

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.]

HE IS RISEN.

If from death Christ were not risen,
None could break the bonds of sin.
As if helplessly in prison
Heaven could not enter in.
But He glorious
Arose victorious,
That free pardon we might win.

If from death Christ were not risen,
Filled with sorrow and dismay,
To salvation none could listen,—
All must ever go astray.
But He glorious
Arose victorious,
Lord of Life, the Truth, the Way.

Thou art risen, mighty Saviour!
'Tis glad tidings evermore;
Risen with Thee to God's favor,
We will sing Thy praises o'er.
Thou, all-glorious
Didst rise victorious,
In thine own immortal power!

When the gospel of Thy rising
Shall illumine earth's shadows far,
Waked from sleep by light surprising—
By the bright and Morning Star,
Thy saints glorious
Shall rise victorious,
Rise to meet thee in the air!

—Messiah's Herald.

General Articles.

SEARCH THE SCRIPTURES.

BY MRS. E. G. WHITE.

THE word of God has not been appreciated, but sadly neglected. This book, revealing the will of God to man, deserves to be held in the highest esteem, not only by the rich, but by the common people. Instruction of the highest value is given to the working class. The apostle enjoins upon slaves under masters to adorn the doctrine of God their Saviour. Those in the humblest employment can, through connection with God, so order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of their Redeemer. They will not by inconsistencies furnish occasion to bring the truth into disrepute, when it should be a savor of life unto life.

In a special manner, those who are blessed with a connection with God, should, by close application to his sacred word, imitate the great Pattern in doing good, thus exemplifying the life of Christ in their daily conversation, in pure and virtuous characters. By being courteous and beneficent they adorn his doctrine, and show that the truth of heavenly origin beautifies the character and ennoble the life. Christ's followers are "living epistles, known and read of all men." Their daily words and noble actions recommend the truth to those who have been prejudiced against it by nominal professors, who have a form of godliness, while their lives testify that they know nothing of its sanctifying power.

No man, woman, or youth can attain to Christian perfection and neglect the word of God. By carefully and closely searching his word we shall obey the injunction of Christ, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to closely observe the divine Model, for they testify of Christ. The Pattern must be inspected often and closely in order to imitate it. As one becomes acquainted with the history of the Redeemer, he discovers in himself defects of character; his unlikeness to Christ

is so great that he sees he cannot be a follower without a very great change in his life. Still he studies, with a desire to be like his great Exemplar; he catches the looks, the spirit, of his beloved Master; by beholding he becomes changed. "Looking unto Jesus, the author and finisher of our faith." It is not in looking away from him, and in losing sight of him, that we imitate the life of Jesus; but in dwelling upon and talking of him, and seeking to refine the taste and elevate the character; seeking to approach through earnest, persevering effort, through faith and love, the perfect Pattern. The attention being fixed upon Christ, his image, pure and spotless, becomes enshrined in the heart as "the chief among ten thousand and the one altogether lovely." Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, his words, his habits, his lessons of instruction, and by borrowing the virtues of the character which we have so closely studied, we become imbued with the spirit of the Master which we have so much admired.

After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. Christ himself drew near, unrecognized by the sorrowing disciples. Their faith had died with the Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he did not choose to do so abruptly; he accosted them merely as fellow-travelers, and asked them in regard to the communication which they were having one with another, and why they were so sad. They were astonished at the question, and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to have entered into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself.

When they arrived at Emmaus, Jesus made as though he would have gone farther; but the disciples constrained him to tarry with them, for the day was far spent and the night was at hand. The evening meal was quickly prepared, and while Jesus was offering devotional thanks, the disciples looked at one another with astonished glances. His words, his manner, and then his wounded hands were revealed, and they exclaimed, "My Lord and my God." Had the disciples been indifferent in regard to their fellow-traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. He reproved them for not being acquainted with the scriptures in reference to himself. Had they been familiar with the Scriptures, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment Christ would receive from those he came to save. The disciples were astonished that they could not discover Christ at once, as soon as he spoke with them by the way, and that they had failed to bring to their support the scriptures which Jesus had brought to their remembrance. They had lost sight of the precious promises; but when the words spoken by the prophets were brought to their remembrance, faith revived, and after Christ revealed himself they exclaimed, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The word of God, spoken to the heart, has an

animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. The apostle tells us, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." One of the prophets of God exclaims, "While I was musing, the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and walked with him, hearts will glow with the spirit which animated these worthies. As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character.

The student of the Sabbath-school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. The injunction of our Saviour should be religiously regarded by every man, woman, and child who professes his name. Teachers in the Sabbath-school have a missionary field given them to teach the Scriptures, not, parrot like, to repeat over that which they have taken no pains to understand. "They are they which testify of me"—the Redeemer, him in whom our hopes of eternal life are centered. If teachers are not imbued with a spirit of truth, and care not for the knowledge of what is revealed in the word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for his disciples was, Sanctify them through thy truth; thy word is truth. If we are to be sanctified through a knowledge of the truth found in the word of God, we must have an intelligent knowledge of his will therein revealed. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewels of truth which will enrich the mind, and fortify the soul against the wiles and temptations of the arch-deceiver.

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and his righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and his word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. Some fathers will while away hours in their own amusement, in conversation upon worldly things, and put God out of their thoughts and hearts. How much more profitable to be faithful disciples of Christ, engaged in searching the Scriptures that they may be thoroughly furnished to all good works, and be able to give an intelligent explanation of the word given of God to guide our footsteps to the eternal shores.

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for outward adorning, time to ornament with tucks and ruffles and needless stitching. Needless trimming is seen upon their own dresses and their children's. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. The minds of mothers and children are starved in order to follow custom and fashion.

Fathers and mothers, we entreat you to take up your long neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves. Be determined that this work shall not be neglected. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment. When you learn to do this, to dress with conscientious plainness, then you will have no excuse for being novices in the Scriptures. Follow Christ's injunction, "Search the Scriptures," then you will advance in spiritual strength yourselves, and be able to instruct your children.

Many of the youth say, I have no time to study my lesson. But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible, would, if they practiced its lessons, save them more than the amount gained by overwork. It would save much that is expended in needless ornaments, and preserve vigor of mind to understand the mystery of godliness. "The fear of the Lord is the beginning of wisdom." But these very youth who profess to be Christians gratify the desires of the carnal heart in following their own inclinations; and God-given, probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit once formed is difficult to overcome; but it can be done, it must be done by all who are candidates for the heavenly world. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are to-day in the insane asylum whose minds became unbalanced by novel reading, which results in air-castle building, and love-sick sentimentalism. The Bible is the book of books. It will give you life and health. It is a soother of the nerves, and imparts solidity of mind and firm principle.

"THIS GENERATION."

BY WM. PENNIMAN.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24 : 34.

AS NOTICED in our last, the objector to the doctrine of Christ's soon coming says that "this generation" refers exclusively to the one living before the destruction of Jerusalem. But that this cannot be the case, we will find upon further investigation.

Our Lord says in the 9th verse of this memorable chapter: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." It is true that the persecution under Nero took place before the destruction of Jerusalem. In this persecution, Peter and Paul and others were put to death. But during the long time of papal persecution, it is estimated that from fifty to one hundred million were slain. Is it true that Christians were hated of all nations before the fall of Jerusalem? Those at all acquainted with church history know that Christians have been persecuted more since that time than they were before. "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." We will not deny the partial fulfillment of a part of this prophecy previous to the destruction of Jerusalem. But those conversant with the history of the church, know that it has been fulfilled to the letter, both in the pagan and papal persecutions.

The word prophet, in the Bible, sometimes means a teacher. Taking it in that sense, have we not a striking fulfillment of the prophecy (at the present time) that "many false prophets shall arise, and shall deceive many?" See Eze. 13 : 9, 10; Jer. 6 : 13, 14; 14 : 13, 14. What would these false teachers, or prophets, be the most likely to teach, and to predict? Certainly they will teach false doctrines; and we read that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be

turned unto fables." 2 Tim. 4 : 3, 4. We will not take time to enumerate the false doctrines which the "many false prophets" or *heaps* of false teachers proclaim to the world. Christ probably had reference partly to their contradiction of what he had told his disciples.

The great point which our Lord wished to bring before his disciples, was his second coming; and secondly, what would be the signs of it, and of the end of the world. It would seem quite natural that he should refer to those who denied his teachings, and predicted the contrary. There were many false prophets at the time of Noah, who said there would not be any flood. No doubt there were many who said Jerusalem would not be destroyed. So now there are many who teach the fabulous doctrine of the world's conversion, and prophesy that "there is a good time coming, and that Christ will not come in thousands of years."

The facts of history prove that the great apostasy did not arise in the first century of the Christian era. The abundance of iniquity did not, in this century, cause the love of many ("the many") to wax cold. The present age has been called "the age of crime," or the age of iniquity. It is difficult to tell whether the *professors* of Christianity have most contaminated the world, or whether the world has most corrupted them. It is thought that this prevalence of iniquity is in the church; if so, Christ must have reference to these times. In "Exposition of Matthew Twenty-four," we read: "The prevalence of iniquity in the unconverted world alone, would stimulate the church to greater diligence, and more godliness, instead of being a cause of apostasy. Hence the iniquity here mentioned is in the very heart of the professed church, diffusing its chilly influence through the whole body. As the result, the love of many has grown cold."

The apostle says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3 : 1-5. These sixteen sins characterize the professed followers of Jesus Christ, in this, the last generation.

Again, the word many in the phrase, "the love of many shall wax cold," has the article, and that gives it the signification of totality, or at least an approach to it. (See Robinson's Greek and English Lexicon on the word *polus*.) Then, according to this rendering, there must be an almost total apostasy implied in this passage, and not merely a want of zeal in the Christian faith. Campbell also renders the word as meaning the "greater part." We read of no such apostasy before the destruction of Jerusalem, nor in the life-time of the apostles. History gives no record of it. We must, therefore, look to some other period for the fulfillment of this prophecy, and that period must be included in the days of the generation "that should not pass till all these things be fulfilled."

"But," says one, "Did not Christ mean the destruction of Jerusalem when he said, 'But he that shall endure unto the end, the same shall be saved?'" It is evident that he meant by the word end just what he meant in the next verse, which reads: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It will not do to substitute death or the destruction of Jerusalem, either in the text last quoted, or in the 6th verse, "but the end is not yet." Where, then, does this text bring us? It brings us down in the last part of the last days.

As the 14th verse is so closely connected with the subject, it demands considerable attention. It is of no avail to say that this prediction was not fulfilled before the destruction of the city, even if there is no evidence that the gospel had not been before that event preached in America, Oceanica, or in all the habitable islands of the globe, for the objector can easily prove that there may be nothing more meant by the passage than the then known world. And to prove this, he will ask you if all the then known world was not taxed in the days of Augustus Cæsar, and if it is probable that Satan showed our Saviour anything more than the then known world? The word *aion* not only means world, but also age.

Here the objector may have a show of argument, as this word is used in the question of the 3d verse, "What shall be the sign of thy coming, and of the end of the world?" This may be interpreted Jewish age or economy. But mark, Christ does not say, Then shall the end of the age or of the world come, but then shall the *end* come. Had the closing words of the question of the 3d verse read as follows: end of the world, (*sunteleias tou kosmou*) then there could have been no mistake as to what the disciples wished to know, for the word *kosmos* is not defined to mean age, but the word *aion* may mean both; we therefore see the wisdom of our Saviour in not using either of these in his answer, but instead, "then shall the *end* come." This shows plainly that the disciples wished to know not only some signs of Jerusalem's overthrow, but also, what were far more important, the signs of the end of the world. We therefore see the "fullness of signification" in Christ's answer, and also a miniature exhibition of what took place then, and the largest and most comprehensive view of what would take place before the end of the world.

Paul declares that the gospel was preached to every creature under heaven. Col. 1 : 23. That the faith of the Romans was spoken of throughout the whole world. Rom. 1 : 8. And again (Rom. 10 : 18), "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." It is quite probable that Paul spoke of the Roman world, or all the world then known; and for aught we know, all then inhabited. There is proof that within thirty years after the prediction, churches were established throughout the length and breadth of the Roman empire; but the end of Jerusalem did not then come, and did not till about ten years afterward. Hence we cannot see a complete fulfillment of this prophecy till since the beginning of the first signs of the end; for we read, "when these things *begin* to come to pass, then lift up your heads, for your redemption draweth nigh." Now we know the gospel has been proclaimed (and the soon coming of Christ is included in it) not to Asia, Africa, and Europe only, but also to America, Oceanica, and to all parts of the world.

What was the object of disseminating this gospel of the kingdom, or the good news that the Lord *had* come, that salvation was free to all who would accept the plan and obey, and that he was coming again (not personally), not only to destroy Jerusalem, but would come visibly in the end of the world? The twofold, and perhaps threefold, answer to this question is found in this 14th verse: "And this gospel of the kingdom shall be preached in all the world [what for?] for a witness to all nations, and then shall the end come." The Greek word *marturion* may also be rendered testimony or proof, also information. The question may arise, proof of what? Certainly not merely a proof that he had come, for that is evident; but further that he is coming again, and that his coming is near. The last clause of the verse shows that it has reference to time; and *then* shall the end come. It also stands as a witness or testimony against those who do not embrace it. It witnesses against them since they have the *information*, or light, and do not receive it. There are some events which were to precede the coming of Christ, which are not special signs that his coming is near; but in this event, we have a prominent sign that the end is near at hand.

This text does not teach the conversion of the world, nor the thousand years' reign of the saints, as many suppose, as it does not imply that every one will hear the proclamation. It is evident that the gospel which has been preached throughout the Christian age, is not so much a sign that Christ's coming is near, as that which is *now* preached, having direct reference to his soon coming. Campbell's translation favors the idea that we can look upon the proclamation of this gospel as one of the latter day signs: "And this good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end." Whiting's version also, gives the same thought: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

Taking the view generally held in regard to this text, is not the work of spreading the gospel already accomplished, or nearly so? In William Miller's lectures, p. 288, we read: "Is not this

sign already accomplished? The Bible has been translated into more than two hundred different languages, and missionaries sent among all nations known to us on the globe." "Rev. J. O. Chould, author of a voluminous work, a history of missions, from the apostolic age down to the present day, being asked last May (1842) if he knew of any nation which never had received the gospel, replied that he did not." (See "Prophetic Expositions," pp. 1, 4, 7, by J. Litch.) Rev. Mr. Janes, and Dr. Nathan Bangs, have given a similar testimony. We notice in *Life and Light for Woman*, published monthly by the Woman's Board of Missions (October, 1880), the following: "The word of God is printed in two hundred and fifty languages and dialects, and widely diffused, read, and studied. The nations that sway the scepter of the world in wealth, in letters, in science, and in art, are both Christian and Protestant. Every land has been thrown open to the soldiers of Christ." If, on the other hand, we take the position that this gospel of the kingdom has reference to Christ's second coming, and the end of the world, we have just as good evidence of its fulfillment. E. R. Pinney, in his "Exposition of Matthew Twenty-four," says: "As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolf, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East from 1831 to 1834, and preached this doctrine. The commanders of our vessels and the sailors tell us they touch at no port where they find this proclamation has not preceded them." For further and abundant evidence in regard to the extent of this proclamation and the numbers engaged in it, the reader is referred to "Exposition of Matthew Twenty-four," by Eld. James White.

We have endeavored to show that the signs spoken of indicate the occurrence of certain events. We will next consider the question, When shall these things be?

DOES MAN POSSESS INHERENT IMMORTALITY?

A CAREFUL, prayerful, and scriptural investigation of the subject, has compelled us to renounce the popular theory—which we once believed and preached—of man's inherent immortality. We will give a few reasons for rejecting this doctrine:—

1. *It has an unfavorable origin.* Satan—the great falsifier—first announced it in the garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonisms. For ages after this first satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the *pre-existence* of souls, and the *transmigration* of souls. The Egyptians, according to Herodotus, first advocated the immortality of the soul. It became, at length, quite common among heathen nations. The Jewish people, during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen, who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the church of Christ, degenerating into the Romish church of the dark ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonors Jesus.

2. *It is inconsistent with the Bible account of man's creation.* "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Not a single word—not the faintest intimation about an invisible, intangible, imponderable, immaterial, indivisible, indestructible, immortal, conscious entity, called "the soul," without length, breadth, or thickness, and capable of living forever independent of the body.

3. *It clashes with the scriptural record of man's fall.* The penalty for transgression was first announced in these words: "In the day thou eatest thereof thou shalt surely die." Hebrew: "Dying: thou shalt die." Arabic: "Thou shalt deserve to die." Targum of Jonathan: "Thou shalt be subject to death." Greek of Symmachus and also the Syriac: "Thou shalt be mortal"—that is, liable to die. Did Adam understand the

penalty to include *eternal misery*? And yet, if there was any possibility of such a doom, was not every attribute of God pledged to make it known? What was the fact? God drove fallen man from the garden, and guarded the "tree of life" with cherubim and a flaming sword, "lest he put forth his hand and take also of the tree of life, and eat, and live forever." The hand of love pushed him away, and thus cut off all possibility of his becoming *immortal in misery*. Adam lived 930 years in toil and sorrow, and died.

4. *The penalty of sin, to be executed upon every impenitent sinner, forbids the supposition of his immortality.* Every child of Adam has a distinct probation, and is accountable to God for his probationary career. The Adamic death comes to all as a common calamity; but the "second death" will be visited upon man for his personal sins. Whoever accepts Christ, escapes the distinctive penalty; but whoever rejects him, must bare his own bosom to the stroke which fell upon the innocent Jesus. That penalty stroke will involve "indignation and wrath, tribulation and anguish," terminating in utter destruction. About two hundred passages teach that sinners will be ultimately exterminated—"burnt up root and branch." This could not be, if they were inherently immortal.

5. *The Bible doctrine of death disproves the theory of natural immortality.* According to the Scriptures, life and death are the exact opposites. If life means continued conscious existence, death means the cessation of it. "The living know that they shall die, but the dead know not anything." Death is called a land of "darkness" and "forgetfulness," where there is "no remembrance" and even the "thoughts perish." It is such a state of blank unconsciousness that there is "no work nor device" performed, and "no knowledge nor wisdom" possessed, by its quiet sleepers. Without a resurrection, even they that are "fallen asleep in Christ are perished." See Job 14:7-21; Ps. 115:17; 146:4; Eccl. 3:19, 20; 9:4-10; 1 Cor. 15:12-22; Rev. 20:13. With this Bible statement of unconsciousness in death, philosophy and fact perfectly agree. Surgery and Scripture unite in proving that the brain is just as really the organ of thought as the eye is the organ of vision. Hence, when the brain loses its vitality the tide of conscious life ceases to flow.

6. *Immortality is nowhere in the Scriptures ascribed to man.* In our common version the term "immortal" occurs only once, and is there ascribed to God. 1 Tim. 1:17. The term "immortality" occurs five times, but is not once applied to man in his present condition. See Rom. 2:7; 1 Tim. 6:16; 1 Tim. 1:10; 1 Cor. 15:53, 54. We learn here that "God only hath immortality," and hence no other being ever received it as a natural birthright. But "as the Father hath life in himself, so hath he given to the Son to have life in himself." Being thus constituted the "Resurrection and the Life," Jesus Christ has "brought immortality to light," by showing how and when it can be obtained. We are to "seek" for this priceless boon. If we secure a right to it by a vital connection with Christ, we shall "put on immortality" in the resurrection morning. We are mortal now, as all human experience testifies. Whether we shall ever be anything more, depends upon our compliance with gospel conditions.

7. *The doctrine of inherent immortality supersedes the necessity of a resurrection.* The Bible attaches great importance to the resurrection of the dead, for upon this alone it predicates a future life. Current theology largely ignores this glorious doctrine of inspiration. If the "real man" is more fully alive after death than before, there is no need of a resurrection. If the body is only a clog to the spirit, why have any more to do with this cumbrous clay, when once the prison doors are open and the fetters fairly broken? Many see the point and are giving up all faith in any resurrection except what takes place *at death*, when "the spirit assumes a spirit body" and soars away to the spirit land!

8. *It reduces the scenes of the Judgment day to a solemn farce.* Why send men to a heaven of happiness or a hell of misery at death, and then rally them from their respective abodes, and judge them, thousands of years afterwards? Is not this like trying a man after he is hung? Does the Bible sanction any such procedure? Never! Jesus declares that rewards and punishments are meted out when he comes to judge the world.

"Then shall he reward every man according to his works." The wicked are "reserved until the day of Judgment, to be punished." If the destinies of men can be adjusted at death, there is no need of a solemn Judgment day, such as the word of God so fully reveals. *No part* of retribution takes place before the great day of destiny, when Jesus ascends his majestic throne!

9. *It is subversive of the doctrine of Christ's personal coming.* If the Scriptures teach anything plainly and positively, they teach that Jesus Christ is coming literally and personally the second time, to raise the dead, judge the world, destroy the wicked, crown the saints, purify the earth, and establish an everlasting kingdom. And yet the doctrine of immortalism renders the second advent of Christ entirely unnecessary. If men are rewarded and punished *at death*, there is no need of Christ's coming as *Judge*. If the saints are to live forever in *Heaven*, there is no necessity for Christ to fit up a "new earth wherein dwelleth righteousness." The reason why there is no more stress laid on the personal coming of Christ, is the fact that popular theology is constructed on such a basis, that the second appearing of the Son of God can be entirely dispensed with. Is it not time to pause and see whether Theology and Scripture have not parted company?

10. *It is the fruitful source of error.* The doctrine of inherent immortality is the foundation of the worst religious developments that have ever cursed the world. Swedenborgianism, Shakerism, Spiritualism, Mohamedism, Mormonism, Purgatory, and Mariolatry, are based upon this doctrine as a fundamental plank in their platform. This statement will hardly be questioned by those who have taken any pains to investigate the matter. Spiritualism lays *great* stress on inherent immortality. In this growing system we see the ripened fruits of the very seed which current theology has scattered with so liberal a hand; and we shall see more of it, as time rolls on. *Eternal torment* is another result of the doctrine; for if man is immortal, the sinner must be eternally miserable, unless the doctrine of universal salvation is true. The latter is often a rebound from the former. If the doctrine in question is false, then all these systems are proved to be without foundation. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord." All who accept Jesus as their Life-giver will live forever in Paradise restored. All who reject him will be accounted as useless rubbish, fit only to be "burned up" and cleared out of the way. Thus God's universe will one day be divested of every unholy element, and purity, harmony, and love will be the grand consummation! May we be among those who shall swell the everlasting song of victory through the blood of the Lamb!—A. A. PHELPS, A. M., in *Bible Banner*.

THERE is one great evil in this country which we think the pulpit and the press ought to denounce more frequently than they do—that is the habit of getting into debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men who habitually disregard their financial obligations be allowed to remain in the church? We think not, and think that a man's being a member of the church ought to be a letter of credit in any part of the globe where the Christian religion prevails. But it is not the case. Far from it; and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest even by the men of the world.

Whisky is pronounced the great evil of this country, and it is a great curse; but we doubt whether it does more harm to the cause of the church than the lying and dishonesty of sober church-members, whose promise to pay is not worth the paper it is written on. The church is not the place for fraud and dishonesty.—*Christian Observer*.

THE argument of a holy life ought to be cumulative—increasing and strengthening every day. Whatever it may prove at the first, it ought to prove infinitely more after years of work, trial, temptation and battling with the storms.—*United Presbyterian*.

A SEVENTH PART OF TIME.

BY ELD. W. H. LITTLEJOHN.

WERE the seventh-part-of-time theory so commonly arrayed against the Sabbath of the Lord carried out, it would prove destructive of the highest interests of society.

When we speak of society and the confusion which would be created in it by a general and practical indorsement of the tenet before us, it is not with reference to that temporary disturbance which would arise from a change of views, but it is that permanent disorder which would result from the inauguration of a line of public policy which can never be reconciled with a state of things every way normal and necessary.

With this understanding of the declaration which stands at the head of this division of the subject, we see the weight which, if true, it ought to have in this discussion. For, as God the Creator and God the Lawgiver are one, certain it is that he has not approved in the first capacity that which he has condemned in the last; *i. e.*, if God in his omniscience, has so related us to each other, socially, that a Sabbath which is not fixed would be a curse, then he has never given us such an one. That this would be the case, however, might be illustrated from every walk in life. Take, for example, the commercial world. In it men are intimately connected with, and largely dependent upon, each other for success. So true is this that even the most common transactions are seldom perfected without the joint action of several individuals, and, in many cases, that of a much larger number. Now let a certain portion, say one-seventh, of your business men retire each day from the active scenes of life. A glance reveals the fact that those who are not of this number would find themselves vexed and annoyed at every step, if not prevented from making any progress whatever, by the absence of those whose presence was to them indispensable in order to the accomplishment of their designs. This would be especially true with those more complicated organizations which have been created for the purpose of facilitating an exchange of commodities between cities and nations; such as railroad corporations, which are wholly dependent for success upon the united and timely effort of many individuals, scattered along a line stretching for hundreds, and sometimes for thousands, of miles. In fact, it may well be questioned whether they would not, from the very necessity of the case, perish immediately upon, and as a consequence of, the introduction of the change proposed.

Again, it would prove fatal to our educational system, since it is wholly dependent for success upon classification, and this can never be maintained, except through the regular attendance of pupils, a thing which would be altogether out of the question should they or their parents act upon the plan suggested.

But, as we have neither time nor disposition to examine in detail the many institutions which we so much cherish, and which distinguish civilized from barbarous life, in order to trace the effect which will be produced upon each, we propose to show at once that it would prove ruinous to them all, since it would utterly subvert that upon which they must depend for existence; *viz.*, law and order.

While there is much in human governments to be regretted, there is, also, much which is commendable; and it is difficult to see how they could be dispensed with so long as men are either criminal in intention, or liable to err in judgment. Hence we are instructed in the word of God that we should be subject to the powers that be, as they are ordained by him; that we should render unto Cæsar that which is Cæsar's; that rulers are a terror only to evil-doers. So important was the idea of a well-regulated State in the eyes of the Lord that he organized one for his chosen people, the laws of which have furnished a model for the ages which have followed. We unhesitatingly affirm, however, that neither that, nor any other government, can be administered upon the principle of a Sabbath movable at will; for the very idea of a government is that of a condition of society regulated by law; but law enforced implies a judiciary, in some form or other, clothed with power to try cases and inflict penalties. That this, however, would be practically out of the question, with the condition of things alluded to, will be apparent from a moment's thought. We will suppose that the legislature, acting in good faith, and in supposed harmony with the

will of Heaven, has enacted that every citizen shall be guaranteed the right of deciding for himself when he will solemnize the Sabbath; and the people, equally ingenuous in lauding the wisdom of this plan, proceed to act upon it. The result is that, from one motive or another, every one of the seven days of the week has been appropriated by a portion of the community to rest. Who does not see that, with this state of things, it would be the idlest nonsense to talk of administering justice through the courts? for the judge, having passed the period of his rest, might, perhaps, be ready to proceed to business at the very moment that the officers of the court are about to lay it aside, so that they may enter upon theirs.

This difficulty surmounted, after much delay, the calendar is taken up in order on this, and every subsequent, day of the week; but it is found, upon examination, that they cannot come to trial in a single case in the long list, since there is not one of them in which adjudication is not impossible because of the absence of either one or the other party, or of one of the counselors, or one or more of the witnesses, or some one of the twelve jurors, whose presence is indispensable, and yet who cannot be compelled to appear, because this would be an invasion of his legally-recognized right to consecrate to the worship of God whatever hours might seem to him good.

The result of such a state of things is apparent. Criminals, perceiving that the hilt of the sword of justice is in their own hands, become defiant, crime becomes rampant—the land is deluged with vice, the flood-gates of iniquity are thrown wide open—and no man can close them until the State is ruined, except by a repudiation of the fatal dogma, the legalization of which has caused all the trouble.

We have now been brought by five distinct processes of reasoning to the same result, *viz.*, that the seventh, or last, day of the week, and no other, has been, and is now, the Sabbath of the Lord our God.

Have you, hitherto, by an unfortunate combination of circumstances, been found desecrating it through ignorance of its true character? Then an humble confession of your guilt will secure you the fullest pardon. But in this case, as in all others, the genuineness of the repentance is determined by the fruits which it brings forth. Should you, for the future, continue in the way of the transgressor, even the sins of the past cannot be blotted out. Is this the first time your attention has been called to the subject? Then your position is, indeed, a critical one. Thousands of staunch vessels have gone to pieces on the identical rock of decision that your bark is now approaching. Perhaps you have never in all your life been placed in a situation where your love for God and his word has been so thoroughly tested as it will be here. On one side of this question stands almost every consideration of a worldly nature. There, perhaps, are your friends. There is the multitude of wise men whose opinions you have been taught to revere. There are the churches with which you have acted so long and so pleasantly. There, it may be, are your property interests. There is your reputation and standing in society, while, on the other side are the tablets of the law, bearing the inscription, "Remember the Sabbath day, to keep it holy." Do you falter? Then listen to the voice of Him who, while he seeks to deter us from evil by fierce denunciations of wrath, also strives to win us to holiness by promises of future good, as precious as they are incomprehensible: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Can language convey an idea of felicity more perfect than that which is portrayed in the above? If so, it will be found in the following benediction pronounced by our Saviour upon those who are seeking to obtain it: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Not the city of an earthly king; not the Jerusa-

lem of the land of Judea; but that of the "King of kings," "the Jerusalem which is above, whose builder and maker is God," the same which John saw coming down from God out of Heaven, shining with a light clear and beautiful as that of a living stone, with twelve gates of pearl, every several gate of one pearl, and each one guarded, not with a grim and frowning soldier, but by a mighty and shining angel of God; with walls of jasper, and twelve foundations, each of precious stone; with a street of gold, like unto transparent glass, through the center of which flowed "a pure river of water of life, clear as crystal," and on either side of it was the tree of life, "which bare twelve manner of fruits, and yielded her fruit every month;" while at the head of the great avenue stood the throne of God and the Lamb, from which proceeded an effulgence so bright that the "city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb was the light thereof."

Such will be the future and eternal home, not of those who *hear*, but of those who *do*, God's commandments. There will be fulfilled to the courageous, God-fearing men of this generation—standing as they do in the last, or Laodicean, state of the church—those most mysterious words of the Lord: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

Would you be of this immortal number? Then remember that the promise is not to him that *is overcome*, but to him that *overcometh*; and that, if you fulfill the conditions named, the combined powers of earth and hell cannot separate you from your reward.

WHERE DID MOSES GET THAT LAW?

AN infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible." "I advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is about which we reason. In the next place I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder, "at the beginning—at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and re-trace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined in their mingled fear and superstition that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot, it is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do

not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."

Thy law is perfect, Lord of light;
Thy testimonies sure;
The statutes of thy realm are right;
And thy commandments pure.
Beyond the wealth of golden mines,
Thy precepts are my joy;
The way where thy commandment shines,
Shall all my cares employ.
Let these, O God, my soul convert,
And make thy servant wise;
Let these be gladness to my heart—
The dayspring to my eyes.

CHURCH ENTERTAINMENTS.

In these days when there is such a marked increase in the number and popularity of church festivals, fairs, etc., but few have the moral courage to speak their true convictions in regard to them. The *Church Union*, however, ventures the following frank, and, as all candid readers can but admit, truthful statement of the facts in the case:—

The word of late years which seems expressive of the aim of the church and of church activity—the word which will not die, though it bids fair to kill its author, is "entertainment." The great end of the church, particularly in our cities, seems to be merry-making. All winter long we are treated to entertainments. The ticket seller meets us everywhere. His hand-bills are scattered in the streets, fastened to horse-cars, and thrust in our pews on Sunday. His transparencies disfigure the lamp-posts, and his posters our fences.

Recently we heard a solemn sermon that left a deep solemnity on the audience. As soon as the benediction was pronounced, the voice of the senior deacon shouted, "Entertainment committee please remain!" At once little groups gathered, chatting over and planning for their "sacred" church fun and jollity. In the evening I attended another church, and hoped there to have the hour to God. Alas, another disappointment! After a sermon of unusual and tearful interest, closing with an affecting appeal to prepare for the Judgment, notice of an "entertainment" was thrust into the preacher's hand, and as soon as the benediction was spoken, ticket-sellers were pressing their merchandise on the people. The spiritual influence of that hour seemed at once quenched, and the toilsome work of the preacher thwarted.

"Entertainments!" Is this the great work of the church? Shall strength, and thought, and money, be swallowed up in the work of providing sports, and feasts, and hilarity, while the prayer-meetings are dying out, and the lawful obligations incurred in church work remain uncanceled? Is not Christ again crucified among thieves? Pleasure-seeking on the one hand, and a money-grasping spirit on the other, stifle the life of such churches. We are not unfriendly to healthful out-door recreations and other legitimate diversions, but claim that Christ's church is not an amusement bureau, and the all-absorbing aim of

the professed Christian is not merry-making and frivolity. Has the world grown so grave and heedful of eternal realities that the church must tickle it with fun and frolic? Is it the chief end of man to be "entertained," and is life a butterfly dream? Oh, for a new outpouring of Pentecostal fire, with illuminating and consuming power to convert the unconverted in the church, and bring back to her appropriate work those who are "the lovers of pleasure rather than lovers of God."

The Sabbath School.

THE GALILEANS AND THE BORDER LANDS.

A SURPASSING interest centers in Galilee, as the "special scene of the ministry of Jesus, and the district in which he spent nearly all his life. It was through its cities and villages that he is recorded to have passed, once and again, teaching and preaching, and it was in Galilee that he had most popular support. To know something of a land whose air he thus breathed so long, amongst whose people he was wont to mingle, and by whose characteristics he must have been affected, almost unconsciously," can but be essential to a vivid realization of his life.

The province, according to "Geikie's Life of Christ" from which the following extracts are taken, lay wholly inland, with Phenicia as its western, and partly its northern neighbor, the small state of Ulatha reaching from where Phenicia ended, to the Sea of Merom, on the north-eastern border. The Jordan marked its eastern limit, and Decapolis, with the territory of Samaria, defined its southern border. Its whole extent was inconsiderable, for it measured little more than seven-and-twenty miles from east to west, and five-and-twenty from north to south. Its boundaries varied, indeed, at different times, but, at the largest, it was rather like a moderate county than a province.

Galilee got its name as the circle or region of the heathen nations, and hence, to the southern Jews of Isaiah's days, it was "the heathen country." It included the districts assigned to Asher, Naphtali, Zebulon, and Issachar. But these tribes never obtained entire possession of their territories, and contented themselves with settling among the Canaanite population whom they, in some cases, made tributary.

The separation from the House of David, and from Jerusalem, under the king of Israel, and the Assyrian captivity at a later date, further affected the northern population. To the prophet Isaiah they were the people "that walked in darkness and dwelt in the land of the shadow of death," alike from their separation from Jerusalem, their living among the heathen, and their national calamities, though he anticipates a bright future for them in the light of the Messiah. After the exile two great changes took place. Jewish colonists gradually spread over the land once more, and the name Galilee was extended to the whole north on this side of the Jordan, so that the territory of the tribe of Issachar, with the plain of Esdraelon; Zebulon, with the southern part of the Sea of Gennesaret; and Naphtali, and Asher, were included in it. The new Jewish settlers had no longer any political jealousy of Jerusalem, and once more frequented the temple, while the fact that they were surrounded by heathen races made them, perhaps, more loyal to Judaism than they otherwise would have been; just as the Protestants of Ireland are more intensely Protestant because surrounded by Romanism. Still, though faithful, their land was "defiled" by heathen citizens and neighbors, and the narrow bigotry of Judea looked askance at it from this cause. Besides Jews, it had not a few Phenicians, Syrians, Arabs, and Greeks settled over it. Carmel had become almost a Syrian colony, and Kedesh retained the mixed population it had had for ages, while the eastern end of the Esdraelon valley was barred to the Jew by the heathen town of Scythopolis,—the ancient Bethshean. Moreover, the great caravan road, from Damascus to Ptolemais, which ran over the hills from Capernaum, through the heart of Galilee, brought many heathen into the country. * *

"Cowardice," says Josephus, "was never the fault of the Galileans. They are inured to war from their infancy, nor has the country ever been wanting in great numbers of brave men." The mountain air they breathed made them patriots, but their patriotism was guided by zeal for their faith. While warmly loyal to Herod, in grati-

tude for his subduing the lawless bands who had wasted their country, after the civil wars,—and quiet and well-disposed to Antipas, during the forty-three years of his reign, they were none the less fixed in their abhorrence of Rome, the heathen tyrant of their race. In revolt after revolt they were the first to breast the Roman armies, and they were the last to defend the ruins of Jerusalem, stone by stone, like worthy sons of those ancestors who "jeopardized their lives unto the death in the high places of the field." There were families like that of the Zealot, Hezekiah, and Judas, the Galilean, in whom the hatred of Rome was handed down from generation to generation, and which, in each generation, furnished martyrs to the national cause. A hundred and fifty thousand of the youth of Galilee fell in the last struggle with Rome, and few narratives are more stirring than the defence of the Galilean fortresses, one after another, in the face of all odds. Even Titus appealed to the magnificent heroism of these defenders of their freedom and their country, to rouse the ardor of his own army. Nor was their devotion to their leaders less admirable. Josephus boasts of the heartiness and trust the Galileans reposed in him. Though their towns were destroyed in the war, and their wives and children carried off, they were more concerned for the safety of their general than for their own troubles."

The Jew of the south, wrapped in self-importance, as living in or near the holy city, amidst the schools of the Rabbis, and under the shadow of the temple, and full of religious pride in his assumed superior knowledge of the law, and greater purity as a member of a community nearly wholly Jewish, looked down on his Galilean brethren. The very ground he trod was more holy than the soil of Galilee, and the repugnance of the North to adopt the prescriptions of the Rabbis was, itself, a ground of estrangement and self-exaltation. He could not believe that the Messiah could come from a part so inferior, for "the law was to go forth from Zion, and the word of the Lord from Jerusalem." Jesus found willing hearers and many disciples in the cities and towns of Galilee, but he made little impression on Judea.

Yet Galilee, from the earliest times, had vindicated its claims to honor for the intellectual vigor of its people. Not only physically and morally, but even in mental freshness and force, it was before the narrow and morbid South, which had given itself up to the childish trifling of Rabbinism. The earliest poetry of Israel rose among the Galilean hills, when Barak of Naphtali had triumphed over the Canaanites. The Song of Songs was composed in Galilee by a poet of nature, whose heart and eyes drank in the inspiration of the bright sky and the opening flowers, and who could tell how the fig-tree put forth its leaves, and the vine sprouted, and the pomegranate opened its blossoms. Hosea, the prophet, belonged to Issachar; Jonah to Zebulon, Nahum came from Elkosh in Galilee, and in the gospels a noble band of Galileans group themselves round the central figure, Peter, the brave and tender-hearted—James and John—Andrew and Philip—and Nathanael, of Cana, not to speak of others, or of the woman of Galilee, who honored themselves by ministering to Christ of their substance. It was from Galilee, moreover, that the family of the great apostle of the heathen emigrated to Tarsus, in Cilicia, for they belonged to Gischala, a Galilean town, though their stock originally was of the tribe of Benjamin.

The Talmud sketches, in a few words, the contrast between the two provinces: "The Galilean loves honor, and the Jews money." The Rabbis admit that the Galileans, in their comparative poverty, were temperate, pure, and religious. Their fidelity to their faith was shown by their fond and constant visits to the temple, in spite of the hostile Samaritan territory between, and it was through their zeal that the passover was celebrated for eight days instead of seven. When Christ appeared, they threw the same ardor and fidelity into his service. In their midst the Saviour, persecuted elsewhere, took constant refuge. They threw open their land to him, as a safe shelter from the rage of the Jews, almost to the last. He went forth from among them, and gathered the first-fruits of his kingdom from them, and it was to a band of Galileans that he delivered the commission to spread the gospel, after his death, through the world.

The Signs of the Times.

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

JAMES WHITE, }
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THE END.

THE existing state of things will not always last. The end will come. The apostle assures us "that there shall come in the last days scoffers," who will boastfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the chariot wheels of the Coming One will not be delayed by the skepticisms of the religious skeptic, or the scoffing of the religious scoffer.

The end will come. Prophetic fulfillments in the past, and the present signs of the times, justify the most literal application of these fearful words of the prophet to our time. "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Another prophet, looking forward to the close of the present state of things, exclaims: "An evil, an only evil, behold is come. An end is come, the end is come. It watcheth for thee. Behold it is come." "The time is come. The day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof." Eze. 7:5, 6, 12.

The end to an unbelieving world will be terrific beyond description. But to the just it will be a day of glory, of release, and reward. With longing eyes and quickly beating hearts they will be looking forward to it. And when it shall come, and their adorable Redeemer shall be seen coming down the blazing vault of heaven, their glad voices will unite in the triumphant shout, "Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. We give the following paragraphs from the *Christian*, under the caption of "The End":—

"The fleeting nature of this world, and the solemn fact of its approaching end, has occupied the thoughts of God's people for ages past. Enoch the seventh from Adam prophesied of a coming Lord and a coming Judgment on all that are ungodly among men. Abraham was content to wander a houseless dweller in tents, in an uncertain world, looking for his permanent inheritance to the heavenly country, and the city that hath foundations, whose builder and maker is God. Job foresaw the day when the heavens should be no more, and his Redeemer should appear and stand upon the earth in the latter day. David was a stranger and sojourner here, and foretold the time when the God of glory should appear in flaming fire. Isaiah exclaimed, 'Oh, that thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence.' Daniel foresaw the dissolution of all the pomp and glory of a sinful world, and heard the solemn word, 'At the time appointed, the end shall be.'

"Malachi predicted the coming of the day 'that shall burn as an oven,' when all the proud, and they that do wickedly, shall be given to the flames. Jesus foretold the time when the wicked, like the tares among the wheat, shall be gathered in bundles and burned, in the end of the age. Paul declares, 'Yet a little while, and he that shall come will come, and will not tarry.' John on Patmos, exclaims, 'Even so come, Lord Jesus!' James exhorts the saints to be patient, because the day of their deliverance draweth nigh. And Peter says, 'the end of all things is at hand.'

"Living, then, in a fleeting and uncertain world, we are to 'pass the time of our sojourning in fear. All things which we covet, love, and long for, shall soon pass forever from our grasp, and every earthly joy on which our hearts and hopes repose, shall glide away like a forgotten dream. We must learn hence to hold this world with loosened grasp, and to let no idolatrous love of earthly things becloud our spiritual vision and keep back our hearts from purer and more enduring joys.

"The Christian's hope is anchored within the veil. Not here, but hereafter, will his desire be realized, his aspirations satisfied. He has something in view better

than earth's ideals, something that eye hath not seen nor ear heard, only as God hath revealed it by the Holy Spirit and in his living word. He has no lack of hope, joy, and consolation, but it reaches beyond the toss of earthly storms and the surge of earthly billows. 'The end of all things is at hand,' but he shall not be a loser by the change. His treasures are in Heaven. His heart is there also; and in due time he shall rest from his labors and reap his great reward. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,' what are the trifles of earth, the pomps, the pleasures, and the pride of a departing world, compared with the eternal gladness that is waiting for him, the eternal glory that he so soon shall share?

"But let not the vain and godless take courage at Judgment's long delay. Let not the scoffer exult in sinfulness and pride. 'The day of the Lord will come as a thief in the night;' the heavens being on fire, shall be dissolved; the elements will melt, and the works of man shall perish in the dissolving flames; and only for the saints of God shall home or hope remain, in that 'new heaven and new earth, wherein dwelleth righteousness.'

"Let us make their blessed portion our own. Let us resolutely spurn the enticements of a sinful world. Let us take heed, lest like Esau, for 'one morsel of meat' we sell our priceless birthright. Let us watch, and wait, and hope, and work; and with the passing months and fleeting years, the changes, chances, convulsions, and tumults that rack the world, let us hear forever these words of solemn omen and of joyful cheer: 'The end of all things is at hand; be ye therefore sober, and watch unto prayer.'" J. W.

A TREMENDOUS JUMP.

WE do not refer to the tragic event that gave the name to that notable spot called "The Lover's Leap," nor to the vaulting of one Mr. Samuel Patch over Niagara or Genesee Falls. We refer to a more wonderful jump than either of these; and that is, the jump some people make to reach a conclusion.

Not long since, we had an illustration of this at a camp-meeting. There was a Universalist upon the ground; and one of the methods of argument by which he sought to sustain his belief was this: Said he, "Does it not read that God is kind to the unthankful as well as to the thankful, and that he sends his rain upon the unjust as well as the just? and is he not the same yesterday, to-day, and forever? I think," said he, "that if God is kind to all men here in this life, he will be kind to them hereafter."

What a conclusion to draw from such premises! This is a period of mercy, long-suffering, and probation. God waits for men to repent, telling them meanwhile what they must meet if they do not. Sentence is out against every evil work, but is not immediately executed; and because it is not, some are ready to conclude that it never will be. And now, because God is kind and merciful to all during this period, shall we conclude that he will deny himself, and turn from the penalty he has threatened against sin, though he bears long with it?

In this the reasoner endeavors to vault clear over the dark and fathomless abyss that was made between earth and Heaven when this world fell into revolt from the government of God. To reach Heaven and life and happiness hereafter we must in some way pass this yawning chasm. Christ by his intervention in our behalf has bridged it over; and on him alone can any man safely pass to the other side. All who attempt in wild recklessness to leap it, will find themselves swallowed up therein. There is none other name under Heaven through which salvation is to be found. A living, personal interest in him, manifested by the public and outward acts of faith, is our only passport to the proffered boon of life. Christ is the only ladder from earth to Heaven. Let us shun the fatal step of trying to leap the gulf and gain Heaven without him. U. S.

HOW WE SHALL BE WITH CHRIST.

"AND so shall we ever be with the Lord." 1 Thess. 4:17. The manner is indicated with most vivid distinctness. The Lord comes after his saints himself. He takes them to be with him with such a display of his divine majesty as no heart can conceive. This is the revealed method of taking the saints to the Father's house. See John 14:1-3.

But there is another and much more popular manner

of going to Heaven now taught almost everywhere. The religious world now virtually say to the Saviour that he need not trouble himself ever to come back to this earth with his triumphal chariot. The typhoid fever, the small-pox, or the consumption will answer equally well as the means of their entrance to the city of God.

But what a contrast between that method of entering Heaven which God has revealed, and that one which men have devised to take its place! Sickness, death, the burial train, the grave, are these the agents of our salvation? How unlike is the funeral procession to that descent of Jesus in his Father's infinite glory, with the sound of the last trumpet, and with the presence of all the heavenly host! Who knows of the dead whether they are accepted of God or not? They are sown in dishonor, in weakness, and in corruption. This is not the way that the saints shall leave the earth. When they go, it shall be with exceeding glory; our Lord himself shall come after them.

When Paul and Silas had been imprisoned at Philippi, the magistrates in the morning sent the sergeants to release them. But Paul said, "Let them come themselves and fetch us out." Acts 16:37. Paul wanted no deliverance of a doubtful character. The coming of the magistrate, and their public deliverance would attest their innocence. The sergeants were fit to conduct them to prison, but quite incompetent to give them the proper deliverance therefrom.

Others may accept of death as their deliverer. He is only a sergeant to shut men up in prison. We look for him to come who has the keys of death and hades. His coming shall attest our innocence. His mighty power shall bring us deliverance. His own hand shall unlock our prison. His own voice shall address us in words of heavenly tenderness. His own body-guard shall bear us in their arms to his presence. He shall bid us sit in the chariots which he has taken for the purpose of conveying us to the holy city. At length, the city of God shall heave in view. Its gates shall be open to this vast company, the whole family of Heaven and earth. Heaven that had been emptied of all its angels, now receives again the angelic host, and with them the entire company of the redeemed. They behold the face of the Father. They enter his presence where there are pleasures forevermore. Every one finds a mansion prepared expressly for himself by the dear Saviour, before he set out on his descent to earth to gather his people to himself.

Death can only consign us to hades. Our Lord has been in hades, indeed, but he is not there now. It is the land of the enemy. Our Lord has most precious jewels there. He is coming after them. He shall awaken them with his own voice. They shall be satisfied when they awake in his likeness. They shall be caught up to meet him in the air, and so shall they ever be with the Lord. J. N. A.

"THE GATES OF HELL SHALL NOT PREVAIL."

BY W. N. GLENN.

NOTWITHSTANDING the fact that the best scholars of all ages since the translation of the Bible into the English language testify that the word hell in the New Testament comes from different Greek words of varied significations, a majority of professed Christians insist upon giving it but one definition—endless torment. Let us take just one instance, and see how completely such theology overturns itself.

"Upon this rock will I build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

The statement that the gates cannot prevail implies an attack and unsuccessful resistance. The gates of hell resist only one way, and that is against the escape of those already within. They open readily to receive those from without. The church (the true church, built upon a rock) certainly would not try very hard to break inward through those gates, and would meet no resistance if it did so attempt. All theories of hell will agree with this proposition. The effort to force the gates, therefore, must come from within, else these words of the Saviour have no meaning.

Consequently, either Christ must have planted his church in hell, or by some means and for some reason it subsequently passed into that place. No one will maintain that he planted it there. Then, having entered in some way, at some time, and the gates being powerless to prevent an exit, what becomes of the idea of endless torment in hell.

Granting the exposition of unbiased scholars, that in

this as in many other instances the word hell is translated from the Greek word *hades*, signifying grave, the whole subject becomes clear. When the gates here referred to shall have failed to prevail against the church at the resurrection, then will have come to pass the saying, "O death, where is thy sting? O grave (*hades*) where is thy victory?" 1 Cor. 15:55.

WOMEN AS TEACHERS.

BY ELD. W. M. HEALEY.

THE Bible teaches us that woman was made for man; and the reason why she was made for man was because it was not good for him to be alone. God gave her the same faculties of mind which he had previously bestowed upon man, which fits her to share in all his joys, and bear a part of all his sorrows. She has the same power as man to love or hate, to be forgiving or revengeful. Observe the faithful devotion of woman at the crucifixion of Christ; she was last at the cross, and first at the sepulcher.

It would be difficult to find a case of more bitter hatred than that of Herodias, who desired the head of John the Baptist, and with fiendish joy received it from her daughter. While men and women may not be by nature equally well fitted for all pursuits, yet the difference comes more from education than from nature. King Mahoney of Africa has an army of women, who are said to be very fierce and warlike, more so than men. While this teaches us that women may be educated for war, we have no desire to advocate such a course, but much prefer that she be trained for peace. She was created a help-meet for man—that is, a help fit for man. This was while man was in a state of purity, his physical labor not irksome. He did not need her to assist him in obtaining a livelihood for himself; his food was convenient and plenty. She was not intended, or needed, as a servant or slave, but as a companion; and when she came into existence it became her duty to provide for her own wants, as much as it was the duty of man to provide for his. She had no right to sit in idleness while man labored for her support, but she was to be a help, and bear her part of the burdens of life.

A wise Creator has placed upon woman the care and early training of children. He has made her a teacher, a moulder of character to them, and so arranged the laws of nature that it is unavoidably so. The Bible speaks of woman as a help. This she should be in the family, although man is the head. She may help in religious meetings, the Sabbath-school, and elsewhere, but should not usurp authority over the man. 1 Timothy 2:11, 12.

In 1 Corinthians 14:34, where we are told that women must keep silence, it not being permitted for them to speak, it is evident from the expression, "but they are commanded to be under obedience," that Paul had reference to their speaking with authority. He is here describing a disorderly meeting, where each one is setting up his authority to be the head; one wanting to have a psalm, another desiring to teach some doctrine, and others having revelations to give, etc. See verse 26. The apostle reproves the brethren for such a course, but some of the women had evidently been taking an active part in these disputes, and claiming the authority to say how matters should be conducted. To them he says, keep silence in this matter, and however it is decided be obedient; that is, let it go that way. After that, they could take their proper place and part in the meeting.

This is evident from the fact that in the 11th chapter and onward of this same epistle, the apostle has laid down rules to govern both men and women in speaking and praying in public. He suggests the propriety of women wearing their hair long, and of having the head covered, veiled, while prophesying or praying, which shows he had reference to the public assembly, it being common at that time for women to veil themselves in the presence of men. And Paul argues that it is more comely—becoming—for a woman to have long hair, but for a man to have short hair; and he appeals to nature to sustain him. Chap. 11:16. He says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." From the above we may learn that the length of one's hair was not made a test of fellowship, although some styles were more becoming than others.

In Titus 2:11, 12, the aged women were told to teach the younger. In Acts 18:24-26, we read that Aquilla, and his wife Priscilla, went to hear the learned

and eloquent Jew, Apollos, and they saw that he was a man capable of doing much good, but that he only preached the baptism of John; so they took him and instructed him more fully. Philip, the evangelist, had four daughters that prophesied, Acts 21:8, 9, and Anna, an ancient prophetess, in the temple spoke of Jesus, the infant Saviour, "to all them that looked for redemption in Jerusalem." Luke 2:36-38. This proves that she prophesied in the presence of men, as well as women.

In Acts 2:17, 18, God has promised to pour out his Spirit alike upon sons and daughters, in the last days. May we each share in this blessing, and by its influence be fitted for some part in the great work of God upon the earth. Let husbands and wives read carefully the fifth chapter of Ephesians; and parents and children, servants and masters, the sixth chapter of the same epistle.

"BY WHICH YE ARE ALSO SAVED, IF—." 1 COR. 15:2.

BY ELD. D. H. LAMSON.

MANY at the present day believe in what they are pleased to call a *present salvation*. This is well enough if salvation is not considered as absolutely completed, and the person does not think himself beyond the reach of danger of being liable to fall, or that no new duties may present themselves that demand obedience. It is not uncommon now-a-days to hear people say, "I am a sinner saved by grace," "Christ has saved me," "I am fully saved," etc., meaning far more than any Bible phrase will warrant. Such persons generally have no use for the *if* of the text above.

Do not let it be understood that the use of the terms noticed are wrong in themselves considered, for all sinners are saved by grace, but only absolutely when they have "endured to the end." The assurance of final salvation till that time is in a conscious obedience to the divine will, and a ready mind to yield to new obligations, or step out upon increasing light. Christ has saved sinners as the children of Israel were saved out of Egypt, yet their carcasses fell in the wilderness, and the doom of *saved* sinners will be just as fearful if they do not continue "rooted and grounded in the faith," and hold fast the beginning of their confidence firm unto the end.

There is no belief so destructive in its consequences as that which places less value upon the word of God than upon the raptures of the mind; it is a deception that will cause the severest anguish of soul in the day of God. Too many think that because the Lord has once granted them pardon and peace, henceforth they are privileged persons, forgetting that the same course that brought so priceless a boon is the only means by which it can be retained.

A son may merit, and receive, the approbation of his father, yet how inconsiderate would it be for that son, at any future time, to presume upon his father's good will, and transgress his plain commandment. How foolish for him to say that, having once the evidence of his father's love, nothing he could henceforth do would displease him! How much better to say, "I will endeavor now to even anticipate his desires."

When the law of God is presented in some of its claims, a deceived heart will sometimes answer, "The Lord Jesus has saved me. He saved me five or ten years ago; he saved me as I am, and I am saved now." The word of God has no weight; the simple statement, accredited as fact, although a delusive falsehood, admits of no argument, and the soul that is completely filled with a counterfeit glory cannot be touched by precept.

A flight of feeling is not religion, not even an evidence of it, nor yet a necessary concomitant; for the souls of the best of men have, in all past time, been bowed down with a weight of woe, of care, and of tears. Instead of letting feeling decide whether one has religion, let the word declare if the feeling is inspired by the Spirit of God. Thousands upon thousands, to this day, are carried away with an infatuation, the seductive snare of feeling. Then let us say, not that my feelings shall be my guide, but, "Thy word is a lamp unto my feet, and a light unto my path." If it be so, now and forever the *if* is virtually removed, and then only.

PURE truth, like pure gold, has been found unfit for circulation, because men have discovered that it is more convenient to adulterate the truth than to refine themselves.

SEVENTH AND FIRST-DAY ADVENTISTS.

THE DIFFERENCE.

THE question has been raised, What is the difference between Seventh-day and First-day or No-day Adventists? In answer to which we quote as follows from a tract published at this office entitled, "Seventh-day Adventists, their Origin, Progress, and Principles":—

As respects chronology, the latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they cannot adopt, and hence their continual efforts to re-adjust the prophetic periods and fix upon the time for Christ to come. From this has arisen in these later years all the fantastic time-setting which has very properly disgusted the world, and worse than this, has brought reproach on prophetic study. On the other hand,

SEVENTH-DAY ADVENTISTS SET NO TIME.

They do not believe that any prophetic period given in the Bible reaches to the coming of Christ, or was designed to mark the day or year of that event.

But while we do not throw away the prophetic periods, but believe they are to be understood, we believe also that they have been correctly interpreted, and have all terminated; so that now we have no data from which to reason respecting a definite time for the Lord to come.

THE SEVENTH DAY.

Two causes have operated to introduce the observance of the seventh-day Sabbath among Adventists, and thus to develop that class known as Seventh-day Adventists.

First, a seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, N. H., where there was a church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment of the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh day, and thus have the honor of being the first Seventh-day Adventist church in America. The ravages of death, and removals from the place, have considerably diminished their numbers; but the church there still lives to bear witness to the truth thus introduced among them.

The Sabbath question began immediately to be agitated among Adventists, and within a few months many from their ranks commenced its observance. Another cause which has tended to strengthen them in the observance of the seventh-day Sabbath is the subject of the sanctuary.

It was seen at once that the central object in the sanctuary, in whichever dispensation we view it, is the ark of God, which was enshrined in the most holy place. This ark was prepared expressly as a receptacle for the tables of stone on which were written the great moral precepts of God's government, the ten commandments. Thus attention was called to the law of God. It was also seen that if the law in the ark of the heavenly sanctuary, Rev. 11:19, is the great original, and that deposited in the typical sanctuary was only a copy or transcript, that law must read the same now as it read then, and the idea of any change is placed beyond the range of possibilities; that heaven and earth, as Christ in his first sermon declared, would sooner pass than one jot or tittle would pass from the law; and that the fourth commandment requires of the second house of Israel what it required of the first, and has required from Eden down, the observance of the seventh day of the week, as the grand and glorious memorial of our creation at the hands of God.

THE GERMAN ANTI-JEWISH AGITATION.

AS REGARDS the extraordinary movement of persecution of the Jews which has broken out in Germany, this is partly traceable to two causes. The first is the personal feeling of the Emperor and his great minister, Prince Bismarck. Prince Bismarck, in his early political life, made no secret of his opinion that the Jewish race ought to be put down by law, and the result of the three days' debate in the Prussian Parliament, in November last, seems to indicate that on this, as on most other subjects, the German chancellor retains his original convictions. * * * * *

But this spirit of hatred against the Jews, and apparent determination to renew the persecution of the middle ages is by no means confined to the German court—it is thoroughly shared by the German people. The explanation which has been given of this, and which is doubtless true, at least in part, is as follows: "Of late years there has been a considerable tendency among the Polish (and Russian) Jews especially, to settle in Germany. This increase has given serious umbrage to the Teutonic population of the empire. The more phlegmatic German, notwithstanding the cultivation which of late years he has received, finds himself outwitted and overpassed by Jewish intelligence, and Jewish enterprise.

"His trouble is the very reverse of what England is experiencing with the population of Ireland. Her difficulty is what to do with a race by no means wanting in natural abilities, but so improvident, so ignorant, so superstitious, and consequently so turbulent, as to be a ready prey to priests and agitators. The German anxiety is of a totally different character. The Jew is neither improvident, nor ignorant, nor superstitious, nor turbulent. He has no dealings with the Pope, or any other power hostile to that of the country in which he dwells. He has no interest in disorder and confusion, which can only impede his own material progress. The chief complaint alleged against him is that he is too intelligent, too sharp-witted, too money-loving, and money-getting, too rich, and too important in the State."—*Rev. William Maude, in Christian Herald.*

THE REVISED TRANSLATION.

[The following from the *Bunker Hill Gazette* of December 16, 1880, will be of interest to Bible students. The plan of making the meaning more clear, and that of not modernizing forms of expression, is good. We hope it will make the truth shine brighter than man-made creeds.

WM. PENNIMAN.]

THE announcement of the speedy publication of the New Testament as revised by the Bible Revision Committee, to be followed in about two years by the revised Old Testament, is a piece of news that will be received with great interest wherever the English language is spoken. The work has made slow progress on account of the great care taken to secure accuracy, and to obtain for every important change the assent of two-thirds of a committee numbering in all no fewer than eighty-two persons. The text of King James' version is taken as the basis. The language of the received version will not be altered except when its meaning can be made more clear, or in cases where there are manifest errors. No attempt is made to modernize the forms of expression. The committee wisely recognize the fact that the simple and dignified language of King James' Bible, though rendered somewhat quaint and antiquated by the modifications which have taken place in English speech in the course of more than two centuries and a half, is so associated in the minds of English-speaking people all over the world with the thoughts it conveys and the moral and religious truths it teaches, that any alteration made with a view of assimilating it to the forms of expression of the present day would rob the Scriptures of much of their force and beauty.

The revised Bible will have many strong points to recommend it to the churches on both sides of the Atlantic, and if it fulfills the hopes of the friends of the revision movement will soon take the place of the version so long accepted by all English-speaking Protestants. It will have no new readings made in support of the claims of any particular denomination; for all the principal denominations are represented on the committee. It will have the advantage of the great progress made during the past 270 years in knowledge of the Hebrew, Syriac and Greek tongues, and of the geography, monuments and history of the people inhabiting the Bible lands. It is the calm, careful, deliberate work of a large group of eminent scholars and divines of recognized influence in the various branches of the Protestant faith. Probably it will have nothing to contend with except the force of habit, which will favor the continued use of the old version. It must make its way by its own merits; but King James' Bible had no better chance at the start.

ALL truths, unless productive of holiness and love, are of no avail. They may float upon the surface of the understanding; but this is to no purpose unless they transform the heart.

The Missionary.

EACH day upon the yellow Nile, 'tis said,
Joseph, the youthful ruler, cast forth wheat,
That haply floating to his father's feet,—
The sad old father who believed him dead—
It might be sign in Egypt there was bread;
And thus the patriarch past the desert sands
And scant oasis fringed with thirsty green,
Be lured toward the love that yearned unseen,
So, flung and scattered, ah! by what dear hands,
On the swift rushing and invisible tide,
Small tokens drift adown from far, fair lands,
And say to us who in the desert bide,
"Are you athirst? Are there no sheaves to bind?
Beloved, here is fullness; follow on and find."
—*Susan Coolidge.*

MISSION WORK IN THE CHURCH.

In the *Christian at Work*, for January 13, we find an article from the pen of J. A. De Baun, D. D., which presents the subject of missionary work in a somewhat new light. As it is well for us occasionally to have our social or personal pride humbled by a reminder of the "hole of the pit whence we were digged," we give the article in full:—

All through the Old Testament history, from the time of Abraham downward, the knowledge of God, the special favor of God, and the covenant of God were visited upon one nation. He revealed himself as the God of Abraham, and the God of Isaac, and the God of Jacob. Every divine proclamation was restricted to that one people, and—expressly, or by implication—invariably began: "Hear, O Israel!" and, if it were a message of mercy, no other nation on earth had share or concern in it. To the Jews, and to the Jews alone, the word of God was given. They, and they alone, had the covenant and the promises. To them the prophets came; for them burned the altar-fires; and no alien feet might defile the only temple of God on earth which was favored with the divine presence. They were the people; and all other people were outcasts and God-forsaken.

And when Christ came, he came to the Jews. Among them he spent his life and ministry, and to them he spake the words of the great salvation.

But his purpose of grace was infinitely wider than any national limits, and his last act, before he went back to sit upon his throne, was to break down the barrier-walls, and let the fountain opened in Jerusalem for sin and uncleanness flow out upon a ruined world, for the cleansing and redemption of whosoever would. He had finished his mediatorial work among the Jews, indeed, but with a heart and a love which yearned over sinners of every race, and every land, and every generation, and made his grace as broad as the whole round world. And so his last injunction was, "Go ye into all the world, and preach the gospel to every creature." From that hour the church of God has been, not a church for the Jews, nor for Europe, nor for America, but for every creature that has a human soul. Consequently and necessarily, the church of Christ, ever since his ascension, has been a missionary church.

The blessedness of this fact to us who constitute the present church of Christ in this Christian land, we are strangely slow to realize. It seems as if we unconsciously think, though we know better, that we are all Jews—that the word and the worship, and the covenant, and the grace of God have belonged to us, and to our fathers before us, back to the very beginning.

When the Jewish nation had grown old, into the decay of a civilization which ran back through two thousand years, and the gospel which they regarded with contempt began to be preached outside their exclusive and haughty limits, who and what were our forefathers.

We are a very mixed people, but we are safe in saying that all the blood that is in our veins is Aryan—of Teutonic, Celtic, Gallic, and Saxon origin, with probably other slight admixtures—but, except in most exceptional cases, without one drop of Israelitish.

When the gospel was given to the Jews, our fathers were not only heathens, but savages. In Britain, in Germania, in Gaul, they clothed themselves with skins; lived mainly by war and the chase; dwelt in caves and rude stone huts, and wattled hovels; and worshipped the sun and fire, and the thunder, and the north wind. Those

who attained to more elaborate ritual sacrificed to Odin, the savage, celestial, blood-spattered conqueror of the gods, and looked forward to a final home in Valhalla, the heaven of heroes slain in battle, where they should enjoy the eternal felicity of mimic combats and hunting matches.

According to the wondering and shuddering accounts of their first more civilized visitors—themselves heathen—"in the gloomy recesses of their deeply-shaded oak grove temples, human victims writhed under the barbaric cruelty of their forms of sacrifice. Sometimes the victim was stabbed above the diaphragm, so that during a lingering death auguries might be drawn from the contortions of the sufferer, and the current and flow of his blood. Some were crucified; some shot to death with arrows. Sometimes huge images of wicker-work were filled with living men, or men and animals, and then set on fire, so that all perished together. Diodorus states that criminals were kept under ground for five years, and then sacrificed to the gods, by being impaled and burned in great fires, together with vast quantities of other offerings; and that prisoners taken in war were immolated, and with them the captured cattle destroyed. Caesar says that they held criminals to be the more acceptable offering to the gods, but in default of such victims they sacrificed the innocent." (*McClintock's Encyclopedia*, art. "Druids.")

This is not written of South Sea Islanders, nor of the savage tribes of Central Africa, but of Britain, including Scotland; of Germany, including Holland. And it is written of them at that very time when Jesus Christ was laying the foundations of his church, and bidding his disciples go into all the world, and preach the gospel to every creature. And it is because that command was given and obeyed, that our fathers were brought out of the awful darkness into the blessed light, and that you and I were reared Christians, and not heathen.

To the missionary work of the church of Christ we owe it that instead of being to-day the witnesses, the worshipers, or mayhap the victims, at the awful sacrifices to Wodin or Thor under the oaks of the Druids, we are sitting together in heavenly places in Christ Jesus.

If there is anybody on earth who has reason to help, and push the missionary work of the church, with might and main, with enthusiasm and self-sacrifice—with a perfect agony of energy—we, the children of converted heathen, who by gospel grace have come to form part of the Israel of God, are the very men and women.

Common, decent gratitude for the greatest of all possible personal blessings ought to make our ears ring and tingle with the command, "Go ye into all the world, and preach the gospel to every creature." And a feeling of kinship which ought to grow, and glow into a burning sympathy of brotherhood, ought to set our hearts on fire for the poor, benighted souls who have that need of the gospel to-day which our fathers had when their hearts were all dark, and their hands red with the blood of human victims at infernal altars.

FRESNO AND TULARE, CAL.

I HAVE spent some time in these two counties, and made an effort to see as many of the Sabbath-keepers in them as possible; to do this it became necessary to visit many at their homes, as some of them are isolated from church privileges. I found brethren who cheerfully left their own labor and with their teams spent days, and even weeks, with me in this work. We found about sixty families, a part or all of whom were keeping the Sabbath, and among them are many good earnest souls. I was reminded of my visit to these counties, four years ago, when there was but one Sabbath-keeping family in Fresno county, and only three S. D. Adventists in Tulare county.

I was grieved to find some who have relaxed their hold upon the truths of God. Esau sold his birthright for a mess of pottage, and men even now sell their hope of eternal life for a much less sum. Some desire to gratify appetite, in the use of tobacco, and some in whisky, and some are not willing to give the tithe of their income to the Lord, and it is strange how soon a little darkness will spread in one's mind until the whole light suddenly goes out. We disfellowshipped a few, and trust the others will remember the pit from which we have been digged. And may "he that thinketh he standeth take heed lest he fall."

Oakland, Feb. 4, 1881.

W. M. HEALEY.

QUARTERLY REPORT OF THE CALIFORNIA T. AND M. SOCIETY.

THE State quarterly meeting was not held at Napa as appointed because the severity of the storm, which occurred at that time, made it impossible for the directors to attend. A few meetings, however, were held with the church, in which matters of local interest were considered such as canvassing the city for the Signs with "Geikie's Life of Christ" as premium, and obtaining subscribers for our other periodicals especially among our brethren.

The report of work for the quarter ending Jan. 1, is as follows:—

Districts.	No. of Members.	No. Reports returned.	No. of Members Added.	No. of Visits.	No. of Letters Written.	No. Signs taken in Clubs.	New Subscribers Obtained.			
							Review.	Signs.	Good Health.	Other Periodicals.
No. 1.	105	50	6	133	58	109	1	12	5	3
" 2.	96	37		50	45	112		13	11	
" 3.	66	40		170	739	200		14		4
" 4.	14	6	5	5	1				1	
" 5.	96	54	5	99	170	232	2	7	6	12
" 6.	26	18		25	22	21		5	1	
" 7.	110	57	18	238	509	215		5	13	8
" 8.	62	27		130	84	80	2	19	8	13
" 9.	5	3		6	3	3		2		
Ships.				108	103	36				
Total.	580	292	34	964	1731	1008	5	77	44	40

Districts.	No. of Pages of Reading Matter Distributed.	Periodicals Distributed.	Annals Sold and given away.	Donations to Tract Fund and for Membership.	Cash Received.		
					Sales.	Periodicals.	Total.
No. 1.	30474	1828	26	\$ 13 73	\$ 10 30	\$ 37 67	\$ 61 70
" 2.	7602	649		43 44	15 80	39 50	103 74
" 3.	10612	4139	7	43 90	8 10	77 90	129 90
" 4.	440	82		4 50		75	5 25
" 5.	15808	2808	111	16 50	33 60	207 05	257 15
" 6.	27709	863	15	84 05	7 10	32 90	124 05
" 7.	110658	2742	205	52 45	5 60	11 30	69 35
" 8.	165 3	4677		42 10	7 95	42 00	92 05
" 9.	807	25					
Ships.	64170	7886					
Total.	255783	25099	364	\$305 67	\$ 88 45	\$449 07	\$843 19

We have also received the following report from the St. Clair church of Nevada: Number of members, 20; reports returned, 5; letters written, 22; Signs taken in clubs, 25; new subscribers obtained, for Review 2, Signs 1, Good Health 1; pages reading matter distributed, 4,618; periodicals distributed, 644; cash received on Tract Fund, \$38.95. BARBARA C. STICKNEY.

GLEANINGS FROM THE EASTERN FIELD.

VERMONT, Bristol.—C. K. Drury reports that at the quarterly meeting held here Jan. 8 and 9, three were baptized by Bro. Purdon; also the church voted to take fifteen copies of the Signs for missionary work, and to put a set of our bound books into the public library at Essex Junction.

MICHIGAN, Otsego.—Eld. D. M. Canright reports a good meeting and interesting Sabbath-school at this place, Sabbath, Jan. 15.

NEBRASKA, Republican City.—F. G. Harris has given fifteen discourses in a private house five miles south of this city. Jan. 18, he reports that one has commenced to keep the Sabbath and others are investigating.

ILLINOIS, Chicago.—Eld. J. G. Matteson, between Dec. 30 and Jan. 4, held five meetings and celebrated the ordinances with the church in this place. The brethren are trying to live more for the Lord.

NEW YORK, New Connecticut.—Eld. M. C. Wilcox met with this church, Jan. 1 and 2. Two have been added to their numbers during the past year.

Silver Hill.—At the quarterly meeting in this place nearly every society in the district was represented, and all reported. There was a slight increase of work over last quarter.

KANSAS, Moline.—As the result of Bro. Cook's labors in this place, seven who had never made any profession of religion made a start in the Christian life. Five who had been separated from the church gave their names to return.

NORTH CAROLINA, Soda Hill.—L. P. Hodges states that although two of the six brethren mentioned in his last report have not proved substantial, five sisters in their stead have commenced to keep the Sabbath.

MISSOURI, Nevada and Union Point.—At the church quarterly meeting at Nevada, Jan. 1 and 2, attended by Eld. J. G. Wood, five were added to the church. Also at Union Point, Jan. 8 and 9, four took their stand upon the Sabbath.

Temperance.

FERMENTED OR UNFERMENTED WINE AT COMMUNION?

BY DR. E. J. WAGGONER.

WHETHER fermented or unfermented wine shall be used at the Lord's Supper has been the subject of much discussion, and does not seem to be settled yet. If men had let reason prevail over appetite in this discussion, there would have been no difficulty; but, as is usually the case, they have sought to find proof that would coincide with their desires. No man likes to live under condemnation for any practice; therefore if he is determined to follow it, he will at once prove, to his own satisfaction at least, that the practice is correct, and will try to persuade others to the same idea. Their earnestness in defending their theory leads them to believe that they are honest; and many well-meaning persons accept their assertions unquestioningly, on account of their apparent sincerity.

In the January number of the *Presbyterian Review* an article appeared in which the author claims that all the wines mentioned in the Bible were intoxicating; and that no such thing as unfermented wine is known in the East, even to the present day. The *Examiner* and *Chronicle* quotes this with approval, and protests against the confidence of those who urge the use of unfermented wine only, at the Lord's Supper. It claims that our Lord never made or used any such wine as this, and the proof that he did use unfermented wine is called "insignificant and worthless." Instances are not few where a poor inebriate who has gained a partial victory over his appetite for drink, has been cast down to a more degraded position than ever before, because his slumbering appetite was aroused by the taste of fermented wine at the Lord's Supper. That which should be the "cup of blessing" is, in such a case, the "cup of devils." It seems that the language of the journal quoted above is calculated to augment the evil, and demands more than passing notice.

Now it does not require a lengthy dissertation on Bible wines to prove that at the Lord's Supper unfermented wine was used. Indeed, it can be easily shown that any other than this would be highly improper. In the first place, in all the accounts of this supper "wine" is not mentioned. That which they drank is stated by our Lord to be the "fruit of the vine." Matt. 26:29; Mark 14:25; Luke 22:18. By this we must understand that they had "the pure blood of the grape" (Deut. 32:14), for the fruit of the vine is unfermented.

That the ancients used this as a drink may be seen from Gen. 40:11. But more positive proof can be given that only unfermented wine was used at the Lord's Supper. Christ was celebrating the passover with his disciples. The passover was termed the feast of the unleavened. (The term bread is not found in the original.) In Ex. 12:19 we read, "Seven days shall there be no leaven found in your houses;" for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel." The word "leaven" means simply "ferment," and the command was, therefore, that during the passover feast nothing that was fermented should be found in their houses. Christ and his disciples were Jews, and were celebrating this feast in accordance with Jewish custom; and, therefore, it is not possible that fermented wine could have been used at this time, even had they desired to use it.

But one more thought will show the impropriety of using fermented wine in connection with this ordinance. In presenting the cup to his disciples, Christ said, "This is my blood of the New Testament which is shed for many for the remission of sins." Matt. 26:28. The wine represents "the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. 1:19. The offering that was made was perfectly "pure" and "without blemish," and should be represented by that which is the most pure. Now fermentation is simply a process of decomposition. That which has been fermented has commenced to decay, and therefore fermented wine is decomposed wine. Fermented wine could under no circumstances be called "the fruit of the vine," unless it were made from rotten grapes. Would it not be sacrilege to represent so pure a thing as Christ's blood by that which has de-

cayed? This view of the subject will not be considered "insignificant and worthless" except by those whose reason is blinded by a perverted appetite. If it is of any importance at all whether we follow an ordinance of the Lord or not, it is of importance that we do it in the proper manner. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 1:6.

INTEMPERANCE.

INTEMPERANCE, like other vices, is deceitful and seductive. It frequently presents a beautiful exterior, while within it is all corruption, and as loathsome as a sepulcher, full of dead men's bones. Youth is charmed and cheated by it, and old age it often covers with shame and disgrace.

You have seen a calm cloud appear in the heavens in a clear day in summer. At a distance it looked beautiful. Its shining edges glittered with delusive splendor, and it moved up the sky as majestically as the chariot of Jehovah. As it approached, the beauty disappeared; on man below, it cast dark, threatening glances; the golden fringes vomited forth forked lightning; and what afar, seemed mellow music, was soon found to be harsh and terrific thunder. Soon the tempest was abroad on earth. The beasts of the field fled for shelter to the shadow of the high rock; the yellow harvest of the husbandman was swept away, and man himself fled, a fugitive before the storm.

Intemperance is like that cloud! It promises shelter and shade to the thirsty spirit, but soon bursts upon human life with all the fury of the tempest. It sends its blast and sweeps its tide, into the domestic retreat, across tribunals of justice, and up to the very altars of the church of God.

You have seen the ocean calm and tranquil. As far as the eye could reach not a ruffle disturbed the surface of the waters. Like a sea of glass, it reflected the form of every bird which took passage over it, and gave back from its clear bosom the polished beauty of the heavens above. Invited by the serenity of ocean and sky, the mariner launched his vessel, and spread his canvas to catch the gentle breeze. Soon a change came on. The wind blew like the hurricane. The waves tumbled and foamed upon each other. The ship plunged, and quivered, and strained in the trough of the sea. Sunken rocks now lifted their huge forms and sharp peaks high above the water, and anon were buried deep, by the mountain billow. Morning came; and a vessel, without mast, or rudder, or sail, or chart, or compass, or crew, floated upon the bosom of the surge.

Intemperance is like that ocean! To the youthful voyager it seems as calm and placid, as a sea of glass.

But as he ventures out; as the green hills of sobriety disappear, the waves of destruction begin to dash around him; the whistling blasts of poverty make frightful music; the moaning of the pitiless storm disturbs his dream of pleasure, and ere long he is tossing, an unmanageable wreck, upon the sea of temporal and eternal ruin. —*The Young Man's Friend.*

A FREE TEMPERANCE MEETING.

SIR WILFRID LAWSON gives an account of a country temperance meeting in England where all present had a free and easy time. Everybody felt at liberty to express his mind. "Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally; lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: 'I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle and told to empty it. Those who have not regained their senses keep ladling away, while the water flows in as fast as they ladle it out; but them as isn't idiots stop the tap.'" —*Exchange.*

The Home Circle.

AN HONEST MAN.

A STRANGER to the subtle guile
That makes deceit beneath a smile,
Assumed to silence and betray,
His acts and deeds are but, in sooth,
The witness to the simple truth
Of all that he may think or say.

He scorns the arts of base pretence,
Nor seeks to mystify the sense
With nice decisions, dimly seen;
But docile to receive the light,
He shuns the wrong, pursues the right,
And makes no compromise between.

He asks not whether praise or blame
Awaits to honor or defame,
For what his conscience may propose;
But faithful to his chosen course,
He presses on with tireless force,
Nor heeds the clamors that oppose.

He scans the motives that inspire
The hidden springs of strong desire,
Their true intent to ascertain;
If right to others they deny,
Or good or selfish ends apply,
He stamps them out with deep disdain.

E'en as the sun, with changeless ray,
Illumes the scenes of passing day,
So he, thro' his allotted span,
Throws on the shifting ways of time
The radiance of a worth sublime,
That dignifies the name of man!

—Prince Georgian.

A BAD DAY'S WORK.

"COURT sits to-morrow," said farmer Campbell, one pleasant evening in early spring, to his son Thomas, a bright, sturdy lad of fourteen. "I am on that jury, you know, and shall have to be away from home for a week at least. Henry Greaves is coming here to work while I am gone, and if he does well, I shall hire him for the season. I shall leave everything in your care, however, and I know I can trust you to have the pasture fences put thoroughly in order, and to turn out the cattle, sheep and colts, as soon as there is sufficient feed for them. You understand all about the chores as well as I do myself; and I shall go away feeling thankful that I have a son who is trusty and capable of seeing to my affairs in my absence."

"The charge of this large farm, and the little jobs to be done upon it at this time of the year, seems a good deal to put upon a lad like you," said Henry Greaves to Thomas Campbell, the next morning after Mr. Campbell's departure for the shire town. The two boys were walking up through the pleasant chestnut woods toward the mountain pastures, to look after the fences there; Henry, a bold, dashing, bushy-haired youth, carrying an axe and a gun, and Thomas stepping alongside with an axe and a pail.

"I suppose you are used to hard work," went on Henry; "I overheard your grandfather tell your father, night before last, not to forget that you was a boy."

"Oh, I have never had to work hard," said Thomas, laughing, and not knowing whether to be vexed or amused. "As farming is to be my business, father thinks I ought to know how and when to do things. He says there is just as much need of intelligent farmers as there is of intelligent lawyers and doctors; so he takes pains to have me understand all the 'whys and wherefores,' as he says. He leaves me in charge, to be sure, when he goes away, but I am not obliged to work hard enough to hurt me."

"Well, perhaps your grandfather thought the responsibility was too much for you; anyway he said, 'Remember what I tell you, my son, a boy is a boy,' and your father laughed, and said he, 'I'll risk Thomas.' It struck me as being a little hard-hearted. I shouldn't like it much if I were you to have him sitting in his cushioned arm chair up there at the court-house, and eating his nice hotel dinners, while you are here with this great farm on your hands to look after."

"I like the farm and all its machinery," replied Thomas lightly; "and father would much rather be at home than to be where he is; but every citizen has duties, you know; I wonder what he would say to us taking a gun along when we are going to our work?"

"Ha! ha!" laughed Henry. "I reckon he wouldn't like it much, and I didn't know but your mother would object to it; so I put the gun out of the window upon the roof of the shed, and climbed up there and got it. It's lucky for me

that my window opens upon that flat roof. I can go in and out there any time—when I want to be on the sly. I thought it was best to have a gun along with us; we might have a chance to kill an Indian, or a bear on the mountain. The woods here, and the mountain up yonder, remind me of a book I am reading—about two such boys as you and I," said Henry, quickly turning the conversation away from the gun.

"Is that so? What did they do? Tell me all about it as we walk along," said Thomas eagerly, with the average boy's love of a story.

"Oh, they got so tired of working and grubbing on an old farm, that they run away from home and had great fun living by themselves in a sort of cave up on the side of the mountain," replied Henry, casting occasional glances at his companion to see how he was affected by the narrative. "They used to roam about the country, with their guns and fishing rods; and when the girls in the farm houses caught glimpses of them in their scarlet shirts, with fox's tails and bright bird's wings in their hats, they always fell in love with them. The boys milked the cows in the pastures at the foot of the mountain, and when the dairy maids could get no milk, they were frightened and said there were witches about. On moonlight nights these fellows had the greatest fun riding far and near over the country on unbroken colts, which they took from the mountain pastures. They often got up splendid dinners of game and fish—hallo! there's a partridge! hold my axe!" and quickly drawing the gun to his shoulder and firing, the pretty bird fell dead.

"We might have roast bird for dinner if we only had some salt," went on Henry, as he picked up his game.

"Oh, there's salt in the dinner-pail, that mother put in for us to eat on our boiled eggs, but we shall have no time to cook a game dinner and mend our fences at the same time," replied Thomas, half regretfully.

"Oh, well, what of that? let the old fence go to-day; there's plenty more days coming. You have never had any fun in all your life, poor fellow! I intend to teach you how to enjoy life. How jolly it would be if there were only some place that seemed like a cave where we could go."

"There is," said Thomas. "I was thinking about it when you were telling about the boys in the book. We call it the Old Mine. It's a place where a company once commenced working for iron ore, but there was not enough of it to pay expenses."

"Splendid!" exclaimed Henry. "Let's go and see it, and perhaps we can fix it up and come up here and camp out sometimes; at least we can have fun about it, and when we come up to salt the cattle we can go in and eat our dinners and pretend that we are the 'Boy Outlaws of Moose Mountain.' I have got that book in my hip pocket, and two or three other ones besides, and we can read after our fire is made, while our bird is cooking."

"All right," said Thomas, with a look on his face as if it were not all right, at all, but as if he lacked the will to say so to his bolder and more daring companion. "It is up here, just up here a little way. This is the path, along by the brook;" and sure enough, he soon ushered his companion into quite a pretty, romantic little room, behind a big rock on the mountain side.

Henry fairly shook with delight when he saw it. "It is better than anything I ever thought of finding," he said. "We will make us a bed of hemlock boughs over in that corner, and 'hook' some blankets down at the house, along with a good many other things—dishes, you know, and things that we shall need. We might manage to lose our dinner-pail to-day," he added with a laugh; "It would be just the thing to milk in, and Esquire Taylor's cows are near by. Now let us fly around and kindle a fire," and he began to hew large chips from a fallen log, while Thomas scraped together dry pine cones and needles, and carried them into a niche in the rock which Henry declared, with much enthusiasm, must have been intended for a fire-place; he knelt down beside it now, and taking a card of matches from his vest pocket, he lighted one after another, until the last one was gone without succeeding in making a blaze among the accumulated kindlings.

Very angry at his non-success, he began to curse and to swear in a way that very much surprised and really frightened his companion.

"There are some sparks here among the leaves," said Thomas, kneeling down in the place

which Henry had left; "let me take your powder flask."

Henry tossed it to him, and ran out to look for some bits of birch bark. Just then there came a flash, then an explosion, and poor Thomas was rolling down the cliff, at the foot of which Henry picked him up for dead and carried him a little distance, to a rushing mountain brook.

An hour later, as Mrs. Campbell was singing her baby to sleep, the kitchen door opened, soft footsteps rapidly crossed the floor, and a low, suppressed voice behind her easy chair said:—

"Don't cry, mamma, I don't think I shall die."

Turning hastily, a sight confronted her vision which sent all the blood from her face to her heart; but the need for immediate action prevented her from yielding to the sensation of faintness that came over her.

Her idolized son stood shrinking before her, with a mere fragment of his pantaloons clinging to him, the only vestige of clothing on his poor burnt person. There were shreds of skin hanging from his blackened face, arms, and hands; blood was running from his legs and feet, and he was writhing with pain.

Mrs. Campbell didn't stop to ask questions. She laid the baby on the bed, and took a freshly ironed sheet from the clothes frame, shook it out and laid it in the large, broad, old-fashioned cradle, which the hired girl had just made ready for the sleeping infant. Then the quick-minded, swift-handed mother poured a vessel of pumpkin, which she had prepared for pies, into the cradle, and tenderly laid her son down in the cool mass. She then completely covered him with molasses and lard, and white wheat flour from the baking table, which stood just at hand, and wrapped him carefully with the linen sheet, thus effectually shutting out the air from the wounded parts.

There was quite a gathering in the big farmhouse sitting-room that evening when Mr. Campbell, for whom a messenger was sent, arrived home.

"I advised you not to hire that Greaves fellow," said grandfather Campbell to his son. "I told you that he was poison clear through—round all the time with his pocket full of novels and boys' trashy periodicals; and I told you a boy was a boy, but you wouldn't listen to me."

"I think it was best for it all to happen just as it did," came in a plaintive voice from the mass of pumpkin, molasses, flour and linen in the cradle. "I don't know what I might have been led to if it hadn't."

"That is it," said grandmother. "Well may we pray, 'lead us not into temptation;' and let us all pray, too, for strength to withstand temptation when it comes to us in any form."

Thomas recovered after a long time, but he will always carry on his hands and face the scars and powder stains received that day in the cave on the mountain side. But he has over and over thanked God that his evil associations were so early and summarily cut off, else there would have been left ineffaceable scars and stains upon his heart.—*Presbyterian Witness.*

NOT USELESS.

THERE died lately in a western State a blind brush-maker, whose story is worth telling, for the truth it illustrates and the practical lesson it conveys.

At the age of eighteen John B. — was a bright, ambitious, hopeful student in an Ohio college. His parents being poor, he worked on the farm in summer to pay for his winter's schooling. He was an earnest follower of Christ, and it was his intention to become a missionary, and he hoped to go into the field in Africa, his attention having been drawn to that field of Christian labor.

A violent attack of fever destroyed his health, and left him with a disease of the eyes, which in a year's time left him stone-blind.

Whatever the boy suffered in this destruction of all his earthly hopes, he kept to himself. He was outwardly the same cheerful, light-hearted fellow.

As soon as he had gained strength, he began to learn brush-making, and supported himself by that trade. A year after he was established at it, he began to gather into his little shop on Sundays the boys whom he found on the river wharves, to teach and to talk to them.

This work he continued for thirty years, until the time of his death.

He had a peculiar aptitude for interesting lads, and the experience of his own life gave a force

and pungency to his appeals which they would have lacked coming from happier men.

But he was in the habit of regarding his life's work as utterly destroyed by his misfortune.

"God," he would say, "perhaps will allow me to be of some use hereafter. I can not see that I have done anything here."

When he died, a letter came from one of the most influential and wisest statesmen of our country; a man whose strength has urged many a reform which has helped to elevate and civilize the nation.

"Whatever I am," he said, "and whatever I have done, I owe, under God, to John B—. It was he who took me out of the slough and made a man of me."

Let no boy who reads this be discouraged by any circumstance, however hard. If God forbids you to plant an oak, plant an herb. It is He who will give the increase, and only the future can tell how great the harvest will be.

"Do thou thy work: it shall succeed
In thine or in another's day,
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."

WRONG SPEAKING.

In one respect especially may wrong speaking work a great evil—we allude to the expression of opinion asked for by a young man of a superior. Thus a young minister will ask, "What did you think of my sermon?" And very often the reply will carry undeserved compliment, whereas the timely word of discriminating but kindly criticism would have conferred a permanent and salutary benefit. No; let not the word be trifled with; however kindly the heart may be, do not let it prompt the lips to utter inconsiderate, undeserved, and therefore valueless commendation. The effect may not be as pleasant as we might always wish; but the result is not ours but God's, and he will take care of it. It is our duty to see that everything that we do say is truth and that only. How many conversations would be cut short, how much scandal would be saved, were this rule constantly observed! And how greatly the sermons of some preachers would be abridged if this rule were always implicitly followed! A man who asks our opinion has a right either to a refusal, or to a true opinion. There is no middle ground. When we consider the effect of opinion expressed in speech; when we realize as every Christian should realize, the solemn responsibility which he assumes in speech, and when he reflects upon the measure to which every man is measurably his brother's keeper, surely we can not be too much on our guard in this matter, that we may prove worthy followers of Him who said, "I am the truth."—*Christian at Work.*

ITEMS OF NEWS.

- Oakland has a branch Land League.
- The public schools of the United States cost \$80,529,000 a year.
- The king of Ashantee has declared another war against England.
- A Sunday-school is to be formed in New York for the study of politics.
- Thomas Carlyle, the most prolific of British essayists, died Tuesday, Feb. 5.
- The severest rain-storm ever experienced in Utah, was reported last Saturday.
- Telegraphic communication between Mexico and the United States is soon to be opened.
- Seven hundred of Sitting Bull's band have now surrendered, and his power for mischief is broken.
- San Francisco is receiving a visit from the king of the Cannibal Islands, who is on a tour of the world.
- The rainfall at Shasta has been over forty inches since Jan. 25, and over ninety inches for the season.
- A "regular blizzard" is reported from Ottawa, Kansas, Feb. 2, with the thermometer twenty degrees below zero.
- From forty to fifty thousand men and boys are idle in Lancashire, England, owing to the universal strike of the colliers.
- Severe cold prevails throughout Mexico, and it is reported that several persons have been frozen to death at Pueblo and Matamoras.
- The success of the conservative Republicans in France means that the people sustain the government in enforcing the laws against the Jesuits.
- The loan of sixty million dollars which Greece has succeeded in securing, is to be spent entirely on the armament and mobilization of its national force.
- The consolidation of the Western Union, American Union, and Atlantic and Pacific telegraph companies, has been effected and officially announced.

—There are thirty Egyptian obelisks scattered throughout Europe at the present time. Rome has eleven, four of which are higher than the one in New York.

—The population of the United States and Territories is declared by the Superintendent of the census to be 50,152,866, and that of the States alone to be 49,369,595.

—Over fifty employes have been discharged since Campbell accepted the office of Comptroller of New York City, making a saving on the salary list of fifty thousand dollars.

—Feb. 6, a Portland, Oregon, dispatch stated that the Willamette river was twenty-three feet above low water mark, that it lacked only two feet of being over the front, and was gradually rising.

—The track of the Southern Pacific railroad is laid within twenty-one miles of El Paso. Connection will be made with the Atchison, Topeka, and Santa Fe road, eleven miles west of Deming.

—Several of the young ladies attending Moody's school at Brookfield, are native Indians, who are preparing to teach in their tribes. It is said that they stand high in their examinations.

—The damage done to the telegraph wires alone in New York City, during the storm of the 21st ult., is estimated at \$100,000. Such a storm has not passed over that part of the Atlantic coast for years.

—Preparations are being made in Germany to celebrate Nov. 10, 1883, the four hundredth anniversary of Luther's birth. The central attraction will be at Wartburg, where he translated the Bible into German.

—A petition is in circulation, asking the President to pardon the Mussel Slough settlers who were convicted of resisting the U. S. Marshal, and sentenced to eight months' imprisonment and three hundred dollars' fine. Thousands of signatures are being obtained.

—About forty sets of designs have been received by the committee of the Raikes Memorial church, to be built at Gloucester, England. It was thought that the best memorial to the founder of Sunday-schools would be a church, which should be built in the city in which he lived and worked.

—Among other departures, it is proposed by the Regents of the University of New York State, to allow candidates for entrance to college to be examined at their home schools instead of at the colleges. This gives the timid, though well-prepared, candidate an equal chance with the half-fitted, but bolder and more adroit youth.

—The statistics of a large city are always interesting. Those of New York last year show that there were 31,841 deaths, an increase of 3,499 over 1879, and 27,493 births, a gain of 1,920. The ravages of diphtheria during the year have been marked, the number of deaths from this disease being 1,433, an increase of 762 over 1879.

—Preparation for the International Exhibition of 1883 has just taken a new start. Inwood, some twelve miles from the Battery, New York, has been chosen as its site. It is accessible by land and water, by railway and steamboat. General Grant stands at the head of the Commissioners, and several of the great railroad magnates are on the committees.

—It is quite possible that the arrest of Michael Davitt, one of the leading Land Leaguers, will have the effect of quieting Ireland. Davitt has been boldly preaching resistance to the law in force there although liable to be picked up and put in jail at any time, to serve out a balance of over four years, being merely at large on a ticket-of-leave during good behavior.

—The small-pox has been making sad havoc in the Jefferson Union settlement about twelve miles from Sioux City, Dakota. It is thought to have been communicated by a party of Russian Mennonites, who passed through the town several weeks ago. The people, mostly Canadian French, unmindful or ignorant of the contagious character of the disease, at first held public funerals, which were attended by all the settlers, as they are really of a kin. Of the ninety cases, thirty-two have been fatal. A strict quarantine has been established.

—Preparations are being made by nearly all the countries of Europe and by America for a regular Arctic siege, to begin in 1882. Germany, Austria, Norway, Sweden, Russia, Denmark, the United States, and we believe Canada, are all to take part in this great work by establishing observing stations at suitable points all around the Polar area; while Italy is to send out next year a scientifically equipped expedition to the Antarctic region, our knowledge of which is meager and uncertain. This last will really be an observing as well as an exploring expedition, preparatory to the establishment of an Antarctic station.

—"The slave trade in Africa," says the *Christian Union*, "is still enormous. Dr. Livingstone estimated the traffic for all Africa at half a million yearly. Col. Gordon puts the loss of life in the Sudan alone at 30,000 to 50,000 annually. Raouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave trade, is proving its active abettor, and the iniquity is encouraged by the Egyptian government. The sale and purchase of human beings continues to be practiced on a large scale in the Hedg-ey, Yemen, Nubia, Abyssinia, and at various points on the coast. Men, women, and children, are sold as beasts of burden."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 10, 1881.

MOODY and Sankey's revival meetings in San Francisco still continue to call large crowds, thus evidencing that something more than idle curiosity is drawing them. As the result of the meetings, several of the churches have received quite large additions, while last Sunday at the Howard Presbyterian church, where the meetings have principally been held, one hundred and five members were received. According to the San Francisco *Pacific*, the business of the city Police Court has so decreased since the evangelists began their work that it has been announced by one of the members that "As long as Moody and Sankey remain we might as well adjourn the Court."

NAPA AND OAKLAND.

FROM Fresno I went to Napa to attend the State quarterly meeting; but the heavy storm which set in at that time flooded most parts of the city, and meetings were an impossibility, but with other brethren I visited several here who seem to be desirous of knowing more of the truth. From Napa we came to Oakland and found some interest had been awakened by the missionary efforts of our brethren. We held five meetings here, and six persons resolved to go with us, and were baptized and admitted to membership in the Oakland church. The interest manifested in the meetings seemed to increase, and we feel that judicious labor bestowed upon this field would bring more fruit; but at present, duty seems to call us away to other places. May God help in the harvest which is "ripening far and wide."

W. M. HEALEY.

Oakland, Feb. 7, 1881.

JESUIT IMMIGRATION INCREASING.

A NEW YORK paper of Dec. 30, 1880, says: "An extensive Jesuit immigration is in progress. The members of this society expelled from France and Germany are settling in large numbers in America, especially in the West. Superintendent Warren, of California, writing to a friend says: 'Their schools are everywhere, and number probably 2,000 in the State. Their new College of St. Ignatius is the largest, finest, best equipped of its kind in the United States. Three years ago the property of the Roman Catholic Church in San Francisco out-valued the sum total of the Protestant churches, parsonages, asylums, schools, and Young Men's Christian Associations by \$47,000. Today the excess is probably more than three times as much. They blow no trumpets, are sparing with statistics; but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live so surely will the conflict come, and it will be a hard one.'"

Yes, the conflict will come, urged on by Satan and the powers of darkness; yet the true Christian should fight "night and day" with the "sword of the spirit" to gain the victory; and when the "enemy comes in like a flood, the spirit of the Lord will lift up a standard against him."

WM. PENNIMAN.

DECLINE OF RELIGION.

I SIMPLY state a fact when I say that in many places the church is surrendering and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. Fifty grog-shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, and journals, and magazines, in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to Spiritualism and Humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Gene-

sis, down to the last word of the last verse of the last chapter of the book of Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of this audience will be lost for the rejection of Christ," why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistic that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen—within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and, if it does not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world and sacrificing everything, shall snatch up the torn and shattered banner of Emanuel, and rush ahead, crying: "On! on! This is no time to run; this is the time to advance."—*Talmage*.

THE storm reported last week is wide-spread and still continues. The damage to property, especially in the Sacramento valley, will be immense. The river was never known to be higher, not even during the great flood of 1862. Both above and below Sacramento city the levees have given way, and the country is covered by one vast waste of water. Every precaution has been taken to secure the city itself; the levee (which for 2,000 feet is from two to four hundred feet wide, and twenty-nine and one-half feet high) is watched night and day, and cars loaded with sacks of dirt are kept ready to go on a moment's notice. Were it not for the unfailing sign once placed in the heavens, some living in this valley might sometimes fear a second flood like that of Noah's time, but the word of the Lord standeth sure.

LATER.—The river according to later accounts is gradually receding, and it is to be hoped that the storm is over.

BRO. J. M. LOVELAND, Director of District No. 2, requests that notice be given that Bro. George Manuel, Fresno, Fresno Co., has been appointed Secretary of Dist. No. 2. Also that Sister Susan Smith, Kings River, Fresno Co., is Librarian of the Fairview church; G. W. Cody, Lemoore, Tulare Co., of Lemoore church, and E. E. Bush, Hanford, Tulare Co., of Lone Oak church.

FIVE hundred Health Annuals for 1881 have just been received from the East, and if any desire them in small quantities we can now supply them at the following rates: Single copy, 5 cents; ten copies, 25 cents; twenty-five copies, 60 cents; fifty copies, \$1.00; one hundred copies, \$1.50.

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