain ones to have it closed on Sundays. The Sunday League of Louisiana at last appealed to Secretary of State Frelinghuysen, and to President Arthur. In response Mr. Frelinghuysen said that the necessary order would be issued, requiring the Government exhibit to be closed on Sundays, and then adds that the President expressed the hope that the management would see the propriety of closing all other branches of the exposition on that day, and thus adhere to an observance established in the United States by custom and religious principle. It is wonderful how devout certain ones become on public occasions.

### SECULAR.

—The entire town of Pinos Altos, Mexico, has been destroyed by fire.

—Russia will soon build an 11,000-ton iron-clad war ship, at a cost of \$3,250,000.

—No shut down of a brewery has yet been reported as an outcome of the hard times.

—The police of New York City recently arrested sixteen persons who were indulging in opium-smoking in a room ten feet square.

—The banks of New York have an abundance of surplus funds on hand. It is asserted that there is more idle money there at this time than was ever known before.

—The late severe cold froze and ruined for market \$20,000 worth of oysters in Prince's Bay, N. Y.

—Four persons have been arrested in London, who it is thought were connected with the late conspiracy to blow up the English Parliament.

—The United States now stands third among the silk manufacturing countries of the world, its last annual production amounting to \$35,000,000.

—Dr. Peter Collier, formerly chemist of the Agricultural Bureau at Washington, recently declared that sugar can be produced from sorghum at one cent per pound.

—Dispatches from points on the British Coast say that severe storms have prevailed there recently, causing the wreck of a number of vessels and the loss of many lives.

—The snowfall on the Italian Alps is said to be the heaviest within the memory of man. Many villages have been destroyed, and so far as known 300 lives have been lost.

—Sixty tons of rock are reported to have fallen from the Natural Bridge, in Virginia, the other afternoon, with deafening roar, but the curved lines of the bridge were not disturbed.

—A fire in the rear of the Indiana Insane Asylum the morning of Jan. 27, destroyed the engine room, laundry, bakery, and some smaller apartments. Loss to the institution, \$75,000. No one was injured.

—The London News says that the American Government has advanced claims to land in the Fiji Islands in behalf of its subjects who had settled there before the annexation of the territory by the British.

—A severe storm was reported Jan. 28, on the west coast of New Foundland, which did much damage to the fishing vessels. At last account, twenty-three boats were missing, whose crews aggregate about fifty men.

—General Grant's health is much improved. He contemplates writing his recollections of the period from the fall of Sumpter to the close of his presidential career, including the secret history of his dealings with Andrew Johnson.

—A fire was discovered the morning of Jan. 26, at the National Capitol, in the collection of books and records stored under the roof of the House of Representatives. The fire was soon extinguished and the damage done was trifling.

—Two islands that were thrown up by the great Java earthquake last year have again sunk out of sight and below the deep water line of navigation. The volcano Merapi, which started the previous disturbance, is once more unusually active.

—The Committee on Post-office Matters will, it is understood, favorably report a bill to Congress to reduce newspaper postage from two cents to one cent per pound, when the papers are sent from the office of publication, or from news agents to actual subscribers.

—The silver vaults at the Sub-Treasury of San Francisco are taxed to the fullest capacity, and the Secretary of the Treasury is considering the question of transferring from them about \$40,000,000 in standard dollars to the new silver vault in the Treasury Department.

—It has been estimated that there were 16,000,000 cents, or 800,000 tons of wheat in California on Jan. 1. This is rapidly diminishing, however, through the activity of the wheat shippers. The wharves at Nevada Dock, Port Costa, and Wheatport, are now crowded with ships waiting to be loaded.

—Successful experiments lately tried in England have demonstrated a method of slaughtering domestic animals for food, which relieves the victim from all pain. Carbonic acid, generated from charcoal, is administered, which produces stupefaction, and, it is claimed, does not in the slightest degree affect the meat.

—A strange freak of nature has come to light in Cleveland, Ohio. A two-year-old girl of that city has two tongues. The second one has grown from the root, and on top of the first, and is nearly the size of the real tongue. The child is reported as suffering no inconvenience from the unnatural production.

—A farmer in Berkley County, West Virginia, whose chickens mysteriously disappeared at certain times, placed some dynamite torpedoes on his premises. The following night an explosion occurred, arousing the family. Upon going out, they found the hen-house completely destroyed, and the dead body of a neighboring negro, lying by, horribly mangled.

—Information has been received by the Home Secretary at London, that the dynamiters design to blow up the British Museum.

—Forty persons were killed and many injured by a collision last week on the railroad near Sydney, New South Wales, Australia.

—Iron and brass mills in Ohio are starting up, and there is a more favorable outlook in the metal trade than has existed for many months.

—Another negro exodus from North Carolina has begun. Reports say that the people are leaving by hundreds. Arkansas is the objective point.

—The cylinder-head of the engine at the Dobson Carpet Mills in Philadelphia, burst last Friday, throwing 1,500 operatives out of employment, and causing a loss to the firm of \$20,000.

—An express train of four coaches on the Reading Railroad was wrecked Jan. 30, near Greenville, N. J. Seventy passengers were on the train, of whom twenty-five were wounded, some very seriously.

—A natural gas explosion occurred last week in Pittsburg, entirely demolishing a saloon, and badly wrecking four other buildings. Twenty-four persons are reported wounded, five of whom it is thought will die.

—The uproar and violence provoked by the work of Mormon missionaries in North Carolina has led to the introduction of a bill in the State Legislature making it a felony to preach or teach the doctrine of polygamy.

**An Annoying Habit.**

If there is a habit more annoying than that of whining and continual crying by young children, it is not universally known. This habit is acquired frequently by children because it always brings them a pleasure or gift which cannot be obtained by simply asking. As soon as a child finds that success comes if it only cries long and loud, it will not hesitate to put its lungs in use. A little girl, with a mother more indulgent than wise, was asked by a friend at Christmas-time to see some of the stores. She persisted in handling the things on the several counters, when she was told if she did that again the friend would take her directly home. At the next counter a large doll was picked up by the child; the friend took her by the hand and said, "Now we will go home at once." The little girl threw herself on the dirty floor of the store, screaming and kicking; the lady walked quietly toward the door without speaking, and the child, seeing that she was in earnest, got up and ran after her. The child, who was elegantly dressed, found her coat covered with dirt from the floor, and asked to have the dirt brushed off. "No; you must go home that way; and please do not speak to me again, for I should feel ashamed to know so dirty a little girl. No one that you meet will think that you left home in perfect order; they will decide that you are not a clean child." It is over a year since that occurred, and the child has never thrown herself on the floor since that time. Being by nature clean and proud, the mortification she endured during that ride cured her of a disagreeable and annoying habit.

A mother who found her little daughter would cry when denied any request, cured her by adopting the following method: "Well, Florence, screaming won't make me alter my decision; but if you care to scream, I don't know that I object greatly, because it develops the lungs and is healthy. As you are generally a quiet child, I presume it is necessary that something should be done to expand your lungs. So far, you have my permission."

The noise stopped immediately. She did not care to be doing something useful while in a passion. After that, whenever the crying began, a quiet remark that screaming was healthy brought silence at once.—*Christian Union.*

SATAN selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.—*Farendon.*

**An Evil Tendency.**

It cannot be truthfully denied that there is a tendency in our civilization toward the enjoyment of cruel and bloody games. If true, it is a bad sign. The decline of Roman strength and power was signalized by such exhibitions, where the lives of men and beasts were flung away in horrid combats to make sport for the people. Reverence for life is one of the highest types of Christian civilization; not human life only, but for everything that lives. And our gentle poet Cowper was not morbid when he said he would not have for a friend the man who would needlessly tread on a worm. Sensitiveness to the feelings of other people is a mark of high birth and breeding, and only the low, coarse, and brutal despise the sentiment. Gentleness is one of the attributes of real greatness.—*Dr. Prime.*

**International Tract and Missionary Society.**

The International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

Book and tract depository at 1059 Castro Street, Oakland, Cal., where will be kept constantly on hand Health and Temperance publications to furnish co-operative missions and branch offices on the Pacific Coast, Australia, New Zealand, and Asia. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

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The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

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Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 5, 1885.

FIVE more names were attached to the covenant last Sabbath in Oakland, making fourteen in the last three Sabbaths. Ten of these requested baptism and admission to the church. This will be attended to next Sabbath. The church here is growing strong numerically, and we desire that it may grow stronger spiritually with each additional member.

### "The Law Is Slacked."

ON Thursday, Jan. 29, in New York City, three criminals were sentenced, as follows: One who had made a ferocious assault upon his wife and plunged a shoemaker's awl into each of her eyes, and who was shown on the trial to be a ruffian of the worst sort, yet was sentenced to only *nine months'* imprisonment. Another, a young man, who had stolen a penknife worth *twenty-five cents*, was sentenced to *twelve years'* imprisonment. And the third, who had armed himself with a loaded revolver, and had gone to a man's shop, where he found him at work and unarmed, had shot him five times, and had left him dead on the floor, for all this received a sentence of only *seven years'* imprisonment.

Surely "judgment is turned away backward, and justice standeth afar off." Certainly "the law is slacked, and judgment doth never go forth." These inequalities have been widely commented upon by the newspapers and the public generally. How could it be otherwise, while there are any who have remaining any idea of justice? But how long can the courts retain the respect of men, when their decisions are an outrage upon every principle of equity? And when the courts have thus incurred the disrespect, not to say the contempt, of men, what is there to hinder men from taking the law into their own hands, and then whose life is safe anywhere?

There is a practice, moreover, which is becoming too common, and which has the same tendency, but upon which we do not remember to have seen any comments; and this concerns our highest courts, the courts of last resort. We mean the practice of getting decisions of Supreme Courts reversed, by simply changing the *political* complexion of said courts. When the decisions of our highest courts are rendered according to the *political opinions* of the members thereof, rather than according to the *law and justice* of the case, they have gone a long way toward forfeiting the respect of all fair-minded men. "Justice, justice shalt thou follow." Deut. 16:20.

### Blind Leaders of the Blind.

In the *Pacific* (Congregationalist), of January 21, we find the following:—

"DEAR PACIFIC: How you have delighted my heart and eased my conscience! I have several habits that have not seemed in harmony with religious things, and I have longed for some line of argument that would let me keep on without scruples. You have furnished it. A few weeks ago you published, without your dissent, Spurgeon's defense of his habit of smoking tobacco. He looked over the ten commandments, and found no one that said, 'Thou shalt not smoke.' Ten commandments are as many as he can keep, and he does not care to make eleven, so he smokes. This is just the thing. Ten commandments are enough for me, also. I look in vain for any that says, 'Thou shalt not bet at a horse-race, neither shalt thou play draw poker;' therefore, I keep on as I have been doing. Now, may I not join the church which the *Pacific* represents?"

LIBERTAS."

Can it be that the *Pacific* endorses this position? It certainly appears so, as it printed Spurgeon's sermon without dissent, and now prints this, with not a word of comment. When such things are set

forth from what is held as one of the most influential pulpits in the world, and are given further currency by pretendedly religious journals, it certainly is high time that the obligations of the ten commandments should be set forth as they are. When the spiritual discernment of religious teachers has become so dulled that they can see no more than that, in the holy, spiritual law of God, it surely is time to call attention to the Bible. We add two texts which we think decidedly applicable: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5:12. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

### Church Elders.

THE *Interior* says some keen things about church elders that may be made profitable to all who have responsibilities in this direction. When the elders rule well, the churches prosper spiritually and financially. This can only be done by becoming ensamples to the flock. But here are the words referred to:—

"We have in the eldership of the church some of the noblest men in the nation. They give gratuitously a great deal of time and thought to the work of the church. They should be counted worthy of double honor. We have another class of elders, not numerous, however, whose ambition is to be ecclesiastical bosses—to rule the minister and run the church. They are unmitigated nuisances, and ought to be abated. And we have elders, not a few, who regard themselves as purely ornamental. They want to be the figure-heads of the churches. Their full responsibility is met, in their own estimation, by distributing the elements at the quarterly communion. May the great Head of the church send down his Spirit to convert the bosses and the figure-heads, and to make all our elders examples to the flock, so that when the Chief Shepherd shall appear they may 'receive a crown of glory that fadeth not away.'"

### A Car for Ladies.

THE following communication was lately sent to the *New York Observer*. We think its points well taken. We give it our hearty indorsement. Pass it around.

"The ladies think that persons who pay extra fare for traveling in parlor cars have a right to comfort, safety and decency. The modesty of females should not be offended as is constantly done in 'sleeping cars.' There should be a car exclusively for females, on every train, day and night, known as a 'ladies' car.' This car should have a *low step*, so that ladies and children could get on and off without the necessary strain and danger of climbing and jumping. Ladies would gladly dispense with ornamentation, for comfort and safety. When there are so many female passengers, and the fare costs the same, why should they not be accommodated? The men have a smoking-car. Will not the railroad companies pay attention to this need? It would increase travel. MANY LADIES."

THE *Church Standard* says: "Let parents beware what they say about the sermon or the preacher before their children, in whose hearts the word of God may be seeking a lodgment. Why pray in the morning for the conversion of sinners, and then, by cold criticism of the sermon, neutralize the very means by which it pleases God to save? Thoughtless comments at the dinner table, will do this far more effectually than all the profanity the children hear, as they pass the drinking saloons on their way to school."

REV. R. M. HARRISON, of Hackensack, N. J., prays for "a hundred Joseph Cooks, to purge the churches of the false humors of the flesh." The Saviour prescribed a better remedy than this for errors of the church, namely, "Moses and the prophets." This prescription is still available, and those who will not "hear them" would not be led into the truth though a thousand Joseph Cooks should arise, and induce every man to follow them.

### How, What, and When.

THE housewife with the greatest variety of material does not always produce the most palatable food for the table. Neither does the fault usually attach to her because of carelessness. Many begin married life without the knowledge of how to prepare food in the most wholesome way, and as they begin so they continue, without ever a question as to whether there is a better way.

The necessity of education on this point is very palpable, especially to those who travel much. To know *how, what, and when* to cook and eat, is an accomplishment worthy the ambition of any housekeeper. As far as may be, this is happily set forth in the work entitled, "Breakfast, Dinner and Supper." Unlike the "cook-book" of the period, this work first sets forth the relation of food to health, and the object of eating. In doing so it ignores those articles commonly used in diet that are manifestly hurtful, and banishes wine entirely from the table.

The book also contains valuable hints concerning "Hygiene of the Home." Under this head it discusses Diseased and Adulterated Foods; Warming and Ventilation; Draining and Sewerage, and Disinfectants. It is, in fact, a *vade mecum* in all that pertains to household matters.

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