

The Signs of the Times.

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

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The Signs of the Times.

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

"HEAR YE HIM."

I WILL listen, let me know
All thy words, my Lord below.
Faithful record, pure and true,
Let me look thy pages through.

Thine own book! Thy Testament!
Telling us the Father sent
His own Son to set us free
From the law eternally.

Like his brethren he became;
Flesh and blood, he took the same.
Wondrous works of love he wrought,
Wondrous words of truth he taught.

"Think not—ye who seek my aim,—
To destroy the law I came.
I obey my Father's will,
All his righteous law fulfill.

"Truly, truly, thus I say—
Heaven and earth shall pass away,
Ere one jot or tittle be
Unfulfilled all perfectly.

"Whosoever breaketh, then,
E'en the least, and teacheth men
Thus to break commandments given,
Shall be called the least in Heaven."

So agree the writings all,
Mark, and Luke, and John, and Paul,
Teaching us with solemn awe,
To regard God's perfect law.

Jesus came on earth to win
Straying souls from paths of sin.
Who follow him in word and deed,
Are from the law thus truly freed.

East Oakland, Cal.

J. E. LLOYD.

General Articles.

THE CITIES OF REFUGE.

BY MRS. E. G. WHITE.

At the command of God, Moses fixed the future boundaries of the land of Canaan. He then proceeded to select a prince from each tribe, and committed to them the work of dividing the land by lot among the different tribes when they should come in possession. In this arrangement the tribe of Levi alone was exempted. They were considered as especially set apart to the service of God, and hence were given no inheritance among their brethren. Instead of this, forty-eight cities in different parts of the country were to be assigned them, as a permanent dwelling-place.

And now the Lord proceeded to give his people another evidence of his care and tender compassion for the unfortunate and the erring. To provide for the effectual punishment of murder, it was customary in ancient times for the execution of the murderer to devolve upon the nearest relative or the next heir of the deceased; and in extreme cases the avenger might pursue the criminal anywhere, and execute vengeance upon him without the formality of a trial. While the Lord would have the crime of murder regarded with great abhorrence, he would carefully guard the innocent. Hence, without entirely destroying the custom of private vengeance, he makes the most thorough provision that the guiltless be not rashly slain without trial, nor the guilty escape punishment.

Of the cities assigned to the Levites, six were appointed as cities of refuge, to which the man-slayer might flee for safety. This provision was not designed for the willful murderer; but "that the slayer may flee thither, which killeth any person unawares." "And they shall be unto you

cities of refuge, that the man-slayer die not until he stand before the congregation in judgment." Special directions were given to determine whether the man was guilty of willful murder, or had taken life by accident.

The cities so wisely provided were to be located within a half-day's journey of every part of the land. It would not often happen that the avenger of blood would be in the spot, hence the unfortunate man-slayer would have an opportunity to flee, and but few would be overtaken before they gained the place of safety.

But if the fugitive would escape with his life, there must be no delay; family and employment must be left behind, there was no time to say farewell to loved ones. His life is at stake, and every other interest must be sacrificed to the one purpose,—to reach the city of refuge. Weariness is forgotten, difficulties are unheeded. He does not for one moment slacken his pace until he is safe within the walls of the city.

The roads to these cities were always to be kept in good repair; all along the way, sign-posts were to be erected bearing the word Refuge in plain, bold characters, that the fleeing one might not hesitate for a moment. Any person,—Hebrew, stranger, or sojourner,—might avail himself of this provision. The case of the fugitive was to be fairly tried by the proper authorities, and if found guiltless of intended murder he was to be protected in the city of refuge. Should he carelessly wander away beyond the prescribed limits, and the avenger of blood find him, his life would pay the penalty of his disregard for the Lord's provision. Those who remained within the city until the death of the high-priest were then at liberty to return to their possessions.

Among the specific directions for the trial of persons suspected of murder were the following: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die." How wise and just is this injunction. If the charge was supported by only one witness, the accused person was not to be condemned, although circumstantial evidence might be strong against him. On the other hand, if proved guilty no atonement or ransom could rescue him. [However distinguished his position might be, he must suffer the penalty of his crime. The safety and purity of the nation demanded that the sin of murder be severely punished. Human life, which God alone could give, must be sacredly guarded.]

The blood of the victim, like the blood of Abel, will cry to God for vengeance on the murderer and on all who shield him from the punishment of his crime. Whoever,—be it individual or city,—will excuse the crime of the murderer, when convinced of his guilt, is a partaker of his sin, and will surely suffer the wrath of God. The Lord designed to impress upon his people the terrible guilt of murder, while he would make the most thorough and merciful provision for the acquittal of the innocent.]

God understands the perversity of the human heart. Personal enmity, or the prospect of personal advantage, has ruined the reputation and usefulness of thousands of innocent men, and in many cases has resulted in their condemnation and death. The worthless lives of violent and wicked men have been preserved by a bribe, while those who were guilty of no crime against the laws of the nation have been made to suffer. By their wealth or power, men of rank corrupt the judges and bring false witness against the innocent. The provision that none should be condemned on the testimony of one witness, was both just and necessary. One man might be controlled by prejudice, selfishness, or malice. But it was not likely that two or more persons would be so perverted as to unite in bearing false wit-

ness; and even should they do so, a separate examination would lead to a discovery of the truth.

This merciful provision contains a lesson for the people of God until the close of time. It was Christ who gave to Moses those explicit directions for the Hebrew host; and when personally with his disciples on earth, the great Leader repeated the same lesson as he taught them, how to treat the erring. One man's testimony was not to acquit or to condemn. One man's views and opinions were not to settle disputed questions. In all these matters, two or more were to be associated, and together they were to bear the responsibility in the case. God has made it the duty of his servants to be subject one to another. No one man's judgment is to control in any important matter. Mutual consideration and respect imparts proper dignity to the ministry, and unites the servants of God in close bonds of love and harmony. While they should depend upon God for strength and wisdom, ministers of the gospel should confer together in all matters requiring deliberation. "That by the mouth of two or three witnesses every word may be established."

The laws instituted by God for the prevention and punishment of crime were marked by strict and impartial justice. But the sinfulness of man perverts the wisest laws, both human and divine. It is because men in authority can be bribed to excuse sin, and let the guilty pass unpunished, that justice has fallen in the streets, and equity cannot enter. These evils are causing the earth to become as corrupt as in the days of Noah. The most terrible crimes are becoming so common as hardly to awaken a feeling of horror. Our own nation is guilty before God of permitting the most atrocious crimes to pass unheeded. The accumulating weight of unpunished sin is sinking the nation to destruction. The wrongs they do not condemn and punish are making this people the subjects of God's retributive justice. Licentiousness, robbery, and murder, continually on the increase, are deluging our world, and preparing it to receive the unmingled wrath of God.

The injunctions of God to the Hebrews should cause us to be filled with horror at the thought of even unintentionally destroying a human life. But when man is put to death by his fellow-man, to serve some selfish purpose,—as Naboth was slain that Ahab might obtain the coveted vineyard,—what honor, what anguish, should be felt by those who make and execute the laws! How zealous should be their efforts to ascertain the facts, and then decide the case with strict integrity, and execute the penalty with impartial justice.

It was the opposite course pursued by the antediluvian world that made the growth of wickedness so rapid, and violence and crime so widespread, that God cleansed the earth from its moral pollution by a flood. It was the fact that licentiousness and murder were lightly regarded that fitted Sodom for God's judgments. Had those in authority taken upon themselves the work which the Lord had appointed them,—fathers commencing in their own families to correct wrong, and magistrates and rulers acting with promptness and decision to punish the guilty,—others would have feared, and crime would have decreased. God would not then have deemed it necessary to take the matter in hand himself, and by terrible things in righteousness, execute the justice which had been perverted by men in authority.

To increase the horrors of murder, and aid in the detection of the criminal, the Lord ordained that when the body of a murdered person was found in the land, the most solemn and public ceremony should be held, under the direction of the magistrates and elders in connection with the priests of God's appointment. "If one be found

slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain; and it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. And the priests, the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord: and by their word shall every controversy and every stroke be tried. And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley; and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

After the most diligent search had failed to discover the murderer, the rulers were by this solemn ceremony to show their abhorrence of the crime. They were not to regard with carelessness and negligence the deeds of the guilty. In all their acts they were to show that sin has a contaminating influence,—that it leaves a stain upon every land and every person who will not by all possible means seek to bring the wrongdoer to justice. God regards as his enemies those who will by any act of negligence shield the guilty. They are in his sight partakers in the evil deeds of the sinner.

Here are lessons which God's people at the present day should take to heart. There are grievous sins indulged by individual members of the church,—covetousness, over-reaching, deception, fraud, falsehood, and many others. If these sins are neglected by those who have been placed in authority in the church, the blessing of the Lord is withheld from his people, and the innocent suffer with the guilty. The officers in the church should be earnest, energetic men, having a zeal for God, and they should take the most prompt and thorough measures to condemn and correct these wrongs. In this work they should act, not from selfishness, jealousy, or personal prejudice, but in all meekness and lowliness of mind, with a sincere desire that God may be glorified. Inhumanity, false dealing, prevarication, licentiousness, and other sins, are not to be palliated or excused; for they will speedily demoralize the church. Sin may be called by false names, and glossed over by plausible excuses and pretended good motives, but this does not lessen its guilt in the sight of God. Wherever it may be found, sin is offensive to God, and will surely meet its punishment.

The cities of refuge appointed for God's ancient people are a symbol of the Refuge provided and revealed in Jesus Christ. The offering made by our Saviour was of sufficient value to make a full expiation for the sins of the whole world, and all who by repentance and faith flee to this Refuge, will find security; here they will find peace from the heaviest pressure of guilt, and relief from the deepest condemnation. By the atoning sacrifice of Christ, and his work of mediation in our behalf, we may become reconciled to God. The blood of Christ will prove efficacious to wash away the crimson stain of sin.

A merciful Saviour appointed the temporal cities of refuge, that the innocent might not suffer with the guilty. The same pitying Saviour has by the shedding of his own blood wrought out for the transgressors of God's law a sure Refuge, into which they may flee for safety from the pangs of the second death. And no power can take out of his hands the souls who flee to him for pardon.

As the man-slayer was in constant peril until within the city of refuge, so is the transgressor of God's law exposed to divine wrath until he finds a hiding-place in Christ. As loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Our adversary, the devil, is on the watch constantly to destroy the souls of men, and unless the sinner is sensible of

his danger and earnestly seeks shelter in the eternal Refuge, he will fall a prey to the destroyer.

THE LAW AND THE SABBATH.

A LETTER TO A FRIEND IN SUSSEX.

BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENG.

Dear Friend: According to promise, I must now give some attention to the questions and statements in your letter of November 29. Your first question reads, "Does not Col. 2:16, and Rom. 14:6, abolish the Sabbath for Christians?" I answer, no. First, because the law mentioned as "blotted out," is not the law of ten commandments; and, secondly, because the "days" spoken of in these two texts do not include the seventh-day Sabbath, but institutions of a different kind altogether.

That the law mentioned in Col. 2 as "blotted out," is not the moral law of ten commandments, is apparent from a careful examination of the language used, "blotting out the hand-writing of ordinances." According to Heb. 9:1, compared with margin, we find the ordinances were the "ceremonies." These laws relating to the ceremonies were written by Moses in the parchment books, and so could well be styled "the hand-writing," while the ten commandments were graven by the finger of God on tables of stone. It might be a correct use of figures to speak of "blotting out" that written with ink and pen on parchment rolls, but not so accurate in reference to that engraven on stones.

Of the nature of the hand-writing of ceremonies which is "blotted out," St. Paul says: "That was against us, which was contrary to us, and took it out of the way nailing it to his cross." This is so definitely stated that we may not be misled as to what was taken away by the death of Christ. It was not every requirement that previously existed, but, as we see by the former part of the chapter, those laws associated with, and requiring, circumcision and other ceremonies. As St. Paul says, it was such things as are "against us." It is not against us to have laws which forbid killing, stealing, adultery, covetousness, profanity, idolatry, or any of those duties enjoined in the law of ten commandments; but if the requirements of the law of ceremonies were still in force, commanding circumcision, the offering of the blood of beasts, and that three times in the year all the males should appear before the Lord in Jerusalem, it would most assuredly be "against us," and "contrary" to the plan of salvation through the blood of Christ, and also in the way of fulfilling that gospel commission which has as its field of operation the entire world.

Christ, whose blood only avails to cleanse from sins, died upon the cross, and by his death, being the object to which these bloody sacrifices with their ceremonies pointed, "blotted out" such ceremonies and offerings.

Understanding the text thus far, prepares us to read the further statement of the apostle, as the latter part of the text is a conclusion drawn from what he has already stated. His language is equivalent to saying a certain law has been taken away, "therefore," let no man judge you in relation to those things enforced by that law. If we examine carefully his conclusion, we will see whether we have made a correct decision relative to the laws blotted out. "Let no man, therefore, judge you in meat,"—the ten-commandment law made no distinction of meats, the law of ceremonies did,—"or in drink." The law of ceremonies did require drink-offerings on certain days of certain months. In Leviticus, chapter 23, we have seven different days thus singled out, and in verse thirty-seven we read, "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day."

St. Paul continues, "or in respect of an holy day." This holy day is not, neither does it include, the Lord's seventh-day Sabbath. The same Greek word which is here rendered *holy day*, is translated in the New Testament twenty-three times, "feast," and three times it is rendered "feast-day." The word is *heorte*, and relates to these very days, "feasts of the Lord," mentioned in Leviticus, chapter 23. As an illustration of its use in the New Testament, see John 6:4: "The passover, a feast of the Jews, was nigh." The "holy day" of the text being their feasts, it is

not the day enforced in the law of ten commandments, but those days of the law of ceremonies.

St. Paul continues, "or of the new moon." The ten commandments made no mention of new moons, but the law of ceremonies required certain forms of worship at the beginning of every month, or new moon; and, in fact, their religious year with its different feasts was marked by the time of the first new moon after the spring equinox. Not so with the Lord's Sabbath, which was not connected with moons, but occurred at the expiration of each "six working days." One thing remains concerning which we are not to be judged; it is not the fourth commandment Sabbath. Let us see, "or of the sabbath-days which are a shadow of things to come; but the body is of Christ." If St. Paul designed by this one statement to obliterate all sabbaths, why is he so particular to give the special character of the sabbaths that are abolished? If the sabbaths "blotted out" are simply those of the character here mentioned, and there is another of a different character, this would be proof that there is an exception in favor of the one of different character. Now for the facts: The days here specified had their "meat-offerings, and drink-offerings," and were a "shadow" of Christ. This is true of the days we have just noticed, occurring on certain days of the month. In Lev. 23:38, it says of these that they were "besides the Sabbath of the Lord." The seventh-day Sabbath may well be excepted, for it is not a shadow of Christ, neither is it of the nature of those days selected especially as "feasts" typical of Christ, but it is a commemorative institution, pointing back to the power of God as the great Creator. The fourth commandment points to what God did in "sanctifying—making the day holy—at the close of the first week of time, as the reason we should keep the seventh-day Sabbath. Whatever offering may have been made upon it in carrying out their Jewish service, the day itself stands out independent of, and superior to, those days which were appointed on purpose to shadow forth Christ. Therefore, we claim that Col. 2:16 does not abolish the seventh-day Sabbath.

As to Rom. 14:6, we must look at the connection, and see of what St. Paul is speaking. He opens the subject thus: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? To his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand."

Does St. Paul mean that some in his time ate nothing at all, but observed a continual fast, and so were miracles indeed being sustained directly by God's power? Does he not rather mean that some, regarding the law of ceremonies, supposed they must still refrain from certain food on certain days, or rather that they must eat the "bitter herbs" and the paschal lamb when the day arrived? If I remember rightly, the only day on which they were required to eat the bitter herbs, was the *passover*. This requirement is found in Ex. 12:8, and Num. 9:11. Having made these statements relative to the eating, the apostle introduces the day, but in such a manner as to show us that the observance or non-observance of the day specified, is with reference to eating the herbs. He says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." It appears that this regarding "every day alike," or making a distinction of days, was with reference to their eating; and this is all plain, because those laws relating to feast-days are abolished.

But did the apostles regard all days alike in every sense? If so, what shall we make of the statement in Rev. 1:10, where St. John says, "I was in the spirit on the Lord's day?" Here we not only have one day singled out as differing from the others, but spoken of in such a manner as to show it is a day the Lord claims. The expression, "Lord's day," is equivalent to saying, the day the Lord claims as his own. If by the

expression Lord's day, St. John meant the first day of the week, we should expect him to speak of the day by the same name, two years later at the close of A. D. 97, when writing his gospel. This would be so, if the claim of some is true that the Sabbath had been changed from the seventh to the first day of the week, or even if the first day had been given as a new institution in place of the Sabbath. In his gospel he still speaks of the seventh day by the name it always had, "the Sabbath," but when speaking of the first day, he simply styles it "the first day of the week." We inquire, what is this "Lord's day?" The Greek word rendered "Lord's," in this case, implies possession the same as "Lord's supper." What day has the Lord claimed as his? On appealing to the Scriptures we shall find that God claimed the seventh day as his, to be kept by mankind as a reminder of his power as the Almighty Creator. In Isaiah 58:13, he speaks of it as "my holy day." So St. John recognized one day above others as the Lord's, and did not esteem all days alike in every sense.

If any one should say that this word Lord means Christ, and that the day mentioned here is a new institution, we would say that the Greek word *Kurios*, Lord, used in Rev. 1:10, is also used by St. John in Rev. 11:15, where he speaks of "The Lord and his Christ." The Scripture gives no account of a new day, but the beloved disciple speaks of the "Lord's day" in a familiar manner, as though all would understand it. For this reason we conclude it must refer to the day God had instituted, and that the apostle was in the spirit on God's holy Sabbath.

In future articles, we will take up other points in your letter.

MENTAL CULTURE; OR, THE POWER OF THOUGHT.

In the *Methodist* of Dec. 25, there appeared a sermon upon this subject from the pen of Rev. J. A. M. Chapman, D. D. The sermon is replete with ideas deserving of "earnest, consecutive thinking" which the author pronounces as the only method of making mind. We wish we had room to give the whole article, but must content ourselves with a few paragraphs only. Here they are:—

"Thinking is to mind, what exercise and digestion are to the body. Physical strength and health do not depend so much upon the quantity of food consumed as the amount thoroughly digested, converted into blood, bone, muscle and flesh, and the various parts of the body. Eating may make a full man, but digestion a healthy, strong man. Reading, listening, may make a full man; thinking alone a strong man. Lord Bacon says: 'Reading makes a full man; conversing, a ready man; writing, a correct man.' And we may add: thinking, a strong man. It is a matter of comparatively little importance how much we know, how many facts we have stored away in our minds, how many truths we have become acquainted with; a few are of some practical importance; most, utterly useless in themselves—they will soon pass away; they relate to the perishing, and, with their subjects, will soon cease to be. But it is of infinite importance how much *mind* we have: this determines our mental standing in the universe, and modifies our enjoyment through all the future. Mental power is better than knowledge; and I insist upon it: the grand end of all education is, not to impart knowledge, not to store the memory with facts, but to evolve, develop, mind and faculty of mental action. I confess I look with apprehension upon the modern modification of the school and college curriculum, so as to make it involve as little severe discipline and hard thinking as possible, which I conceive to be the most important thing in it. For a man's efficiency in this world, other things being equal, will depend upon the amount of brain-power he possesses. Facts and truths are weapons. It is better to have but a single weapon, and, possessing a stalwart arm and veteran skill, wield it with power and success, than to stand in an armory bristling with the most approved weapons, and have neither the strength nor skill to use any efficiently. Better be a Samson, with the jaw-bone of a brute for a weapon, carrying havoc and destruction into the ranks of the enemy, than a weakling with a sword of the purest steel and keenest edge.

"At the present day we not infrequently hear

a former age sneered at for its narrow, restricted, limited range of thought and feeling; and the boast is made that the present is an age of broad and generous culture—little dreaming that all we gain in breadth we may be losing in depth; all we gain in polish and culture, we may be losing in weight. The very process of æsthetic refinement, it is to be feared, is sapping the mind of its vital power and vigor, is unnerving the mind for the stern, rugged, inexorable duties of life. If you cannot polish granite without destroying its solidity and strength, then let it remain rough-hewn; we want the strength, whether we have the polish or not. As a people, we are constantly hearing and reading and thinking too little, and so becoming largely superficial; *to know* being the very mania of the age in which we live, and the people among whom we live. Show is more sought after than reality, the plated looks as well as the solid, and, besides, it is less expensive.

"This spirit develops itself in the books we read and the kind of oratory that is popular. Go into our public and circulating libraries, and you will find that fifty light, trashy, sensational books are taken out to one solid, substantial one that is worth reading. And I am sorry to say that, to an alarming extent, this vitiated taste is putting books of a doubtful tendency into the hands of our Sabbath-school scholars through our Sabbath-school libraries. Indeed, we are now told that morals can be successfully inculcated only through fiction; and so fancy creates its world and its people as exponents and illustrations of moral truth. And soon we may expect to be told that this is the best method of teaching science; nay, already Jules Verne is pioneering the way. In popular preaching we see the same tendency: the brilliant, the flashy, the sensational is sought and applauded. A sermon, to suit some congregations, must be a pyrotechnic display. If a preacher only coruscates, regales his audience with scintillations of genius, wit and poetry, it matters not what is the subject or substance of his discourse."

WHOLE-SOULED CHRISTIANS.

THE demand of the hour is for whole-souled Christians. This demands a whole-hearted conversion from the start. Half-way converts, hastily and carelessly admitted into the church, make only half-Christians; and it takes a good deal more than two half-Christians to make one whole Christian. Some men's boughs hang over the church side of the wall, but their roots are on the world's side. Such bear nothing but leaves. Even the leaves of profession look brown and dusty. Never count on such members for attendance upon church on wet Sundays, or upon prayer-meetings; they are always more ready to invest five hundred dollars in horse-flesh and fine harness than in sending a missionary to the famishing. One of the most benevolent men in my flock told me some years ago, "I cannot keep a fine turn-out without curtailing my contributions for the Lord's work." So the equipage was sold, and the Lord was the gainer. My friend goes on foot now, like his Master, but he helps a great many fellow-pilgrims along by a timely lift. To him, doing good is a luxury. Would to God that more of his people would strive thus to live luxuriously! Such a man as old Father Pinney is happier when he gets one hundred dollars to educate a smart colored boy in Florida than Vanderbilt is when he annexes a new railroad to his combination.

Steam-engines are estimated by their "horse-power." Christians ought to be estimated, not by brain-power or by income, but by heart-power. A man of very moderate talents and endowments becomes a leading man as soon as Christ gains a complete control of his affections. He attains to a great propelling power simply by the momentum of his godliness. He follows Christ so heartily that he moves others by that momentum. Consecration to Christ can easily outstrip genius in the pulpit. Thorough-going piety is the chief requisite for the ministry, for the eldership, for the Sabbath-school teacher, or for any post of usefulness. The celebrated Dr. Charles Hodge delivered his first public address in advocacy of this idea; and he held to it until his dying day. Genuine fervent piety links a man to God, and God is omnipotent. The best work is often achieved by people of moderate intellectual gifts. This is a happy fact, because men of gen-

ius are scarce; but grace accumulates at compound interest.

Whole-souled religion is equal to all weather and all kinds of work. It never "commutes" with the Master for half-fare or easy terms. Rather does it relish the stern severities of duty. If the discharge of duty requires a pinch, he bears it without flinching. When doubtful questions come up, he gives Christ the casting vote. He is as fervid and as faithful during the ordinary times in the church as he is amid the glow of a revival. When others cool off he keeps on a steady anthracite fire in his heart. For him to live is Christ; the cross he carries becomes to him a crown. We pastors grow sick and weary of the half-hearted professors who require coaxing and bribing—who are willing to go heavenward provided that they are allowed a choice seat in a cushioned car. But commend me to the conscientious, self-consecrated Calebs, who discerning the goodly land afar off are ready for a long march on God's "rations," and with some hard fighting by the way. Reader, would you win this joy and glory and crown? Then seek a fresh baptism of the Spirit, and surrender your whole heart to the keeping of your Redeemer.—*Rev. Theo. Cuyler, D. D., in Christian at Work.*

ELOQUENT PREACHING.

ONE of the special dangers and defects of preaching in this country is connected with the popular liking of oratory in the pulpit, the demand for what is called eloquent preaching. The common American idea of pulpit eloquence is low and sensational. It means a chiefly rapid and emphatic utterance of sonorous sentences, with something extreme, violent, and paradoxical in the thought presented, though not much thought is required. People demand of the preacher that he shall arouse and excite them, and they enjoy with a kind of voluptuousness, the temporary stimulus and thrill of emotion which the preaching always causes. It results from the laws of mental action that preaching of this kind does not inspire consciousness nor tend to practical moral activity. It necessarily produces and fosters mental conditions which are extremely unfavorable to spirituality of character and life.

This appetite for eloquence, working with other tendencies of the age, has helped to make the preaching in this country dramatic and entertaining, but, in large measure, unspiritual. This, I think, can be rightly regarded only as a calamity, a tendency opposed to the interests of a religion, adapted to weaken and subvert it, and to lead the people who are influenced by it into a region where religion will be impossible or regarded as unnecessary. This is one of the most important among the unfavorable tendencies of the age. It has made preaching more attractive and interesting to the masses, but this has been accomplished by sacrificing much that is essential in religion itself.—*Atlantic Monthly.*

STUNG TO DEATH.

WE sometimes hear of a person being stung to death, but there are more deaths caused by stinging than most people suppose. A bee in inflicting a sting, it is said, leaves its barbed weapon in the wound, and being thus mutilated inevitably dies. In ninety-nine cases out of a hundred the stinger dies, while the person stung lives. The bee stings itself to death in trying to sting somebody else. There are men and women who might learn a lesson from this fact. If you purpose to sting others, remember that you may be more likely to injure yourself than them. Your stinging may hurt others, and kill yourself. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—*The Christian.*

THE railings upon a bridge do not hinder you from making progress in every proper manner, and as rapidly as possible. They only hinder you from falling off at either side. No one in his senses ever objects to them. Like them are the restraints of the Christian life. These are no hindrances to your worthy and ennobling desires. They only check you when, either thoughtlessly or in temporary consent to temptation, you are about to endanger your spiritual safety.—*Congregationalist.*

If one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself that his censures may not affect thee.

REASONS FOR THREE IMMERSIONS.

A most important point remains to be noticed. It is that of the reasons offered for three immersions. It will generally be found that in regard to religious rites and institutions, scriptural reasons and scriptural methods stand or fall together. When any people give an unscriptural reason for their practice, the presumption is that their practice is itself unscriptural, or a perversion of Scripture. Very early in the Christian church, reasons were assigned for three immersions which are either contrary to the Scriptures, or others than those given in the Scriptures. While on the other hand, wherever we find "one baptism" literally and strictly followed, there we find the scriptural reason assigned for the action.

1. Paul says we are baptized into the Saviour's death, and raised in the likeness of his resurrection. But this reason was not only ignored, but condemned, by those who advocated three immersions. This speaks more against the theory and practice than whole volumes of history can speak in its favor. It brands it as an innovation, setting aside both gospel faith and gospel practice. Speaking of trine immersion, Bingham says:—

"Two reasons are commonly assigned for this practice: 1. That it might represent Christ's three days' burial. . . . 2. Another reason was that it might represent their faith in the holy Trinity."

Pope Gregory the Great wrote to one who inquired of this:—

"Concerning the three immersions in baptism, you have judged very truly already, that different rites and customs do not prejudice the whole church, whilst the unity of faith remains. The reason why we use three immersions (at Rome) is to signify the mystery of Christ's three days' burial, that whilst an infant is thrice lifted up out of the water, the resurrection on the third day may be expressed thereby."

This reason is unscriptural and inconsistent. We are baptized into Christ's death; he died but once. We are raised in the likeness of his resurrection; he was raised but once. "Thrice lifted up out of the water" cannot be made to represent his resurrection, even though a great pope says it; while the Scriptures say nothing at all of the three days being represented by baptism.

The very first witness claimed by trine immersionists as speaking in favor of the practice, gives the same unscriptural reason. This is Clement of Alexandria. We believe that the testimony is apocryphal; but if it is not, it only serves to show how very early this erroneous view was grafted into the Christian faith. These are the words ascribed to Clement:—

"Ye were conducted to a bath, just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial."

Thus this testimony, whatever its origin, stands self-condemned, as being directly outside of the scriptural ideas of baptism. It is based on a false view of the ordinance.

And the famous fiftieth "Apostolical Canon," which does such good service in the cause of trine immersion, says:—

"If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed."

The word of the Lord is yea and amen, not yea and nay. If we had no other evidence that the three-immersion theory is based on a false construction of our Lord's commission, this is sufficient, that it could only be maintained by setting aside the words of Paul in Rom. 6. There is no discrepancy in baptizing into the names of the Father, Son, and Holy Spirit, and baptizing into the death of Christ, if we preserve, in the action, the likeness of his burial and resurrection. But it was clearly seen by the originators and early advocates of three immersions, that that practice could never be harmonized with the words of Rom. 6. Therefore an order of deposition was issued against any one who baptized into the death of Christ, notwithstanding that such was the baptism of the gospel according to the writings of the apostle Paul, not according to "apostolical tradition."

And not only the early advocates of three baptisms denied the words of the apostle on this subject, but their followers of the present day maintain the same unscriptural position. Thus Mr. Moore, speaking of the words imputed to Clement, says:—

"Christ was placed in the grave, they in the water; Christ three days, they three times."

It is only by a wondrous strain of the language that any analogy can be found between three immersions and lying three days in the grave. If Christ had been buried once each day, or had three times died and been buried, then they would have their case. But as he died once, and was buried once, and was raised up once, we can be baptized into the likeness of his death and raised in the likeness of his resurrection only by a single burial or immersion, and a single rising out of the water. And all the flourish about "the fathers" so well understanding the Greek language, amounts to nothing on this question. The Greek can never be forced to favor "three baptisms," three burials, or three resurrections. Good common sense and reverence for the exact words of Scripture are quite as essential as a knowledge of the Greek.

We know that these same fathers were advocates of innovations and absurdities in both faith and practice. And we are assured that if they speak not according to the law and the testimony their words are not light, but darkness.

Again: Mr. Moore makes the Scriptures conflict with themselves in the following language:—

"The law of holy baptism demands that all persons should be baptized 'into the name of the Father, and of the Son, and of the Holy Ghost,' while the contrary law requires baptism 'into the death of Christ.'"

We know not in what words to express our surprise that a man should quote the exact words of Scripture which refer to baptism, and denounce them as a "contrary law" and a perversion of the doctrine of baptism! The words of Rom. 6: 3-5 are as follows:—

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

These words, according to Eld. Moore, contain the "contrary law" which he and his associates refuse to follow! We fully agree with him that it contains a rule clearly and explicitly contrary to "trine immersion." But we never shall admit that these words of Paul's are contrary to the commission of the Saviour while we retain any reverence and respect for the Bible.

One thing is now most clearly proved, which is this: ROM. 6: 3-5 IS CONTRARY TO THE CONSTRUCTION WHICH IS PUT UPON THE COMMISSION BY THE TRINE IMMERSIONISTS. This is proved by their arguments and their own admissions. The conflict is evident and the issue is a plain one. And one question alone remains: Which is correct, Rom. 6: 3-5, or their construction of the commission? We are at no loss for the answer. We do not see how any one can have confidence in their view of the commission while it involves such a plain contradiction of the Scriptures. The trine-immersion theory stands self-condemned.

J. H. W.

A SEVENTH PART OF TIME.

BY ELD. W. H. LITTLEJOHN.

SECONDLY, it is not in harmony with the reason of the law.

We apprehend that one of the chief difficulties in the way of arriving at the truth in the matter arises from a misconception of what the Lord really requires at our hands. Many seem to read the statute as though the keeping of a Sabbath is all that it requires. Acting upon this impression, it not unfrequently occurs that Sunday-keepers, when reminded that Saturday is the Sabbath, reply somewhat as follows: "We know that Saturday is your Sabbath, but Sunday is ours." The error here consists in the use, in such a connection, of the words *your* and *our*. For, mark, Jehovah does not say, "Remember a Sabbath, to keep it holy," neither does he direct you to abstain from labor upon your Sabbath. But the injunction is, to do no work on "the seventh day," which "is the Sabbath of the Lord thy God." Hence, all that is necessary to determine, so that we may know whether we are obeying God or not, is to decide the simple question whether the Sabbath we are celebrating is that of the Lord. If the mere fact of resting upon a day makes it such, then all which is necessary, in order to impart

this distinction to every day of the week (and, as a consequence, to each one in the whole year), is, that seven individuals, through accident, caprice, or interest, should devote to this purpose seven days following each other in consecutive order, a condition of things of a nature to render the absurdity of such an opinion palpable to all.

How, then, shall we ascertain when we have found the Sabbath of the Lord? We answer, Its identification is easy. It is not necessary to leave the sacred tablets themselves, in order to locate it with absolute certainty.

Underlying every wise law is found a good and sufficient reason. The one which is assigned by its Author for the institution of the Sabbath, is found in the following words: "For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore, the Lord blessed the Sabbath day, and hallowed it." Here we are informed that the seventh day became the Sabbath of the Lord on account of three distinct acts. 1. He rested; 2. He blessed it; 3. He hallowed it. Now, therefore, as the seventh day and the Sabbath are herein declared to be one and the same, before any other day can be said to be entitled to this distinction, its friends must be able to show that these three things have, at some time, or in some sense, been true of it. Let us, therefore, examine the claims of the first six from this stand-point, taking them in the order in which they occur.

We will first investigate those of Sunday. Did God ever rest upon it? There is not a scintilla of evidence in his holy word to that effect. Did he ever bless it? If so, he has failed to mention the fact. Has he ever hallowed it? The most patient student of sacred history has failed to find a single trace of this fact.

Thus we find that it comes short in every particular necessary to constitute it the Sabbath of the Lord. The same line of argument which has proved the claims of Sunday to be unsound, invalidates equally those of the other five days, as neither of the three conditions required is met by them. They are all of them working days, and, consequently, it could never, with propriety, be said of them that God blessed and hallowed them after he had rested upon them.

How different the case, when we come to the seventh and last. Standing in the field without a rival, its competitors having been dismissed on the ground that sacred history has shown that the facts peculiar to the Sabbath are not true of them, we are furnished with a strong presumptive argument at the outset, that it is entitled to the distinction which the others have failed to obtain. Nor shall we be disappointed upon further investigation. The same man who penned the sixteenth chapter of the book of Exodus, in which the seventh day is distinguished in so marked a manner from all others, and the same one to whom was committed the awful responsibility of receiving from the hand of Jehovah, and conveying to the people, the tablets of the law, has spoken emphatically upon this point. In the brief but lucid account of creation, which he has left us in the book of Genesis, we are furnished with a narration of what transpired during the first week of time.

Making mention of the events which characterized each day in order, and referring to each by its proper numeral, he speaks of the last as follows: Gen. 2: 2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

In these short verses is found the historic counterpart of the statement made in the commandment, that in the beginning God rested upon, blessed, and hallowed (or, that which is the same, sanctified), one of the days of the week. The scripture in question once more announces that it was the seventh, and the context shows that it was the last, thereby establishing, beyond dispute, that the seventh, or last, day of the week is the "Sabbath of the Lord."

WHOEVER looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

THE Bible without the Spirit is a sun-dial by moonlight.—Coleridge.

2 CORINTHIANS 5:1-10.

BY MILTON C. WILCOX.

THIS passage is one of the strongholds of "immortal-soulism," and yet we think it is in harmony with the declaration of Holy Writ, "The dead know not anything." Is the apostle, in the passage under consideration, speaking of an *entity*, or immortal soul, or spirit, that is "in this tabernacle," that can be "clothed" and "unclothed," "absent from the body," "present with the Lord," is "burdened and groans?" Our immortal soul friends say, "Yes." Or, does he refer to different states or conditions in which man may exist? We believe the latter, just as he speaks of "putting off the old man" and "putting on the new man" in Eph. 4:22, 24, and Col. 3:9, 10. The cases are exactly parallel in this respect,—both refer to the whole individual in different conditions.

Says my friend, "present with the Lord" refers to the soul when the body is dead." So also "Mortality swallowed up of life." Let us examine, 1. What does the apostle mean by "present with the Lord," and when did he expect it would be fulfilled in his case? In 1 Thess. 4:15-17 the same apostle tells us it is at "the coming of the Lord," at the sounding of the "trump of God," the descending of the "Lord from heaven with a shout," when "the dead in Christ shall rise." "Then," says Paul, "we which are alive and remain shall be caught up together with them [the dead in Christ] to meet the Lord in the air, and so shall we ever be with the Lord." This is conclusive testimony. It is at the resurrection which takes place at the second coming of Christ that Paul expected to be "with the Lord."

2. "Mortality swallowed up of life." This certainly could not refer to Paul's immortal soul, for that never was mortal, according to orthodox view. It must refer to that which is mortal, viz. the man. When does this event take place? What does he "groan" so "earnestly" for? Let the apostle answer. Rom. 8:23: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Col. 3:4: "When Christ who is our life shall appear, then shall ye also appear with him in glory." Also 1 Cor. 15:51-54.

3. The apostle brings three conditions to view in the passage under consideration. 1. "In this tabernacle," or "clothed." 2. "Unclothed," or "naked." 3. "Clothed upon," or "mortality swallowed up of life."

The first condition is the present life; the second, death; and the third, the glorified immortal body, at the resurrection of the dead, the second coming of Christ. With this view all is consistent and harmonious. With the other all is confusion and contradiction.

The position we have taken is further strengthened by the apostle's conclusion, "For we must all appear before the judgment seat of Christ."

May we so live, dear reader, that we may have "boldness in the day of judgment" because we have kept his commandments.

Ow Bow, N. Y.

THE AUTHENTICITY OF GENESIS.

You are invited to observe that, although Moses wrote the first chapter of Genesis, it is certain that in the authorship of the ten commandments he had no share whatever. They were exclusively the work (as were the two tables on which they were originally written) of God. The record is altogether express and unmistakable: "The tables were written on both sides. On the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

In the fourth commandment God has seen fit to pledge himself to the historical truth of the first chapter of the book of Genesis. This is a fact with which every child is familiar. The seventh day is to be kept holy, "for in six days the Lord made heaven and earth, the sea, and all that in them is." Here, then, God solemnly sets his seal to the Mosaic narrative of creation. He recapitulates the essential feature of it, viz., that the work was a six days' work, and, moreover, a work of precisely such a nature as in Genesis is described. The reference, in fact, to this first chapter of Genesis is unmistakable and undeniable. Here, then, we are presented with the extraordinary spectacle of Almighty God providing for the authority of the first page of his own book by solemnly adding his seal to it; not by the hand

or agency of another, but with his own hand, or, at least, his own "finger."

Jehovah operating alone, so as to silence cavil and shut up unbelief effectually,—the divine element, I say, without the slightest admixture of the human element, hath deliberately singled out the Mosaic history of the world's creation as the one passage supremely worthy of his own eternal and effectual sanction. No other part of the historical Scriptures is adverted to in the course of the ten commandments but this. But for this God comes down from heaven. He singles it out. He makes comments upon it. He rehearses it. He draws practical inference from it. He interweaves it with his imperishable law. And the result is solemnly deposited by God's own express command within the ark, beneath the mercy-seat, under the shadow of the wings of the cherubim; reserved in the holy of holies, alike of the tabernacle and of the temple. For "the priests at the dedication of the temple brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim; for the cherubim spread forth their two wings over the place of the ark. . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb."—*John W. Burgon.*

THE RIGHT USE OF WEALTH.

WE made note, recently, of the fact that \$3,000 had been lavished upon the wardrobe of an infant in New York. Now, an outlay like that, nineteen-twentieths of which the child no more needs than "Peter's fish needed the tribute money found in its mouth"—an outlay that compels the babe to monopolize the means of relieving the wants of two hundred other babes that came with it into the world—is defended by the average reader on the ground that the parents could afford it! Which is practical atheism. For it assumes that a man is responsible to no God whatever—that his money is his own, and he his own master. In the Scriptural view this is embezzlement of another's goods. Wm. M. Tweed, after subtracting some \$11,000,000 from the city treasury of New York, proceeded to build a magnificent villa. And why not? He "could afford it." But the obstinate public insisted that his plea was an insult, and himself a knave. There was a prompt and keen perception of the quality of that operation. For it was men who were defrauded. But the Almighty, in the plain-spoken old Book (Mal. 3:3), describes the like treatment of himself as robbery. And so it might seem, if he had any rights that we are bound to respect.

"But if Christian men of wealth are not free to indulge their tastes, how are the arts to be encouraged?" Which is equivalent to asking, "If Christians do not dress in the height of the mode, what will become of the fashionable tailors?" This world is not the place in which to raise such questions. It will be time for them when men at large deny themselves so sternly in their taste for splendid architecture and furniture, and jewelry and the arts of design, that we shall need to cultivate the neglected duty of self-indulgence. The pretense of any such danger to-day is too absurd for a respectable jest. All the world knows that the decorative arts appeal to self-indulgent elements in human nature. These elements are permanent. They are always reliable. Wherever there is wealth, in a civilized community, they are sure of support. Heathen Athens and Corinth, with hardly a trace of an asylum or hospital for the poor, magnificently maintained them. But Christian institutions of every sort appeal to a principle of self-renunciation, which is rare and meager and fickle in this fallen nature of ours. Notoriously, therefore, they are feebly upheld, and always in want. Signal examples that look toward the maintenance of these interests are imperatively needed. And when a Christian woman, like one already mentioned in these columns, who lives contentedly upon \$1,500 a year, and regrets the purchase of a Brussels carpet, as a cheaper one would have left the difference in cost for beneficent uses, consecrates about \$1,750,000 to go, first or last, to the service of God and the welfare of men, it is an example that ought to rouse every luxurious liver like the blast of a trumpet. A man who gives of his superfluity only, after spending all he cares to lavish on himself—a man who drops his donations as a tree in October drops over-mellow

fruit of which it has more than it can hold, and for which it has no earthly use—let him not hope to pass before God as a liberal giver. For aught we know, Dives gave Lazarus the crumbs from his table, and they proved to be nothing but crumbs in the way of his coming doom. It is not for the poor to be liberal with other men's wealth, or to repent of other men's sins. But our divine Master has said some things regarding this matter, that will, first or last, make themselves heard. It is an unpopular doctrine, we know, among the rich, that a man may not live in luxurious splendor, and win, with gifts from his superfluity, the reward of a Christian philanthropist. But many a doctrine, as unpopular as Joseph among his brethren, now, will reign, like Joseph, by and by.—*Advance.*

WATCH THE READING FOR CHILDREN.

PARENTS should give their children the advantages of a good, healthy library, and furnish them with papers that respect the morals. Select the matter for your children. Take time, since the whole future of your son or daughter may lie directly in the literature which you may place before them. The writer knows of cases that came under his own observation which resulted in great harm, and all the result of reading filth. You are interested in the future of your child; take care of the reading matter. There is nothing more injurious to the development of the mind and the formation of character in young people than for them to form the habit of reading corrupt literature. It is in such books that the false side of life is given to the young, and they will get the idea that life is not the great earnest battle which each must fight for himself. It is from what we read that we derive many of our thoughts and ideas, which influence many of our deeds and actions in after life. If our reading is pure, the thoughts obtained will likewise be pure; but if it is degrading in its nature, it will pull us down to a level with itself.—*Exchange.*

SOJOURNER TRUTH, the celebrated old colored woman, being asked how it was that she had lived so long, answered, that it was because she hadn't "frittered away her mind thinking on little subjects," and there was a real nugget of wisdom in this quaint reply.

It is the truth that the common-place, the trivial, and the monotonous experiences of life shrivel and enervate both soul and body. We are accustomed to look upon great crises and emergencies that demand the utmost exercise of decision and executive power and heroic purpose, as being destructive forces. But men were made for grand efforts and destinies, and a man only comes to his normal condition when he is but "a little lower" than an angel in his design and execution. A harp is not injured or enfeebled by the sweep of a master hand and the sounding of soul-stirring chords, but only when it is thrummed by the unskilled; so life is worn, not by the bold, heroic touch, but by the incessant fingering of petty cares.—*Charles Hall Everest.*

THE year 1881, says an exchange, will be a mathematical curiosity. From left to right and from right to left it reads the same; 18 divided by 2 gives 9 a quotient; 81 divided by 9 gives 9; if divided by 9 the quotient contains an 8; if multiplied by 9 the product contains two 9s; 1 and 8 are 9, 8 and 1 are 9. If the 18 be placed under the 81 and added the sum is 99. If the figures be added thus, 1, 8, 8, 1, it will give 18. Reading from left to right it is 18, and reading from right to left it is 18, and 18 is two-ninths of 81. By adding, dividing and multiplying 19 9s are produced, being one 9 for each year required to complete the century.

ZULU RESTITUTION.—A Kaffir girl in South Africa went to a missionary and dropped four sixpences into his hand, saying, "That is your money." "You don't owe me anything," replied the teacher. "I do," she answered, "and I will tell you how. At the public examination you promised a sixpence to any one in the class I was in, who would write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know then that another person wrote that specimen for me. Yesterday you were reading in the church about Zaccheus, who said, 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took from you one sixpence, and I bring you back four."

The Signs of the Times.

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

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JANUARY 20, 1881.

THE SIGNS OF OUR TIME.

THESE are fast times. More history is now made in one year than was made in the days of our grandfathers in ten. The world is moving rapidly. And there is a general expectation that some great event is at hand. Some still persist that we are soon to enter upon the golden age, and that the dawns of the temporal millennium are even discernible; and they console themselves with the delusive hope that this is the next great event. But the plainest facts, both of prophecy, and in the history of the church, especially for the last thirty years, are against the supposition that the world will soon be converted. Apostacy, infidelity, and crime mark the course of the nominal churches for the last thirty years, as they have rapidly glided down to, and onward with, the world in the broad way to ruin.

That which constitutes a sign of the times, in a Scriptural sense, must be a matter of prophecy. The prophetic pencil gives a sketch of what shall take place in the political and religious world near the end. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the facts of the history of our time, and, finding a perfect agreement, he knows that the end is nigh.

The slumbering churches who are dreaming of peace and safety and future glory for the church in this mortal state are saying in the language of the prophet "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his paths." "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:2, 3.

This is a prophecy of the popular sentiment of the church in the last days. Please turn and read Micah 4:1-5, and note the fact that this is just what the popular churches are saying, and that, too, at the very time when the nations are making the grandest preparations for war the world ever knew, in fulfillment of the word of the Lord by the prophet Joel: "Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

These two prophecies, by two of the prophets of God, Micah and Joel, both point to the same time, and yet they are directly opposite. One speaks of peace, and the other of war. But the word of God is not yea and nay, by any means. The attentive reader will see that one is a prophecy of what men would say in the last days, while the other is what God says would be just before the last great day of battle.

Modern Spiritualism, which had its birth only thirty-two years since in the little village of Hydesville, N. Y., already embraces its millions, and boasts of its giant strength. Its bold apostles laugh at the sober wisdom of the great of past time, and the credulity of the good who have suffered for Christ; and very knowingly talk of progress. Progress, indeed! But which way? It will amount to quite a sum in the end whether, with the blessed Bible in our hands, and the Spirit of God upon our hearts, we progress toward Heaven, or whether we, under the influence of the spirits of darkness, put the Bible away from us, and banish God, Christ, the Judgment, and the reward of the pure and the good from our thoughts, and make rapid progress toward perdition. This ism, deceptive in its character, flattering in its promises and hopes, terrible in its tendencies, and powerful upon the minds of those who fully yield to it, is fearfully described

upon the Sacred Page as constituting a sign of the near approach of the day of God.

The spirits of Spiritualism are described in Rev. 16:14, 15, as the "spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The coming of the Son of God and the Judgment of the great day, constitute the great event of the soon future. And the world-wide manifestations of demons whose visitations are in the names of the dead, are among the most prominent signs of our time.

That the second coming of Christ is to immediately follow the deceptive power of spirit manifestations is plainly affirmed by the inspired Paul. When speaking of Christ and of his coming he says: "Even Him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

The mass of spiritists have cast aside the Bible, and, feeling free from the restraint of the word of God, they have fast fallen into moral corruptions. But there are a few who may be called Christian spiritists, who are restrained for the present by the Christianity of the Sacred Scriptures. These are exceptions, while the majority are the rule. The word of God speaks in unrestricted terms of the rule. After Paul in his epistle to Timothy gives a photograph of our times, in his description of those who have a form of godliness in the last days, in which he speaks in general terms of eighteen distinct sins, he speaks more definitely of those who fall under the power of this most terrible ism, in these words: "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:6-9. Their day is coming. Their manifestations were to be just before, and a sign of, the end. Their career is short. The end will come when they shall proceed no further.

J. W.

LAW AND LIBERTY.

IN this age of antinomian blindness we often hear men talking about "the bondage of the law." They think it is not only a denial of Christ but a forfeiting of our Christian privileges to keep the law of God. When the Scriptures plainly say that the essence of the law is found in "the golden rule;" that the law is founded on love, and is fulfilled only in love, it is passing strange that any reader of the Bible should advance the idea that obedience to the law is a sacrifice of Christian liberty! The obedience of love to God inconsistent with gospel freedom in Christ! Outside of "theology" such an inconsistency is rarely found.

The psalmist said, "I will walk at liberty, for I seek thy precepts." Ps. 119:4, 5. And the apostle calls the law of God "the law of liberty." Jas. 2:12. Why should this seem mysterious to any? Is there any necessary conflict between law and liberty? We think there is a necessary disagreement between law-breaking and liberty. Sin brings bondage; obedience ensures liberty.

Dr. Guard, late of California, now of Baltimore, recently lectured in the course of the "Boston Monday Lectures," on which occasion he said:—

"Christianity appreciates fully, and sympathizes with, and has ever been the generator and defender of, free thought; but let me understand what the meaning of this word 'freedom' is. There is no pardon where there is no law. Let that be accepted. License requires no law; but freedom does."

This is plain, simple truth; but weighty and powerful truth. There can be no liberty without conservation of rights; but anarchy, or lawlessness, recognizes no rights, and therefore will not regard liberty.

It is a proposition which cannot be controverted, that

only lawless spirits oppose law. The spirit of obedience will always "delight in the law of God after the inward man." "They that forsake the law praise the wicked; but such as keep the law contend with them." Prov. 28:4.

J. H. W.

A LITTLE CONFUSED.

BY ELD. A. S. HUTCHINS.

IT is customary in some Sunday-schools for all to repeat the ten commandments in concert. After the close of one of these schools not long ago, it was suggested that there is no proof for first-day observance in the fourth commandment. To this one of the teachers, an intelligent lawyer, remarked, "I don't believe in theological humbuggery; I don't believe in any day as being sacred."

The superintendent of the school, another professional gentleman, expressed an opinion that *all* days should be kept holy; while the minister in charge seemed inclined to the opinion that first-day keeping does find support in the fourth commandment. It is not uncommon for an individual or individuals to take positions in vindication of Sunday-keeping as antagonistic and self-destroying as the above. And yet many of them do not seem to see or feel the weakness of their position.

In judicial proceedings, witnesses upon the stand testifying as diversely as men do for the first-day Sabbath, would, before any candid court and jury, invalidate their own testimony. In courts of justice, testimony is by no means always received as evidence. And why, with respect to the law of God, should strong assertions or mere inferences pass for proof?

The commandment enjoining the observance of the Sabbath of the Lord speaks clearly, defining the day of the Creator's rest without ambiguity of terms or confusion in the obedience required. "The seventh day is the Sabbath of the Lord thy God."

Christians unanimously concede that this precept was binding upon the people of God under the former dispensation. Now if the law so enjoining its observance has been abolished, or so modified as to make it obligatory upon us to hallow every day in the week, or to sabbatize upon the first day of the week in place of the seventh, when, where, and by whom was this change made in the law of God? Who lived when the change was made? Who made the record of the fact, and who has assigned the reason for the change? If the first day of the week is now the Sabbath, owned and blessed of God, when did the seventh day cease to be binding, and the first day press itself up in its stead? Or when, clothed with authority from Heaven, did it supercede God's rest-day? When was the time that Christians labored seven days and then rested upon the first day? Or when did two Sabbaths come in conjunction, the seventh day closing out the Sabbath of the former dispensation, and the first day introducing the glorious Christian Sabbath, removing the galling yoke of the fourth commandment to labor six days and rest upon the seventh, henceforth giving to Christians the day of rest prior to the labor of six days?

For the candid consideration of those holding to the change or abolition of the decalogue, we commend the following from Tappan's Logic, pp. 482, 487: "When a law is once enacted by the proper authority, it must remain in force until the same authority repeals it; and the repeal must be as plainly stated as the original enactment."

Who will undertake the task of lifting up the first-day Sabbath, of placing it upon a Scriptural basis, and honoring and crowning it with one "thus saith the Lord," as a day of sacred rest?

NOUNS AND ADJECTIVES.

BY ELD. R. F. COTTRELL.

NOUNS in composition are always the subjects of discourse, or the objects of actions or relations. Adjectives are never the subjects of which something is affirmed; but they are used simply to describe nouns by some distinct specification. Nouns may be used as adjectives, that is, they may be used simply to describe other nouns; but in that case they lose their office in the sentence as nouns, so that what is affirmed affirms nothing concerning them. For example: If one affirms something concerning a horse-whip, that it is good or bad, long or short, heavy or light, he affirms nothing whatever concerning any horse in the universe. A horse is not the subject of discourse. Nothing is said of horses. The word horse has nothing to do in the

sentence, but merely to describe the whip as being of the kind that are used about horses.

What does all this mean? I will tell you. Many contend that the fourth commandment teaches that God blessed and sanctified the Sabbath or rest, and not the particular day on which the Lord's rest occurred. The reading is, "The Lord blessed the Sabbath day and hallowed it." In this affirmation Sabbath is merely an adjective describing or specifying the day. It is the day which was blessed and hallowed. To say it is the Sabbath and not the day is absurd. To illustrate, take the assertion, "John made an ox cart and sold it." To claim from this assertion that John made an ox and sold it, is no more absurd than to say that the expression, The Lord blessed the Sabbath day and hallowed it, means that he blessed and hallowed the Sabbath as an institution and not the particular day. Ox, in the illustration, though primarily a noun, is used in the sentence only as an adjective to describe the cart. So the term Sabbath is here used only to specify the day.

It is the Lord's Sabbath which we are commanded to remember and keep; and the commandment tells us that his Sabbath is the seventh day. But where shall we begin the count? Go back to the creation. There, and nowhere else, can we be set upon the right track. "For," says the commandment, "in six days the Lord made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY; wherefore the Lord blessed the Sabbath day, and hallowed it." Go back to the account of the creation, to the point to which the commandment refers you, and there you find it stated that God wrought on six days and rested on the seventh; and that he "blessed the seventh day and sanctified it; because that in it he had rested from all his work." This is the only point from which to commence the count.

"But how do you know that mankind have not lost the count?"

How do you know that God has not kept it correctly? He intended that the day should be honored, or he would not have commanded it; and while he requires any one to keep the day, he will see that it is possible for it to be kept according to the commandment. The greatest difficulty is, that men desire more to find an excuse for not keeping it, than they do to find the day. When they really desire to find the truth, they will find that it is not far from them. "For this commandment which I command thee this day, IS NOT HIDDEN from thee, neither is it far off. It is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it, neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou MAYEST do it." Deut. 30:11-14. This soaring and sailing, is only to find excuses. The truth is not hidden, it is here, and we can do it if we will.

PHILOSOPHICAL ARGUMENTS.

BY PROF. E. L. ALDRICH.

BY our subject is meant that class of philosophical arguments which are usually adduced in support of the doctrine of the immortal soul. In these articles they will be taken up one by one, and their reliability as proofs tested, not by Scripture but by philosophy itself. We shall philosophize over the philosophizings of others on this subject.

It used to be said that without the Bible it was impossible to show the immortality of man; but as so many able students of biblical truth have recently exposed the want of such proof, philosophical evidences are now, with more than ordinary earnestness, brought forward. Reason now endeavors to make up for the short-coming of Scripture. The wisdom of men reveals an important appendix to the volume of the wisdom of God.

Old and honored Plato was about the first who originated the syllogism that as all men desire immortality, they will all, therefore, obtain it. This curious argument has been handed down through many generations, assuming, under the manipulations of different minds, as many varied forms of statement as language was capable of; and it has had the good luck of eluding the challenge of most people, whether true or false.

Error has a cautious way of getting along so as not to excite suspicion. This argument first assumes that

all men obtain what all men desire. This major premise, however, is not usually expressed. Its absurdity is too apparent. Then, as to the next assertion, that all men desire eternal life, a little reflection will show it to be false. It is very evident from the manifestations of ordinary human life, that there are very few persons who look forward to an eternal existence, much less expect it with desire. The glory of such an estate when possessed, or the terrible wretchedness of it, in the event of banishment from God, is incompatible with the way men now conduct themselves, if they are expecting either.

For me to desire an object and at the same time do all I can to keep myself from obtaining it, seems contradictory; or, to expect eternal pain while striving to make it doubly sure, would indicate any one to be insane. The man who can preach the eternal pain of the wicked while preserving the calmness of his feelings, or even jest and smile while laboring under such a conviction, with the populous realms of writhing human wretches beneath his feet, or anywhere else, his own offspring perhaps included, certainly lacks the sincerity and sympathy to suit him for the realms of the blest.

But such a conviction is not profound with anyone. Teachings of that kind belong to the incubus of superstition with which men in all ages are apt to load down their religions. Eternal pain for punishment undoubtedly grows out of the pagan notion that men are possessed of immortal souls. I say pagan, because no belief is more characteristic of heathen religions than this; and it originated with them while denied by revelation.

Again, since all men desire eternal life, they should expect it to come in a condition of perfect felicity; but the fact that so few take any pains whatever to insure it such, and so many waste their brief probation groveling in earthly pride or debasing vice, the only sensible conclusion is that this desire is an exceedingly weak and imperceptible one.

If they desired riches that way, all men would be whelmed in poverty. If the immortality is to be estimated according to the desire for it, it is pretty near, if not quite, no immortality at all.

This sort of reasoning then amounts to nothing, because the first premise is purposely suppressed on account of its plain absurdity, and the second has the difficulty about it of not being true.

If the Bible asserted, which it does not, that man in his sins was immortal, I should say it contradicted both itself and reason. It has been often asserted that we are all conscious of an indestructible soul within us, and that proves its certainty. Philosophy based on consciousness has been the field of much disagreement of opinion, and in many instances, is unreliable.

It is often a question what we are conscious of—the object, or its representation. Men are sometimes conscious of things that have no reality. It is to be seriously doubted whether anyone is conscious of the possession of an indestructible soul. The idea of such an inward recognition must be very vague to all who experiment with it. One would find himself in the condition of the snake that tried to swallow itself. He could not distinguish the thing called soul from his whole organism, if he could try it. Whereabouts do you feel your soul; in your head, or your stomach, or your feet? Does it seem hard or soft, rough or smooth round or square? What do you call consciousness?

Consciousness of pain does not make it a substance, nor an essence. There is no such thing as thirst, unless it happens to be a temporary condition. But we know of these, and of touch, and the like. Joy, love, fear, are palpable conditions, but do you feel a condition of immortality? You assume merely that the soul is the seat and origin of these things, you do not know. Who is conscious that the so-called soul is lifting the valves of his heart, or prompting the operations of his brain? The animal thinks, its heart beats, it feels; shall we therefore affirm that it has a soul? There may be laws of the organism which account for these phenomena much more satisfactorily.

No one can by his consciousness touch his soul, nor measure it. All he can get is consciousness of consciousness. Let us not get silly in our philosophizings, and say we are conscious of an indestructible soul. I should inquire how you came to know it was indestructible if you cannot tell its qualities. You cannot define its shape; much less can it be expected that you can tell the more mysterious property of its future experience. When you say that your consciousness

tells you that you have an indestructible soul, I reasonably say your knowledge is very partial to some matters very remote, and wanting about others close at hand.

All philosophical arguments advanced in support of the chimera of the natural immortality of man, lack any deeper foundation than the *ipse dixit*. They are based wholly on unaided, arbitrary assertion. They have not even the aid of *altruism*. What a man happens to think, what occurs to him as an opinion, is of no value as a proof, especially when it concerns so profound and unseeable a matter as the life.

In the next article, we shall take up the argument of development, genius, and susceptibility.

INTERESTING ITEMS.

[We copy the following items from the *Christian Herald and Signs of Our Times* of Nov. 11, 1880.

WM. PENNIMAN.]

"Those who are in the habit of drinking alcoholic beverages in cold weather to promote warmth, will do well to consider the following extract from a speech delivered by Lieutenant Schwatka, at the New York Academy of Sciences, on Nov. 1. As to the use of alcohol, Lieutenant Schwatka said that not a drop of ardent spirit of any kind was used on his sled journey of 3,251 miles. On long journeys, ardent spirits could not be carried in bulk without displacing other indispensable articles. Alcohol was not regarded as necessary, and was not considered a good heating agent. On shipboard the general use of alcoholic stimulants was considered bad."

"Nearly three million and a half of letters and packages were received at the Dead Letter Office at Washington during the fiscal year, ending June 30 last, of which 290,000 were held for postage, 2,000 were misdirected, and over 90,000 were not addressed at all. The great mass of the letters and packages contained nothing of value, and over 2,000,000 of this description were destroyed, the senders not being found. Of the remainder, 21,974 contained drafts, checks, notes, etc., of the face value of \$1,526,217, and 26,274 contained money amounting to \$49,438. Most of the property has been returned to the senders. These particulars ought to make people careful about two things: 1. Addressing their letters; 2. Finding fault when they miss a letter or paper."

"Col. Ingersoll's exposition of the doctrine of forgiveness through the blood of Christ is a striking illustration of 1 Cor. 1:18. In a lecture recently delivered he said that whereas under the Old Testament dispensation a sinner obtained pardon for his sins by sacrificing a sheep, the modern Christian did not take that trouble: he referred to the death of Jesus, and said, 'Charge it! Charge it! He thought that was a mean way of getting forgiveness, and he preferred to make a settlement on his own merits.' It is seldom that a notorious blasphemer makes a statement so precisely true. The humble Christian is devoutly thankful that there is no necessity to make a settlement for his sin in his own merits. He is deeply thankful that the riches of God's grace manifested in the sacrifice of the cross are so abundant that they cover his sins, that he is assured he may plead the sufferings of his Saviour in full discharge of his debt."

In the same paper of Nov. 18, we notice the following: "It is a significant sign of the times that, notwithstanding the recent execution of murderers in New York which attracted so much public attention, there are now in the Tombs prison sixteen homicides awaiting trial for crimes committed during the last few months, and several more are still at large despite the efforts of the detectives. Some of these crimes were peculiarly atrocious, and drink and jealousy are thus most prominent characteristics. It is a long time since the prison has been so full. Those philosophers who hope that education and civilization will eventually reform the world must in the face of such a fact begin to doubt the efficacy of either influence. Earnest Christian laborers will see in it the pressing need of extending the work of the church, and increased effort to shed abroad the spirit of love and the knowledge of the Saviour."

A CHINESE proverb says: "Man cannot become perfect in a hundred years; he can become corrupt in a single day."

CALUMNY would soon starve and die of itself if nobody took it in and gave it lodging.—*Leighton*.

The Missionary.

INFLUENCE OF CHRISTIAN SIMPLICITY.

BY ELD. S. N. HASKELL.

In October, 1755, John and Charles Wesley sailed from London as missionaries to America. There was on board the same vessel a company of Moravians with their pastor. Under the influence of the Wesleys, the ship at once became a Bethel church and a seminary, or, as one writer expresses it, it was Epworth rectory and Susanna Wesley's discipline afloat on the Atlantic. Every hour had its appointed work of devotional exercises, reading, teaching the children, etc.; but the great event of the voyage was the illustration of genuine religion which the little band of Moravian passengers gave during a perilous storm.

John Wesley had observed, with deep interest, their humble piety and the absence of pride, anger, and revenge among them, and now in the terrific storm which occasioned a great outcry and alarm among the English, they quietly continued the service of song in which they were engaged, as though nothing unusual had occurred. "Were you not afraid?" he asked of one of them. "I thank God, No," was the reply. "But were not your women and children afraid?" "No, our women and children are not afraid to die." Wesley felt that he had not so learned Christ, and he retired to lay the lesson to heart.

On arriving in America he thought to consult one of the Moravian pastors respecting the best plan of ministerial labor.

"My brother," said the Moravian, "I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley was surprised, and knew not what to answer. Observing his embarrassment, the Moravian continued: "Do you know Jesus Christ?" "I know that he is the Saviour of the world," replied Wesley. "True," rejoined the other, "but do you know that he has saved you?" "I hope he has died to save me." "Do you know for yourself?" "I do," responded Wesley, but he writes, "I fear they were mere words."

The Wesleys were disappointed in their main design in visiting America, but by this means they learned important lessons for the future. The charm of mystical writers which still hung about them was to be dispelled in the wilds of America. Unable to labor among the Indians, they turned their attention to the colonies, but although they labored earnestly and indefatigably, their ascetic habits and severe formalism rendered their efforts ineffectual. The forms of the church enforced with repetition and rigor soon wearied the people and they recoiled from the earnest but erring missionaries. The brothers both denied themselves not only the luxuries, but many of the ordinary conveniences of life. They slept on the ground rather than in beds, refused all food but bread and water, and John even went bare-footed, that he might encourage the poor boys of his school.

In less than two years they both returned to England. As John approached his native land he wrote in his diary as follows: "I went to America to convert the Indians, but O! who shall convert me? Who is he who will deliver me from this evil heart of unbelief. I have a fair summer religion, and can talk well; but let death look me in the face and my spirit is troubled." As he again placed his foot upon English soil, he related with profound contrition the record of his inward struggles. "I left my native country," says he, "to teach the Georgian Indians the nature of Christianity; but what have I learned myself, meantime? Why, what I least of all suspected, that I who went to America to convert others was never myself converted to God. I speak the words of truth and soberness, if haply, some of those who still dream may awake, and see that as I am so are they. Are they read in philosophy," he continues, "in language, ancient and modern tongues? Are they versed in the science of divinity? So also am I. Are they plenteous in alms? Have they given their labor as well as their substance? Are they willing to suffer for their brethren? Behold I have thrown aside my friends, reputation, ease, country; I have taken my life in my hands, wandered in strange lands, given my body to be devoured by the deep, parched with the heat, and overcome by toil and weariness. But does all this, be it more or less, make me acceptable to God? If the word of God is

true, all these things when ennobled by faith in Christ are holy, just, and good, but without it they are but dross."

John Wesley had learned in anguish the preparatory lessons for his useful career. His good works, his ascetism, his ritualism had failed him. From the Moravians he had learned much. His unavailing ascetism had been rebuked by their more cheerful, practical piety; his unsuccessful, because defective preaching, by their evangelical and useful labors. After their return to England, the Wesleys were both brought among this people, from whom Methodism received its vital element.

THE WORK IN ENGLAND.

It is now about one month since my last report. We are exceedingly busy posting papers, and corresponding with persons in various parts of the kingdom. What has already resulted from this kind of labor leads us to hope for still greater results, as we design to extend the effort with a larger number of Signs. The people read these papers, then pass them on to their friends in other parts of the country. Last week we heard from one place where the Signs was read by an interested party before a large public audience.

Within the last month we have received many letters from those who had received one or more copies of the Signs second or third hand, and wrote to this depository inquiring for the terms of subscription. Of these some have already paid their yearly subscription, and others propose to do so with the new year.

From the many letters received, I have room to quote only a few expressions of interest. One person writes: "A short time ago one of your papers called the SIGNS OF THE TIMES was put into my hands. I read it with deep interest, and am sure it has done me good. If it contains as good matter as the one I read, No. 39, Oct. 21, 1880, though an old number, I have nothing to say against it, but shall be pleased to take it weekly at the beginning of the new year. Please let me know the price. The editors of the paper ought to be congratulated on their well-merited weekly issue."

Another says: "A friend of mine showed me a paper, SIGNS OF THE TIMES, which very much interested me. He informed me that if I wrote you, you would send me one. I should feel obliged if you would do so, and if you let me know the terms of subscription, and if I like it as well as I think I shall from a short glance over its contents, I will forward the amount."

Another writes: "I have been somewhat puzzled to know how you found my name. It is a fact that the question of the proper observance of the Sabbath has often arisen in my mind ever since I could read the Bible; and since I have been married the matter has been discussed by my wife and myself occasionally, and as a consequence your SIGNS OF THE TIMES has proved very interesting to us both. . . . After Christmas I hope to send you a half year's subscription for the paper, and otherwise take a more interested part in the movement."

Still another, who is a captain on one of the coast freight steamers, who before reading the Signs was a profane man, speaks for himself. He says: "I can never forget your kindness and good advice to me, nor the mercies the Lord has shown to me. I have got rid of my old habits of smoking, drinking, and swearing. Thank the Lord. I have a happier home now. My little children are very much pleased with the *Instructor*. I pray to the Lord night and morning. I hope he will open the way so that my wife and five children can be near you to attend Sabbath-school and the meetings. I think the Lord will yet open up the way for me to obey all his commandments."

We believe the movement of our people, in America, to send us one thousand additional Signs per week for our mission work is in the order of the Lord. Meanwhile we are collecting and preparing lists of names that we may be ready to enter more vigorously upon this work when the papers reach us.

I wish to call attention again to Bro. Jones' "Chart of Days" which I mentioned in both the *Review* and *Signs* under date of Sept. 16. Only thirty-six persons have as yet responded to that call up to this time. A copy of this chart ought to be in the hands of every one of our ministers and colporters. What a grand thing, too, to have it in a conspicuous place in our meeting room with

our other maps and charts, as it is so complete a settler of the question of days of the week. I am confident our people have not realized the real value of it, and the help it would be to them, or I should, ere this, have received orders for ten times more than I have.

The chart is a single sheet 22x30 inches, and with a very little labor can be mounted on cloth, and carried by our ministers with their other charts and maps. This chart is accompanied with a covered copy of *Sabbath Memorial* containing a full explanation of the chart.

I repeat what I previously said, its great value is that it shows so completely at a glance two things. 1. That all these eighty-one nations count the days of the week alike. 2. That more than a score of them, although paying no religious regard to the seventh day, yet in their language they call the day "the Sabbath."

The languages represented upon the chart are the leading ones of Europe, Asia, and the intelligent parts of Africa. That part representing the Semetic or Asiatic, and African languages, represents years of hard study on the part of Bro. Jones. The same may be said of that part prepared by His Imperial Highness Prince Louis-Lucien Bonaparte; although Catholic in faith he has given a precious boon to the literary world in permitting the publication of this list of the days of European nations. By investing the small sum of fifteen cents we may secure a copy of this chart, and thereby, in a small degree, show to these intellectual laborers that we appreciate their valuable addition to Christian literature.

I will state again, any who wish the "Chart of Days," with explanations, please write your name and address to *Review and Herald*, Battle Creek, Mich., enclosing fifteen cents in stamps, and as fast as the names are received here, I will forward the charts. J. N. LOUGHBOROUGH.

NEVADA CITY, CAL.

BRO. HOWARD and I closed our meetings at Fairfield, Solano Co., Nov. 15. The meetings resulted in eleven taking hold upon the Sabbath of God, to which they are still holding fast.

Since leaving Fairfield I have visited the companies at Auburn and Grass Valley. They seem to be strong in the faith and determined, with the help of the Lord, to be overcomers at last.

Dec. 30, I commenced a course of lectures in this city. Thus far the meetings have been attended with interest by good audiences, notwithstanding the exceedingly stormy weather. Pray that precious sheaves may here be gathered for the Master. E. A. BRIGGS.

RED BLUFF AND CHICO, CAL.

Dec. 24, I visited the church at Red Bluff, and remained over two Sabbaths. Brethren W. C. Grainger and E. J. Waggoner had been holding meetings in this district since the camp-meeting. We held meetings with the church on Sabbath, Dec. 25, and Sabbath and Sunday, Jan. 1, 2, at which time the church quarterly meeting was held. Considerable discouragement had been caused by the disorderly walk of some who had been considered leading members of the church. Some of these were disfellowshipped, and a course taken with others to bring about a better condition of things. The Lord blessed in the efforts put forth. We had an excellent meeting. Bro. D. S. Hemstreet was elected and ordained elder. All present joined in celebrating the ordinances and felt to take new courage in the Lord and to strive more earnestly for eternal life. We had a very interesting Sabbath-school.

At the T. & M. meeting on Sunday, seven Signs were added to the club already taken, also six of the Danish and five of the German paper. Fifteen dollars was also raised to send Signs to Bro. Loughborough in England. The church now numbers sixteen. Several of these are absent. They have purchased the new Episcopal church, and intend to fit it up for holding meetings and Sabbath-school the coming summer.

Jan. 8, 9, we met with the brethren at Chico, who had been brought out by the labors of Elder Rice and Brn. Morton and Grainger. Held a two days' meeting, and visited what we could during our short stay. Quite a number had signed the covenant, a part of whom were still striving to keep the commandments of God and the faith of Jesus. A church was organized, and Bro. Geo. De Forest appointed leader. Regular meetings were appointed, and Sabbath-school officers elected.

The quarterly meeting of Dist. No. 6 was held here on Sunday. Quite a good report of labor was given. The V. M. Society use forty copies of the SIGNS. Both these churches have a good supply of our publications on hand, nearly all have signed the teetotal and tithing pledges, and are members of the T. & M. Society. A further effort will be made to extend the circulation of our periodicals.

We pray that these brethren may be enabled to put on the whole armor of God, and be found among the overcomers when the Master comes.

M. C. ISRAEL.

POSTAL RATES.

By request of the Oakland Vigilant Missionary Society, I have collected for publication a few facts in regard to domestic and foreign postage.

Letters to any part of the United States, Canada, New Brunswick, Nova Scotia, or British Columbia, for each half-ounce or fraction, three cents; periodicals and printed matter, to any part of the United States, one cent for each two ounces or fraction. Printed matter to other places mentioned above is liable to domestic rates, but on papers the postage is one cent for each paper not exceeding two ounces in weight.

The rate on letters, for each half-ounce or fraction, to all the countries composing the "Universal Postal Union," is five cents; and on papers or printed matter, to the same countries, one cent for each two ounces or fraction. The following are the principal countries embraced in this "Union":—

Aden, in India; Algeria; Argentine Republic; Austria—Hungary; Bahama Islands; Belgium; Bermuda Islands; Borneo; Brazil; Burmah—British; Hong Kong P. O. at Canton; Japanese P. O. at Ceylon; French Colony in Cochin China; Cuba; Island of Cyprus; Denmark; Ecuador; Egypt; France; Germany; Great Britain; Greece; Guiana—British, French and Netherlands; Hindostan; Honduras; Hong Kong; Hungary; Ireland; Italy; Jamaica; Japan; Java; Liberia; Manila; Mexico; Mozambique; Muscat; Natal; Netherlands; Newfoundland; Norway; Nubia; Persia; Peru; Philippine Islands; Porto Rico; Portugal; Russia; Senegal; Senegambia; Sierra Leone; Singapore; Soodan; Spain; Sumatra; Sweden; Switzerland; Tahiti; Turkey—European and Asiatic; Uruguay and Venezuela.

The letter postage to Australia—except New South Wales, Queensland, and Victoria—Hayti, and Shanghai is the same as above, but the postage on printed matter is two cents for each two ounces or fraction. To the Hawaiian Kingdom, or Sandwich Islands, the letter postage is six cents for each half-ounce or fraction; while the postage for printed matter is four cents for four ounces or fraction. To New South Wales, Queensland, Victoria, Tasmania, and New Zealand, the letter postage is twelve cents for each half-ounce or fraction, and postage on printed matter, four cents for each four ounces or fraction thereof.

The SIGNS, with sixteen-page tract or *Instructor* or four-page *College Record*, weighs less than two Nova Scotia, and British Columbia—the postage is the same for other printed matter as for papers. Where this is the case, it will be admissible to inclose tracts, etc., with our periodicals.

The SIGNS, with a sixteen-page tract or an *Instructor* or *College Record*, weighs less than two ounces. The *Tidende* or *Harolden* with a thirty-two page tract also weighs less than two ounces. Sixty-eight pages tracts or the *Review* will not exceed two ounces. *Good Health* weighs more than two ounces, but with the SIGNS and a sixteen page tract, or with the *Review*, it weighs but four ounces. In making this estimate an ordinary wrapper has been used.

Where further information is desired it will be necessary to inquire of your post-master, or obtain a "Postal Guide" which will be found very convenient for reference.

BARBARA C. STICKNEY.

DR. NEWTON tells of a blind girl who made her living making baskets. She came to his residence with an English pound note, and addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle-money."

THOSE who hope for no other life are dead even for this.—*Goethe*.

Temperance.

REFORMERS AND REFORM.

BY W. N. GLENN.

[Conclusion of an essay read before the Oakland Health and Temperance Society.]

THE world is full of so-called reformers; what it needs is reform. There is no lack of teachers and teaching; the necessity is of proper teaching and truth. In its popular, unmeaning sense, reform is the great clamor of the age; and sin fattens upon the cry, while evil men and seducers wax worse and worse, and Satan gloats over the deceptions of the self-styled and world-lauded reformers.

Great political reforms are little else than strifes for power, position, and money; and political revolutions have been merely the overturning of one evil that another might grow upon its ruins—thus revolving and revolving in ceaseless rounds until the iniquity of the race shall have become full.

And religious reform. What a marvelous mixture has been compounded under this name. Here and there upon the stream of time has risen a good and true reformer, who dared to resist the popular current, point out error, and plead for truth and right. Nobly they did their duty, amid persecutions and self-sacrifice. But how they might blush with confusion could they look back upon the havoc their successors have made of their work—the unintelligible mummery into which their plain doctrines have been transformed. How their teeth would set on edge could they but taste the unnatural fruit of the graftings that have been set in their plantings. The hundreds of divisions in the body that was enjoined by its founder to be one, tell the story of false reform in this respect.

And now we will take a glance at temperance reform. It is a noble cause, but much of the effort in that direction has been void of lasting effect because of its superficial character. Until quite a recent date this warfare has been conducted on the principle that the excessive use of alcoholic beverages is all there is of intemperance. Orders have been founded; societies organized; periodicals established; pledges circulated; legislative bodies memorialized; laws passed; paid lecturers sent upon rambling missions; saloons bombarded with the prayers of enthusiastic women; and many other artifices brought into action,—all based upon the error that abstinence from alcohol is temperance; that rum is the root of all evil. The truth is, this feature of intemperance is not a root, it is merely the legitimate fruit of other evils in which so-called temperance people indulge with impunity—creating, imparting, and fostering the tastes and habits which end in alcohol.

But why wonder that intemperance increases with all the combined efforts against it? How can the unconsecrated man be a true, effectual reformer? I have known the paid lecturer, after pouring from the rostrum volleys of pleadings before the unfortunate victims, and anathemas upon the cause of their ruin, go directly to the alluring saloon and spend hours and dollars at the billiard-table and in cigars, giving material aid and comfort to the enemy he was paid to denounce. While temperance laborers and advocates, individuals and families, continue by their best efforts to merely lop off the branches from the great tree of intemperance, and by their lives and means persist in watering the roots, is it any wonder it thrives under the treatment?

Reform in its true sense is not a spasmodic effort with a temporary effect; it is an undying principle with an eternal purpose. There is a difference between reform and special hobbies. Reform contemplates the general good of all; the hobby may so design, but it oftener cloaks a selfish purpose.

Reform is based upon wisdom and goodness, and its process is a relentless war upon evil; hence its devotees must be pure-minded, upright, unselfish. As the true scientist is constantly overturning the pet theories of speculators, so the true reformer must of necessity often run counter to the course of the hobby-rider.

Talk is not reform; nor is conviction, nor resolution, nor even penitence. These are but starting-points. Thousands arrive at these, but never actually embark upon the voyage of reform; and thousands more journey awhile to fall by the way and lose all. It is a toilsome voyage, especially

for those who long defer the undertaking. It is a journey that ends not while temptation lasts. The constant, silent act of putting away evil and cleaving to that which is good—this is reform. Real, lasting, effectual reform is Heaven-born; and no reformer is worthy of the name whose anchor is not planted in the Rock of Ages.

Says an inspired writer: "Every one that strives for the mastery is temperate in all things." And I am glad that in our day have been raised up consecrated reformers, having this principle for a standard; and societies have been inaugurated, and pledges prepared that aim at the root of intemperance. Shall we unite with them in full sympathy of action, or shall we do as the masses have done in the past—look on their efforts with indifference, or at best give nominal assent to their teachings without practical adoption? Why not all share alike the labors and profits of this good work. Let us inscribe upon our banners, and upon our lives, this talisman, "Temperance in all things;" then we will have reform indeed—a reform whose sequel will be happiness, and whose influence will win favor and power by its consistent example.

A TELLING LECTURE.

WE are indebted to Dr. Cuyler for the following touching story: A friend gave me, lately, the experience of a skillful professional man in about the following words: "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl; two children were born to us, and my domestic happiness was complete. But I was invited often to social parties where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it, I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so that my family were pinched for daily bread. One beautiful Sabbath my wife went to church, and left me on the lounge sleeping off my previous night's debauch. I was roused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years tumbling on the carpet. His older brother said to him 'Now get up and fall again. That's the way papa does. Let's play we are drunk.' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in agony and remorse. I walked off miles into the country—thinking over the abominable sin and example I was setting before my children. I solemnly resolved that with God's help I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys 'playing drunk, as papa does.'—*Telescope*.

I'LL TAKE WHAT FATHER TAKES.

"What will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls, he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

THE Woman's Temperance Union at Jacksonville, Fla., recently petitioned the mayor of the city to close the saloons on Sunday, and he issued his order, and they were closed according to law.

In Sweden a man who is seen drunk four times is deprived of his vote at elections. The adoption of that principle would greatly restrict the franchise in this country.

The Home Circle.

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow,—
Half is real, half they borrow;
Full of rocks and full of ledges,
Corners sharp and cutting edges.
Though the joy-bells may be ringing,
Not a song you'll hear them singing;
Seeing never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkling, blossoms twining;
They but see through these same sorrows,
Sad to-days and worse to-morrows.
See the clouds that must pass over;
See the weeds among the clover,—
Everything and anything
But the gold the sunbeams bring.

Drinking from the bitter fountain,
Lo! your mole-hill seems a mountain.
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power.
Gathering chaff, ye tread the wheat,
Rich and royal, 'neath your feet.

Let it not be so, my neighbor;
Look up, as you love and labor.
Not for one alone, woe's vials;
Every one has cares and trials.
Joy and pain are linked together,
Like the fair and cloudy weather.
May we have, oh, let us pray,
Faith and patience for to-day.

—Anon.

A PUZZLE STORY.*

A good mother had two little daughters. The age of the elder was that of the little girl mentioned in Luke 8:42. Her name was the same as that of a woman who was a convert under the preaching of St. Paul. You will find it in Acts 16:14. Her appearance is described in Esther 1:11, last clause of the verse. I wish that her heart had been the same, but that may be more truly described in Prov. 21:4, second clause, and also by the two adjectives which are the first words of the twenty-fourth verse of the same chapter. Psalms 55:4, first clause, describes the feelings of the mother when she thought of the pride and self-will of her little girl.

The little incident I am about to relate will show how true are the words of Solomon in Prov. 14:3, first clause, and in Prov. 22:15, first clause.

A gentleman who was the same relation to this little girl that Abram was to Lot, Gen. 12:5, gave her what a woman is described in Luke 15:8 as lighting a candle to find. He told her she might spend it as she liked best.

Now, there was nothing she liked so much as the articles named in Ex. 11:2, last clause, particularly the kind referred to in Isaiah 3:19, the first two there named, and also the first spoken of in verse twenty-one of the same chapter.

Unfortunately for her she could not purchase these, and she was obliged to wait until she should find something less costly. Meantime, she went out with her mother to purchase an article named in Isaiah 3:20, the first named, although it was not, probably, of the kind worn by the Jewish maidens.

This self-willed little girl wanted it trimmed with either one of the two articles mentioned in Job 39:13. Because her mother objected, she felt as Jonah did, Jonah 4:1, and she also did what Jacob is said to have done after kissing Rachel, Gen. 29:11. Her mother reprimanded her in the words used to Jonah, Jonah 4:9, and she replied in very much the same words which the prophet used on that occasion. This made her mother realize more than ever that the ornaments which this little girl needed were those referred to in 1 Peter 3:3, 4, and lest her heart should become like that of the king spoken of in Ex. 8:15, she took her by the hand and led her where Paul recommends that children should first show piety, 1 Tim. 5:4.

On opening her purse, this little girl found that she had in her experience reversed the statement in Luke 15:32, last clause, and that she had brought it home in the same state that Naomi returned to Bethlehem-Judah, Ruth 1:21.

This good mother had another little daughter whose name was the same as that of the aged prophetess mentioned in Luke 2:36. The description of her may be found in Song of Solomon 1:15, and her character shown in Prov. 31:26.

*For directions to read this story understandingly, see John 5:39, first clause.

The same relative who had given her sister a present gave her one of equal value. She obtained permission from her mother to spend it in the following manner:—

Near her lived a boy who was afflicted in the same way as the son of Jonathan, mentioned in 2 Samuel 9:3. His name was that of the apostle last mentioned in John 1:44. As he belonged to the class referred to in Deut. 15:11, he was very much in need of the articles named in the last three words of Amos 2:6. These she wished to give him, as she had already provided for him a garment such as that which Paul says he forgot when he left Troas, 2 Tim. 4:13, and an article which now bears a name the same as that found in the last word of Isa. 3:19.

The reason she gave her mother for the interest she felt in this boy was the same given by Lot for choosing the city of Zoar, Gen. 19:20.

Her mother was so pleased that this little girl should be found among those mentioned in Psalms 41:1, that she assisted her by adding to the gifts something to carry with her to the parents of the boy, because they were what David calls himself in Psalms 70:5, first clause.

Accordingly, she took an article named in Ex. 29:3, and filled it with something mentioned in Ruth 1:6; Acts 27:36, the fruit mentioned in Song of Solomon 2:5, in Num. 13:24, and two of the list of things given by Abigail to David, 1 Sam. 25:12. The reason she gave for sending the article mentioned in Ruth 1:6 was that she had heard that all that they had heard of it in the house was like that described in Joshua 9:5, last clause. The kind mother also added a little money to pay the rent of what the sparrow is said to have found on the Lord's altar in Ps. 84:3.

The little girl and her mother carried these things to the house and stood as described in Rev. 3:20, first clause. They did what David said he did in the first three words of Psalms 40, until they heard a voice asking the two questions found in Joshua 9:8. Then was done for them what was done for Peter in Acts 12:16, and when they entered the room they found what is asserted in the first line of John 11:1, in regard to a man who lived in Bethany. Beside the bed were as many children as had the patriarch named in Gen. 9:19, and speaking of the sick man they said of him what is said of Abraham in Romans 4:16, last clause.

When they asked for the mother of the family, the father spoke to the eldest child in the words used in 2 Kings 4:15. The mother spoke of the sick father in the words describing Saul in 1 Samuel 28:20, last clause, and then they did what the wise men of the East did with their treasures, Matt. 2:11.

The whole family were what we are told to be in Col. 3:15, last clause, and when their generous friends rose to go, the sick man obeyed the command in Psalms 107:1, for the reasons given in the fifth and sixth verses of the same Psalm, and he spoke to them in the words of 1 Sam. 25:6. When, in the course of the evening, the two sisters began to compare the day's experience, and the elder told of her disappointment in not having what the Israelites borrowed of the Egyptians, Ex. 12:35, she was obliged to admit the truth expressed in Prov. 3:13, 14, 15, and 17, for her sister had already proved them so by her quiet happiness.—*Christian Union*.

THE FAMILY NEWSPAPER.

THE weekly family newspaper is an important visitor. It brings intelligence from the four quarters of the earth. That ought to be a poor family which cannot take a weekly religious newspaper. It furnishes a large amount of reading for the money expended. It furnishes intelligence on various and important subjects. It gives information concerning the advance movements of the church. Can any Christian family be properly brought up in this age, when knowledge runs to and fro, and not be informed as to what is being done along the advance line of the Redeemer's kingdom?

When battles were raging in our land a few years since, how eager were people to get the intelligence from the front ranks of contending hosts. How faithfully the wires were used to send back to listening and expectant thousands, what victories were won, or what defeats suffered.

Are the battles which are being fought with the powers of darkness of any less moment? Satan is being despoiled of his captives, and souls are

being brought back to Christ. Fort after fort is being taken. Churches are being organized and houses of worship built. Missionaries are breaking through the barriers that have long been defying the gospel of Jesus Christ. Savages are becoming Christians. The places full of the habitations of cruelty are becoming resonant with the praises of the Redeemer.

Is it right for families calling themselves Christian, when it is within their power to take some organ of the church that will tell them how Christ's kingdom is advancing in the world, is it right for them to go ignorant of these things? Can they sincerely pray "Thy kingdom come," and not be interested enough in the coming of it to spend two or three dollars a year, that they may have weekly intelligence from the battle fields of Christ, that they may know what is being done to bring into the fold of salvation those for whom the Saviour died?

Christian parents, do not try to bring up, in this enlightened day, this day of cheap literature, a family under a roof professedly Christian, a family of children looking to you, and depending on you for guidance and information, without giving them an opportunity to know whether Satan or Christ is taking the world.—*Messenger*.

A QUIET MIND.

Most of us have found how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper, and courage when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll, in uplifted tones, nor striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in his Book, and been strengthened against need, and then, secure as we thought against temptation, have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind? In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion, while we read, meditate, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the heavenly Father.—*Christian at Work*.

ITEMS OF NEWS.

—Cyrus W. Field sailed for China, Dec. 15.

—South Carolina has passed a stringent law against dueling.

—War between Greece and Turkey is considered inevitable.

—During 1880 the police of Portland, Oregon, made 2,578 arrests.

—The anti-Jewish agitation has extended to Saxony and Bavaria.

—The Hindoo has 33,000,000 gods. Very few Christians are content with one.

—It is thought that the prosecution of the Land Leaguers will cost over \$500,000.

—Jay Gould controls one-ninth of the entire railroad mileage of the country.

—The United States now rank third among the commercial nations of the world.

—Miss Lizzie, daughter of ex-Senator Sargent, has been admitted to practice medicine.

—General John F. Miller has been elected to the United States Senate from California.

—The gross earnings of sixty-eight railroads show an increase of \$38,000,000 for the year 1880.

—A petition for the appointment of a woman on the police force has been circulated in Milwaukee.

—General Grant has received the presidency of the World's Fair, to be held in New York, in 1883.

—159,000 letters were taken from the New York post-office, by the foreign steamers, in one week.

—Col. James G. Fair has been chosen United States Senator from the State of Nevada, to succeed Senator Sharon.

—At Council Bluffs the severest spell of cold weather is reported since 1858. Thermometer 35 degrees below zero.

—The last steamer from Hongkong brought \$115,500 in Japanese gold coin for recoinage at the San Francisco mint.

—In the Pennsylvania Legislature, on the 12th inst., thirty-eight names were put in nomination for U. S. Senator.

—A railroad around the great desert of Sahara is projected, the line to run from Algiers to the Niger and thence to Senegal.

—A house in ruins and two children burned to death by the explosion of a kerosene lamp is reported from Reading, Penn., Jan. 11.

—A Chicago correspondent of the *Alta* says that "the original Uncle Tom of Harriet Beecher Stowes' novel is lecturing in this city."

—The new Chinese treaty has at last been presented to the public, in full. It harmonizes with previous statements in regard to it.

—The king of Congo, Africa, is reported to have joined the Baptist church, and to be the only crowned head in the denomination.

—During the last year 909 less Chinamen arrived at this port than during 1879. The number of departures cannot be definitely ascertained.

—Russia is this year importing grain, tallow, and wool, the very things with which she has been accustomed to supply half the world.

—The new city hall of San Francisco has cost over \$3,000,000 so far, and the architect estimates that it will cost over 1,500,000 to finish it.

—It is reported that 750,000 peasants are starving in the province of Saratoff, Russia, and over a million are in absolute destitution in Samaria.

—The total arrivals in California during 1880 by both land and sea were 47,853; departures, 43,531, a gain of 4,322. In 1879 the gain was 9,484.

—From forty to fifty thousand colliers in Lancashire are striking, owing to the masters trying to evade the law, which compels them to pay for accidents.

—The total population of Utah is 143,907. Of this number, 43,933 are foreign. There are 501 Chinese, and 804 Indians and half-breeds in the Territory.

—The most costly building in the country, when completed, will be the Mormon Temple at Salt Lake City, the cost of which is estimated at \$27,000,000.

—Four Chinese steam-ships are to be finished and put on the route between China and San Francisco next August. They are to be manned by American Captains.

—A dispatch from St. Louis, dated Jan. 11, says, "The sale of season tickets for the Bernhardt season began this morning, and up to one o'clock \$9,760 were realized."

—About 600 miles of the Northern Pacific railroad are completed and in operation, and 1,600 miles remain to be built. Eastern capitalists have raised \$40,000,000 to do this.

—The New York Eye and Ear Infirmary, started in 1820, has treated about a quarter of a million patients, most of them gratuitously. It is an admirable and useful charity.

—While a clerk in J. P. Andrews and Co.'s store, Climax, Mich., was weighing out some powder for a customer, it was unaccountably ignited, and an explosion followed by which nine persons were seriously injured, several of whom will probably die.

—It is stated that the examination of the Land Leaguers is proceeding in the Tralee jail, the police fearing to remove the prisoners to the Court owing to the excitement.

—Twelve American Union telegraph men have been arrested at Elizabeth, New York, for interfering with the Western Union wires, and held in \$500 bail each, to appear for examination.

—The directors of the permanent exhibition, Philadelphia, have decided to recommend to the shareholders that the show be closed, the building sold, and the affairs of the concern wound up.

—There is an old law still on the Connecticut statute books which declares that "every horse used in any horse race, and on which any wager is laid or any purse or stake made, shall be forfeited to the State."

—Rev. E. P. Hammond has been laboring since October last in Manitoba and Northern Dakota. One thousand converts are reported. If these are truly converted to God and not to Hammond merely, the work is a glorious one.

—Two men on harnessed horses rode up to a circus ticket wagon at Leadville, Colorado, hitched the beasts to it, and dashed off with the vehicle, in which were the treasurer and \$1,500. The showmen gave quick chase, and regained the treasure, but the robbers escaped.

—The *Oakland Times* thinks that in the Southern States where there is a school population of over 5,000,000, with an attendance of a little more than 2,000,000, would be a good place in which to test the system of "parental education" as advocated in the "Poison Fountain" by Zach Montgomery.

—There are at present laboring in India at least twenty-eight different church organizations, representing bodies in England, Scotland, Ireland, Canada, the United States, Germany, Denmark, and Switzerland. In all there are now at work in heathen countries two thousand Protestant missionaries.

—Two men fired simultaneously at each other in a Salt Lake bar room, and the bullets came into collision. There could be no doubt of this, for one bullet dropped to the floor midway between the antagonists, who were ten feet apart, and the other was turned upward to the ceiling, while both were flattened.

—The Nihilists are giving the Czar no peace of his life, and it is rumored that he intends to retire in favor of the Czarowitz. The last attempt upon his life was a dynamite tunnel running from a barn near the railway. As if to save suspense and waiting, the owner of the barn blew his brains out as soon as he knew the plot was discovered.

—The storm of the past week has been very general throughout California. In the East, intense cold and heavy snows are reported. Terrific storms and disastrous snow-slides are also reported from the Wasatch mountains. In Alta, Utah, several slides have occurred, doing much damage to buildings, burying several persons, and causing the death of three.

—The deputation of Ponca chiefs failing to make their real wants understood in Washington, a Commission appointed by the President to visit among the people themselves and learn the facts of the whole matter, have set out on their journey with, as the *Examiner* puts it, "a three-month's prospect not much more inviting than a voyage to Iceland."

—Jan. 7, nine deaths occurred from an explosion in the Allentown, Pa., rolling-mills. The same day thirteen inmates of the poor-house near Dover, N. H., perished in the flames of the burning building, also seven persons were burned in a cigar factory in Havana, Cuba. One hundred men were thrown out of employment by the burning of the Bentwood works, near Lancaster, Ohio.

—A Dublin correspondent of the *Associated Press* writes of 1880 that "a more repulsive and terrible year has never come upon the country. Its history may be written in two words: 'Distress—Disturbance.' It came in a begging box and has gone out with bludgeons. It will take many years to reconstruct the social system now in ruins, and few can be sanguine enough to hope the task will be accomplished in the present generation."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 20, 1881.

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THE present is the best time to renew your subscription for 1881. We have taken the liberty to send three numbers of the present volume to those whose subscription closed with volume six, trusting that they desired the paper to continue, and would renew soon. Many are sending in their renewals, and there are many others we hope to hear from at once.

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WHAT IS NEEDED.

We need the assistance of every friend of the paper, and especially of every minister, librarian, and canvassing agent, to work for the SIGNS during the next three months. We should have five thousand new subscribers by the close of March; and this number can easily be reached by the aid of our new and liberal offers, if our old friends will renew the efforts, which have been quite successful in the past.

WE would call the special attention of missionary workers to the article on another page on "Postage Rates." Cut it out and paste it in your pass books, or in some place convenient for reference. It has been prepared with great care, and will save much trouble and expense, if thus preserved.

THE first number of the *Youth's Instructor* for 1881 presents a new and improved appearance. Its pages have been enlarged to the size of the SIGNS page, while its former neat appearance, and instructive reading, is still maintained. As a Sabbath-school paper, and an instructor of the youth, it falls behind none. The lessons on Bible history, which it contains, are of an undenominational character, and well suited to the wants of any Sunday-school or Sabbath-school in the land. Those who have been using the New Testament lessons, formerly issued in the Supplement, will notice that these are now printed in the *Instructor* itself, together with articles having a general bearing upon the lessons. We bespeak for the *Instructor* a greatly increased circulation.

SAN FRANCISCO.

THE regular quarterly meeting of this church was put off, on account of the absence of the elder, until last Sabbath, when more than the usual number were present. The Spirit of the Lord was with us, and as the names were called, the testimonies showed that there was a desire to draw nearer the Lord; and many resolved to serve him more faithfully the coming year. The ordinances were celebrated, in which nearly all took part.

We have eighty-six members, nineteen of whom have been added during the last six months. Thirty of our number live at such a distance as not to be able to meet often with us; but at this meeting, nearly all were heard from. We thank the Lord for his mercy and love extended to us, and for as much harmony and love as exists in the church.

The T. and M. meeting for the district, was held in the evening, and was of more than usual interest. More labor had been performed during the quarter, than for some time past. Bro. W. C. White was with us, and assisted very much in making the meeting interesting and profitable. It was voted to send Bro. Loughborough twenty-five SIGNS for his work in England. Eight volunteered to canvass for the SIGNS with the new premium, Geikie's Life of Christ, and there seemed to be a determination manifested to buckle on the armor anew. Pray for us, that God will guide and prosper his work here. M. C. ISRAEL.

NOTICE.

I HAVE been appointed secretary of district No. 2, which comprises the counties of Fresno, Tulare, Inyo, Merced, and San Benito, and would invite the members of the California T. and M. Society, living in these counties, to write to me stating their interest in the missionary cause. Especially do I invite those to do so who are not connected with our churches here, or from any reason are discouraged or inactive in the work. I believe that the best way to stimulate others to work, is to go to work myself; and I will begin anew in the fear of the Lord. I want your help.

Fresno, Fresno Co., Cal.

E. L. McCAPES.

THE *Alta California* contains the following complimentary paragraph which is too good to keep, and which we know our California readers cannot fail to appreciate: "The Baptists of Brooklyn intend to build a great church, to rival Spurgeon's London edifice. The church will need a preacher with good lungs. The Brooklyn brethren will hardly fail to think of Dr. Kalloch. He is peculiarly qualified for success in the Brooklyn field. He has a fine voice for a large church, and has winning ways, which would be sure to attract a big congregation. Doubtless, the doctor would dislike to leave us; still, we would urge him to go, feeling that Brooklyn needs him, and trusting to the Lord to provide for us. Should the doctor receive a call of the kind indicated, we hope he will not throw away such an opportunity to do good, from any over-sensitiveness about tearing himself away from us. We have heard that the climate of Brooklyn is good, and that it is a pleasant place to live in."

Business Department.

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

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