

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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GLORYING IN THE CROSS.

"In the cross of Christ I glory,"
Knowing naught but his dear will;
Praying ever, "Count me worthy
Thy behests to swift fulfill."

"In the cross of Christ I glory,"
Daily bending 'neath my own,
Toiling on in glad submission,
For he leaves me not alone.

"In the cross of Christ I glory,"
Though the world looks on in scorn;
What care I for "light afflictions"?
Soon will dawn redemption's morn.

If in Christ's dear cross we glory,
His appearing we will love,
Longing for the trumpet's sounding,
That shall call us up above.

—Mrs. M. Stratton Beers.

General Articles.

The Right Use of Talents.

BY MRS. E. G. WHITE.

A SHORT time before Jesus entered Gethsemane to bear the sins of the world, he gave the memorable discourse recorded in the 24th and 25th chapters of Matthew, including the parable of the talents, given in chap. 25:14-30. He was a partaker of our human nature, and was wearied with the work of the day. The Pharisees had pressed him into speaking on various subjects, while they watched his words, hoping to seize upon something whereby they might condemn him and vindicate themselves in their cruel purpose toward him; and he had exhausted his strength by prolonging his words of prediction and warning. His own words were, "I must work the works of him that sent me while it is day; the night cometh, when no man can work."

The parable of the talents has a relation to that of the ten virgins, which preceded it. In the parable of the virgins, Jesus had presented events connected with his second coming, showing the duty of being in readiness, and waiting and watching for that great event; and in the parable of the talents he brought before his disciples in the most impressive manner the solemn, sacred duty of unselfish, vigilant labor in the cause of God. Jesus would teach us that it is not by a life of quiet, prayerful meditation alone that Christian character is perfected; something more is needed to give us a fitness for his second appearing. Neither does religion consist altogether in work; it is not necessary to be always busy, loaded down with cares and responsibilities, so that the cultivation of personal piety is neglected. Paul's exhortation to Timothy was to the point: "Take heed to thyself," and then "to the doctrine." Keep thyself in the love and fear of God, and then preach the word with all diligence. We are to be, "not

slothful in business, fervent in spirit, serving the Lord."

There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work, while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is a Jehu spirit, which says, "Come, see my zeal for the Lord." It is gratifying to self; it feeds a self-complacent feeling; but all the while the soul may be defiled with the plague-spot of un subdued, uncontrolled selfishness.

Jesus says, "I know thy works." It is indeed true that all our works are passing in review before God; then how careful should we be to have them such as will bear inspection,—honest, pure, and holy. We should be particular in self-examination, making sure that we have the oil of grace in our vessel with our lamps. We should maintain a living connection with God, that no Satanic spirit may be allowed to have a moulding influence upon our experience and mar our work. The Christian must represent Jesus by both being good and doing good. Then there will be a fragrance about the life, a loveliness of character, which will reveal the fact that he is a child of God, an heir of Heaven.

The soul must be surrendered to God, submitted to be purified and made fit for the indwelling of his Holy Spirit. Unless the fountain be cleansed, the stream which issues from it will be impure; but if the fountain be pure, it cannot send forth bitter water. It is by cultivating meekness and lowliness, by performing kindly, thoughtful acts for others when no human eye can see and no human praise stimulate, by hiding self in Jesus, and letting his gentleness appear in the home-life, by exercising patience when provoked, giving a soft answer when tempted to be harsh, overbearing, and vindictive, that we leave the unmistakable impression on the minds of our children that father and mother are Christians. To be a Christian is to be Christlike,—to learn of him daily, to work as he worked, to deny self as he denied himself. Jesus lived not to please himself, and his disciples must follow his example.

To every one Jesus has left a work to do, there is no one who can plead that he is excused. Every Christian is to be a worker with Christ; but those to whom he has intrusted large means and abilities have the greater responsibilities, and Satan will tempt these in various ways to neglect their sacred trust. In the parable, Jesus carries his hearers forward to the general Judgment, when every man's case will be decided according to his faithfulness in the work left for him to do. Men are justified by faith, but judged and rewarded according to their works.

The Master bestows his gifts according to the varied capacities of his servants. In the parable we read: "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." To every one of us is committed some talent to be improved by use. The goods of Heaven are intrusted to our keeping, not to be hoarded or idolized, but to be wisely employed in the service of Christ. We are to place the highest value upon the

talents committed to our trust, and to trade even with pence and farthings. Our opportunities may seem small; but if we are diligent, the blessing of God will rest on our efforts. He admits no idlers in his vineyard. All will be held responsible, from those in the highest positions to those in the most lowly; and of all he expects returns corresponding to the gifts bestowed.

Every man is responsible for the use he makes of his time, his talents, and his possessions; for they are not his own. In the parable we are represented as trading on borrowed capital. Our relation to God is that of borrowers; to our fellow-men, that of owners. God is the giver of all our benefits. Not only has he the right of ownership in ourselves and all that we have, but he alone can give wisdom to so guide us that we shall make no mistake in using our powers according to his purposes. Yet how few there are who consider that they must render an account to God for the use they make of every faculty. How often men act as though their time and their possessions were their own, to be used as best pleased themselves.

No honest, faithful laborer will rest content while neglecting to use his tact, skill, and inventive powers to advance the interests of his employer. If to successfully carry on the various enterprises connected with worldly business, aptness, careful thought, education, and discipline are required, how much more essential that these qualities be used in the service of the Lord, in advancing his cause in the earth; and as the faculties are exercised in this direction, their power is increased, so that each succeeding day we shall be able to do better work for God and humanity.

The power of speech is one of God's good gifts to man. In the day of final accounts, we shall find that the tongue was a power for good or a power for evil. It is often used in making hard speeches, in speaking words that descend like a desolating hail upon tender plants. There is much dishonesty, much exaggeration, in the use of the tongue. All these things come under the head of idle words; and for every idle word that men utter, they must give an account at the bar of God.

There are many whose conversation is apt and appropriate where their own interests are concerned, who never think of their obligation to use this precious talent in winning souls to Christ. But the power of speech is a sacred trust to be improved to exalt the plan of redemption and magnify its Author, to speak words of comfort to the discouraged and desponding, to speak kind and pleasant words that shall be as a refreshing draught to those who are thirsting for sympathy and love. Our conversation should not be upon our own disappointments and trials, but upon the love of Jesus and the better home in Heaven. Dear reader, let your conversation be honest. Use sound speech which cannot be condemned, that it may minister grace and knowledge to the hearer.

The gift of writing is a talent from God; but in many cases this too has been perverted so that it has become an active agent in promoting evil. Many who profess to be children of God write to their friends in an extravagant, jesting strain, perhaps even turning serious subjects into sport and ridicule. Every communication is registered in Heaven; a copy is

imprinted on the books above, with the result of these productions; and in the day of Judgment, what shame will cover those who have written or spoken idle, mischievous words. But if the love of Jesus is in the heart, the letters will breathe his spirit. Out of the treasure-house of such a heart will be brought forth good, precious things, edifying the one with whom you communicate.

The Master has given directions, "Occupy till I come." He is the great proprietor, and has a right to investigate every transaction, and approve or condemn; he has a right to rebuke, to encourage, to counsel, or to expel. The Lord's work requires careful thought and the highest intellect. He will not inquire how successful you have been in gathering means to hoard, or that you may excel your neighbors in property, and gather attention to yourself while excluding God from your hearts and homes. He will inquire, What have you done to advance my cause with the talents I lent you? What have you done for me in the person of the poor, the afflicted, the orphan, and the fatherless? I was sick, poor, hungry, and destitute of clothing; what did you do for me with my intrusted means? How was the time I lent you employed? How did you use your pen, your voice, your money, your influence? I made you the depository of a precious trust by opening before you the thrilling truths heralding my second coming. What have you done with the light and knowledge I gave you to make men wise unto salvation?

Our Lord has gone away to receive his kingdom; but he will prepare mansions for us, and then will come to take us to himself. In his absence he has given us the privilege of being co-laborers with him in the work of preparing souls to enter those mansions of light and glory. It was not that we might lead a life of worldly pleasure and extravagance that he left the royal courts of Heaven, clothing his divinity with humanity, and becoming poor that we through his poverty might be made rich. He did this that we might follow his example of self-denial for others.

Each one of us is building upon the true foundation, wood, hay, and stubble, to be consumed in the last great conflagration, and our life-work be lost, or we are building upon that foundation, gold, silver, and precious stones, which will never perish, but shine the brighter amid the devouring elements that will try every man's work. Any unfaithfulness in spiritual and eternal things here will result in loss throughout endless ages. Those who lead a Christless life, who exclude Jesus from heart, home, and business, who leave him out of their counsels, and trust to their own heart, and rely on their own judgment, are unfaithful servants, and will receive the reward which their works have merited.

At his coming the Master will call his servants, and reckon with them. The parable certainly teaches that good works will be rewarded according to the motive that prompted them; that skill and intellect used in the service of God will prove a success, and will be rewarded according to the fidelity of the worker. Those who have had an eye single to the glory of God will have the richest reward. Selfishness, indolence, worldliness, pride, covetousness, and human ambition will appear in their true and hateful character, as the works of Satan; while every work done from love to Jesus, with a sincere desire to glorify him, will appear as the height of human excellence and wisdom.

With the consciousness that they have done only their duty, and merit no reward, the faithful stewards will present the talents they have gained through use. They bring sheaves. With their money and talents they have been instrumental in bringing honor to Jesus; through his blessing attending their efforts, they have been able to benefit others. They present to their Lord both principal and inter-

est; but it is with a sense of humility. An eternal weight of glory is awarded them; but they receive it as a free gift.

But to those who hide their Lord's talents in the earth, Jesus will say, "Out of thine own mouth will I judge thee, thou wicked servant. . . . Wherefore gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."

Take from him the opportunities for usefulness which he has failed to improve. I have no confidence in him; he will not do faithful work for me. He has misused my gifts, perverted my talents. Had he traded in my interest upon the capital I intrusted to him, he would now reap eternal life; but he has lived selfishly; his life-work has been a failure. And now he comes unrolling a napkin, and telling me I have my own. He brings no interest. Take the talent from him, for he is no longer worthy of it, and give it to him that has ten talents; for to him that hath shall be given, and from him that has no returns to make, even that which I intrusted to him shall be taken away. And he shall suffer eternal loss. "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

I present these thoughts before the laymen in the church, that they may awaken to a sense of their responsibility. What are you doing, dear reader, with your intrusted talents? If you are burying them in the world, do so no longer. Work for Jesus; put your entire interest into his cause. Self-flattery and self-deception would make you believe that you are doing about right; but how does your life compare with that of Jesus when he was in this world? Jesus has done everything for you; he withheld not even himself. Now show zeal and earnestness in putting all your powers to work for him, and you will receive as your reward the gift of eternal life.

An Epidemic of Crime.

In spite of statistics proving the general moral improvement of the race—and especially in our own country—it is unquestionable that crime is just now assuming alarming proportions. In England, out of every 10,000 deaths, about seven are the results of violence; in Ireland and France the ratio is a little more than eight out of 10,000; while just now in the United States the figures are increased to 21—a proportion more terrible than that of any civilized country, with the exception of Italy and Spain. In the State of New Jersey within the last two years the number of criminals increased 300 per cent. Increase of crime can only be occasioned by a lowering of the standard of morality.

In the popular admiration of colossal criminals, in the mawkish sentimentality of the kindly simpletons who do all that can be done to dull the edge of the law in the case of almost every desperate criminal, in the rash use of the pardoning power, in the ostracism of discharged convicts, and the trashy literature of the day, we find the most direct causes. This last point especially should have the attention of every lover of his race. Epidemics of crime follow vivid descriptions of brutality.—*N. Y. Christian Advocate.*

We cast not water on the branches of a tree, but on the root. So strengthen faith. We strengthen love, and hope, and all, if we strengthen faith and assurance of God's love in Christ.

HUMILITY is the source of all true greatness; pride is ever impatient, ready to be offended. He who thinks nothing is due to him never thinks himself ill-treated.

Business.

By the term business is usually meant one's principal occupation, especially that which he does for pecuniary gain. An individual may, if he can afford it, busy himself personally in traveling, in amusement, or study, or industrial experiments, while that by which he is principally maintained may be conducted by others. Yet that upon which he depends for support or increase of wealth is called his business. In common parlance, when a person does anything particularly shrewd, by which it is clear that he is to be gainer in any way, it is said, "That's business."

Again, when one neglects a good opportunity for legitimate gain, especially when the matter has been deliberately considered and understood, he is unhesitatingly declared to be lacking in business qualifications. Nor is he supposed to possess a keen business foresight, who only sees results from day to day. The largest fortunes have been secured by investments that were not expected to pay returns for a considerable length of time; investments, too, that would need to be supplemented by hard toil and the sacrifice of even necessary comforts. Almost every one who has built up a fortune from a small beginning can recall more or less of this kind of experience. Those who have grown up to affluence in new countries, will especially recognize this truth.

Then, from the world's standpoint—a position from which even the natural eye can behold—arises the conclusion that the shrewd business man is he who invests in that legitimate enterprise which insures the largest and most durable return. All will agree that a man's most important interest is that which will serve him longest and best; therefore that interest, whatever it might be, would engage the attention and means of the really shrewd business man. And this brings before us the subject of religion as a business.

The world has always made a great mistake in supposing that business is one thing and religion another. If such be the case, there must necessarily be a conflict, and no man can maintain two conflicting interests any more than he can serve two masters. Remember that legitimate business is not a service of mammon; it is labor for *gain*. Outwardly at least, the world has subscribed to the business motto, "Honesty is the best policy;" as a matter of fact, no man can be deemed truly honest who does not begin with honesty to his Creator—his heavenly Father, from whom cometh "every good and perfect gift."

The Saviour of the world was a business man. He came as a special agent of his Father, and was found attending to his business at the early age of twelve years. See Luke 2:49. The Father had planted a vineyard, and let it out to husbandmen who had refused to make returns when called upon by authorized collectors, and finally the Son came to attend to the business. See Matt. 21. He did a trading business also, and when he went away to get for himself a kingdom, he left this business in the hands of his servants; furthermore, when he returns he will demand a strict account from every one. See Luke 19. And he inaugurated a building enterprise—a great church building—which was left in the hands of his workmen. In this also he requires scrupulous exactness in every detail.

The great Teacher introduced business policy as a part of the course of study of his pupils. In setting forth the advantages of his kingdom, and how to secure wealth therein, he did it in a business manner. He gave advice how to invest here to that end, showing that our standing there would depend upon our business policy here. We must lay up in this life the treasure we would enjoy in the kingdom of Heaven. The laying up, means investment in the things that will pass over into that kingdom, for moth,

and rust, and thieves will destroy all temporal accumulations.

A parable has been left on record which aptly illustrates the business policy inculcated by the Master. "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Matt. 12:16-20. "So is he that layeth up treasure for himself, and is not rich toward God." Verse 21.

Then in the end it will be demonstrated that he who has ignored religion (the Lord's financial policy) in this life, has simply been a fool. This is not a very high compliment to the business sagacity of one who might suppose himself eminently successful; but it is the estimate placed upon such a course by the wisdom of Heaven. But what is there within the proper desire of man that Christianity will not furnish? Do you want land? Be a Christian. True you will be only a sojourning emigrant now, while for a short time you pass over desert wastes *en route* to the better land, where "They shall not build and another inhabit," "and the inhabitant shall not say I am sick;" for "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Do you seek a fine residence? Be a Christian. There is a mansion prepared for you in the New Jerusalem, a city of pure gold. Do you seek honor? Be a Christian. The Lord of all the earth has promised (and his promises never fail) that "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21. Do you desire wealth? Be a Christian. "He that overcometh shall inherit all things." There were great and precious promises made to Abraham which he is yet to realize, and "they that are Christ's are Abraham's seed, and heirs according to the promise." Gal. 3:29. Do you seek wisdom? "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." Jas. 1:5,6. Seek wisdom in "the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. 3:15. Do you seek long life? Be a Christian. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "If thou wilt enter into life, keep the commandments." Matt. 19:17. On every account, the religion of Jesus Christ is the only true business policy.

"Religion is the chief concern
Of mortals here below."

W. N. GLENN.

"THE object of a sermon, it has been said, is to inform and inflame. It should in every instance afford help to a better knowledge of the Bible—it should furnish abundant matter for purifying and elevating the hearer's conception of Christian life—it should feed the thought, as well as win the hearts of the people."

CHRISTIANITY means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work shall be well done.—*Sel.*

Memorizing Scripture.

It is to be deplored that in the modern methods of work in the church, and particularly in the Sunday-school department, so little stress is laid upon the old-time custom of memorizing the Scripture verses. After all the explanation and teaching of the Scripture in our times, afforded by the numerous "lesson helps," there is still a sad lack of familiarity with some of the plainest, most common, and yet most important Scripture passages. In our hasty adoption of new methods in preference to the old, with a view to more rapid improvement, and more practical efficiency in the Lord's service, we sometimes improve backward. I have great praise for our modern "lesson system," if only it included some plan or inducement by which more of the precious word itself would be actually memorized. The modern idea is: Get the thought-meaning of the Bible; not so much the "letter" as the "spirit." But we must not forget that a non-acquaintance with the "letter" often leads to a misinterpretation of the "spirit." And further, we must not forget that nothing is so potent to meet the scoffs of infidelity, blunt the sword of unbelief, or "ward off" the fiery darts of the wicked one, as the simple word itself. We may even be unable to sound the full meaning of a passage, and if we are able to repeat it in the right place and time, yet be able to do great execution with it. We cannot become too familiar with Scripture phrase. If we are to be "mighty in the Scriptures," the thousand warnings and the "exceeding great and precious promises" should be at the very tongue's end, ready at any moment to become a sword in the hand of the Christian, by which to slay sin. Scripture verses should become the language of the heart, so that "out of its fullness the mouth" might declare the word of the Lord.—*Evangelical Messenger.*

Popery and Death.

NAPLES is the see of a Roman Catholic archbishop, who is always a cardinal. It has forty-seven parishes, with 257 Romanist churches, and fifty-seven Romanist chapels. In the Cathedral of St. Januarius, in a silver tabernacle behind the high altar of its chapel, *del Tesoro*, are preserved two phials said to be partly filled with the blood of that saint. His heart is also said to be preserved there. Twice each year, on May 1, and September 19, the dry blood in those phials, being placed within sight of that heart, is said to liquify, bubble, and boil—in connection with festivities which extend over a whole week. Of the monasteries, nunneries, and the like, which used to abound, as many as thirteen survived the suppression of 1868, and are in full operation still. From the days of its very beginning, Romanism has had everything its own way here; and if it contain within itself the power of educating, uplifting, civilizing, enriching, and making a nation clean, pure, industrious, intelligent, devout, with equal rights and abundant privileges, the papacy has no excuse for not having made Naples all this; Naples has no excuse for not having been made all this, and more, by the papacy. Upon its 411 square miles Naples now contains nearly or quite a million of people. Hundreds of thousands of that number can neither read nor write. The *Bassi*, where the poorer classes reside, is in a dirty—in fact an absolutely fetid—state; the hovels have neither windows nor water-closets, and are without means of ingress or ventilation except the hole known as the door. And the number of incorrigible mendicants, in all stages of filth—vermin-swarming, bleary-eyed, noisome, and disgusting—seems to be innumerable, and, to one who has never before seen what Romanism can do in these respects for its populace in this life, incredible.

To this prepared, congenial, and welcoming spot the cholera has come, as it came in 1837 and 1854 and 1865 and 1866 and 1867; as the plague came in 1340 and 1348 and 1537, and we do not remember how many times since, down to the first quarter even of the present century. Having learned nothing from the past, there has been little intelligence for the present, and while priests, physicians, and nurses have abounded, the *beau monde* has fled, and the ignorant multitude have become almost delirious with fright; and have refused to take the prescribed medicines, under the wild notion that the doctors were in league to poison them; while the church, instead of heading a movement for the cleaning out of those human stables, for disinfecting the city, intelligently caring for the living and burying the dead, devotes itself to processions, *misereres*, and mummeries, while corpses are hustled into sacks—no time for coffins—and pitched into yawning pits.

The king has done nobly, but what is he among so many. A lady writes, but a few days ago: "I went out to buy a dress. Met six processions of women (I have since heard that they were of the worst class) with their hair hanging down their backs, chanting in hoarse and tuneless voices horrible dirges for the dead. Men accompanied them with plates, asking alms and insulting those who refused to give."

And this is the civilization and the humanity and the refinement, resulting under the most favorable circumstances from the labor and influence of what is claimed to have been an uninterrupted succession of popes, to the number of 283 from the time of Linus to that of Leo XIII.; in a place where for from fifteen to eighteen centuries it has had full scope to illustrate its beneficence for man.—*Congregationalist.*

The Wisdom of Solomon.

SOLOMON showed his wisdom in the methods of instruction which he adopted. We are so constituted that the reception of the truth depends very much upon its presentation. The wise teacher will seek out "acceptable words," that is, the most apt and, as we say, the most telling words. In Solomon's case, this was the form of proverbs. He studied the form as well as the substance of his teachings. He "gave good heed." He "sought out and set in order many proverbs." By this I understand that he brought out of his treasure things both new and old. He drew upon the wisdom of the ancients for their most vital and pithy sayings, and he strove to give snap and exactness to his own.

I would that we were more like Asiatics in one respect—more silent and thoughtful in our ordinary life, and more concise and to the point when we speak. It was this that made them love proverbs, which are the current coin of wisdom, compact and portable, and bearing their value on their face. Men still, and everywhere, love condensed and comprehensive language. Our literature grows richer every day in words and phrases which are lightning gleams, as brief and as luminous. We have still Luther-words, which are "half-battles."

And herein Solomon was a model for all teachers who would be wise to win souls. They will "still teach the people knowledge." They will instruct them in the great principles of truth, as well as exhort them to duty. They will be anxious to have them grow in knowledge as well as in grace. The preacher will recognize it as his paramount commission to "teach" the nations. His word is to be profitable not only for "correction and reproof," but for "doctrine and instruction." It is the "wisdom" of God, before it becomes the "power of God unto salvation."—*Rev. F. N. Zabriskie.*

"THE gift of God is eternal life." Rom. 6:23.

Profession and Zeal Not True Piety.

PROFESSION of religion does not constitute true piety, and zeal is often only a cloak hiding even from the individual himself the deformity and corruption of his own heart. The great Teacher said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

The gospel history abounds in instances in which the Jews manifested a zeal for God, and for his law, which under some circumstances would have indicated that they were indeed his children; but inasmuch as they were professing obedience without yielding it, and ascribing glory to the Father, while they were rejecting the Son, their professions of piety only served to brand them as hypocrites; and the term "Pharisaical" is now everywhere used as a synonym for spiritual pride, formalism, and hypocrisy. That this is a just estimate of their character, is evidenced by the fact that even while they were professing the greatest love for God, they were making void his law through human traditions (Mark 7:6-13); and, worse still, while *falsely* accusing the Saviour of breaking the fourth commandment, they themselves were plotting to take away his life, in direct violation of the sixth. Under such circumstances, their professions of love and pretensions to obedience must have been even more displeasing to God than open rebellion.

Yet no doubt many of those Jews were honest—honest because ignorant (Acts 3:17)—and verily thought that they were doing God service; and, like Paul (Acts 26:9), felt that they "ought to do many things contrary to the name of Jesus of Nazareth." But ignorance did not excuse them; they were none the less "the betrayers and murderers" (Acts 7:52) of the Son of God, because they did not know that he was indeed the Christ; for they *might* have known. The difficulty was not in the insufficiency of the evidence of the Saviour's divinity, but in their own moral condition. As has been truthfully remarked, "Ignorance [in matters of religion] is the result of wickedness." Their minds were so darkened by love of the world, and their hearts so hardened by spiritual pride, that they were incapable of seeing in the life and character of Jesus the fulfillment of the prophecies relative to the Messiah. Such was their condition that the Saviour said of them: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19.

They did not feel their need of the light, for they were righteous in their own eyes; their selfishness hid from them the evil of those things which they loved. Many of them, doubtless, reasoned that their fathers were men approved of God, and as they were observing the customs and traditions of their fathers, they had no need that any man should teach them. Instead of receiving the plain testimonies of the word of God, they made their own practices and traditions the standard by which to test the teachings of Him who spake as never man spake; and because his words condemned them, they turned away from the light which would have enabled them to see and correct their errors.

But even while rejecting the Saviour, and turning away from the truth, the proud Pharisee was careful to observe all the forms of his religion; the more dense his moral darkness, the longer grew his prayers, and the more demonstrative his greetings in the markets; the less he enjoyed of true religion and communion with God, the more did he seek the favor of men; and the more he was praised

and flattered by his fellows, the stronger grew his self-deception, until he was utterly incapable of seeing any good beyond or outside of that which he imagined that he possessed. Self-deception brings self-satisfaction, and self-satisfaction is often mistaken for the blessing of God, and therefore the Pharisee (like his modern brother), though in the gall of bitterness and in the bond of iniquity, was happy, believing himself highly esteemed, not only of man, but of God.

But the only true standard of Christian life is the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "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." 2 Tim. 3:16, 17. This, then, being true, the Bible is a *perfect* standard, the only correct rule of faith and practice; and it matters not how loud the profession, nor how ardent the zeal, if in any particular the creed and life do not correspond with the Scriptures, we may confidently write upon them, "Weighed in the balance, and found wanting."

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. Therefore it should not be a matter of surprise that many are self-deceived. We have seen that the Jews were seemingly honest in rejecting Christ. From their standpoint they could not see the evidence of his Messiahship; but they were inexcusable, because they had placed themselves in that position, *i. e.*, they had come to love their own ways more than they loved the truth. The apostle Paul, speaking of those who should in the last days occupy a similar position, says that they do not receive the love of the truth. "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12.

That this scripture applies to some who profess to serve God, is evident from the fact that they are *deceived*. They think, as did the Jews, that they are serving the Lord; but in reality they are the servants of Satan. They are self-deceived; having their hearts so set upon their own ways, that in time they really think that they are doing all that God requires of them; and though they do not realize it, they are taking pleasure in unrighteousness. Now the apostle John says, "All unrighteousness is sin" (1 John 5:17); and he further says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Chap. 3:4.

How aptly, then, do these scriptures describe the condition of many in these last days who profess to and do really believe that they are serving God; yet they take pleasure in violating his law, and teach, contrary to the words of the Saviour himself (Matt. 5:17, 18), that Christ abolished the law! Those who are in this sad condition almost invariably make a showy profession, and manifest a zeal, which, if according to knowledge, would be most commendable. They speak of God and the Saviour as they would of a next-door neighbor, and affect a familiarity with sacred things which cannot but do violence to all feelings of reverence and true worship. As well exemplified by the Saviour, those who live nearest to God, and are the most thoroughly consecrated to his service, will ever have, and will unconsciously manifest, the greatest reverence for his holy name. God is not only to be loved, but he is to be feared, and his name should be had in reverence by all his creatures. Ps. 89:7.

God has given us his word, by which we may become wise unto salvation, through faith in Christ (2 Tim. 3:15); and yet men and women professing perfect love for its divine

Author, so lightly esteem the Bible that they do not hesitate to make void its plainest precepts. Instead of making it the standard by which to test their lives, they make their own experience the criterion, and insist that the Scriptures must be explained in harmony with their feelings and sentiments! Of such a course the Lord says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

God is the same in all generations; with him is no variableness, neither shadow of turning; nor is he a respecter of persons. He requires neither more nor less now than he did in the days of Abel, Abraham, or Moses. Paul plainly states the conditions of salvation as "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21); and that they have ever been the same, no student of the Scriptures can for a moment doubt. Those who profess to honor the Son while they despise and trample upon the Father's law, are making as great a mistake as did they who anciently professed such reverence for the law, while rejecting Christ. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9); and he who rejects Christ, rejects "the only name under heaven given among men whereby we must be saved." Acts 4:12.

The law of God leads men to Christ, by showing them their need of a Saviour; it thus acts an important part in every case of true conversion (Ps. 19:7), while a living connection with Christ brings us into harmony with the law. Rom. 8:1-9.

God has joined these things together; let us beware of those who separate them. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

C. P. BOLLMAN.

Family Religion.

THE power of family religion consists, primarily, in the fact that the home has the first chance to reach the children. It touches the springs of thought and emotion long before school, or church, or pulpit touches them.

These agencies have to do with the stream after it has gathered volume, but the father and mother at home sit at the very fountain of the young life. It is commonly supposed that the four or five years of opening manhood are the great formative years of character. It may be doubted if the same number of years in childhood do not exert an equal power upon the future life. It is hard to tell just when the day is really breaking, after once the flash of dawn is seen on the horizon; it is hard to tell when the gates of day are shut, as the light steals away at nightfall and hides itself in shadows. So hard is it to tell when character is forming. The home has the first chance, and the most continuous opportunity, extending over the most pliant years. Hence its power. Other agencies can do much, but no other agency can do what the home can do. Other influences are strong, but that of the home is paramount. The school can give training; the pulpit can give instruction; society can give culture and experience; but what shall give direction, motive, inclination, if they be not given in the home, and what shall turn them if they be wrongly given? —Rev. George B. Stevens.

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

THERE are depths of love in Christ beyond what we have seen; therefore dig deep, and labor, and take pains for him, and set by as much time in the day for him as you can. *He will be won with labor.*—Rutherford.

The Bible and the Monuments.

If there were heroes before Agamemnon, the world of Greece had lost all record of them. They were quite forgotten, or had been lifted into a pantheon of mythical demigods. If there were books before the Old Testament, they had been buried, lost, forgotten. With the exception of one or two of the later pamphlets, the Old Testament antedated all written history known at the beginning of the present century. Its assertions could be confirmed by no contemporary documents. For vast periods, and not for Israel alone, but for kingdoms and mighty empires which fell before Greece developed a written literature, it was the only record that could claim authority. What the Greeks knew of the history of Egypt and Assyria and Babylonia, they credulously gathered as they could, centuries after.

Standing thus alone, the Old Testament history was unconfirmed. There was nothing with which to confirm it, except the muddled accounts of two or three blundering late Greek story-tellers—who were quite as likely to contradict as to tell the truth. The critics had it all their own way. They could deny what they pleased. They could say that this story was inherently improbable, that that was contradicted by Xenophon or Syncellus, and praise the Greek or disparage the Hebrew writers; and no positive and conclusive reply was possible.

But the last half-century has changed all this. Fifty years ago Egypt began to open the contemporaneous monuments of her kings. Thirty years ago the capitals of the Tigris and Euphrates Valleys were discovered, and their language unlocked. Long historical inscriptions—a few from Egypt, but multitudes from Assyria—have been discovered, written in the life-time, and by the direct orders, of the kings whose deeds they record; contemporary annals, whose historical trustworthiness is beyond question, except as we must make allowance for that boastful temper which would change a defeat into a victory. Fifty years ago critics doubted if such a king as the Sargon mentioned once in the Bible, ever lived. Now, we know the history of the whole dynasty of the Sargonidæ, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be trusted. Sargon himself, or his own official historian, tells the story, and the same is true of the other Assyrian kings.

My object in this article is to give a few examples, showing how the monuments confirm Bible history. I purposely omit matters of cosmogony, and what comes before the history of nations, which, though abundantly illustrated by the mythic poetry of old Babylon, cannot, in the nature of the case, be historically confirmed. There is space to mention but a few out of scores of combinations which would each bear a much fuller treatment than can be given them here.

It is not many years ago that it was stoutly objected that Moses could not have written a book of the law or the ten commandments, because writing was not then invented. But not only is it now abundantly proved that Egyptian hieroglyphic and Assyrian syllabic writing was familiarly known long before the time of Moses, or even of Abraham, but within the past twenty years the history of Phœnician writing used by the Hebrews, has been carefully studied; and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the shepherd kings, four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, thus sums up the result of long and careful investigation:—

"The possible date of the origin of the alphabet is thus brought within definite limits. . . . The possible limits lie between the twenty-

third and seventeenth centuries; and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by de Rougé, and place it in or about the nineteenth century B. C." This objection is swept away.

It had seemed strange that, in the tenth chapter of Genesis, it should be represented in one verse that the people of Babylonia were descendants of Ham, through Nimrod; and in another, that they came from Shem, through Asshur. The inscriptions gathered into the British Museum now fully prove that two races occupied that country from a very early time: one pure Shemitic, and the other a darker non-Shemitic race, older than the former, and having an entirely different language and physiognomy, being of what the Bible calls "the sons of Ham." This difficulty is fully met.

It seemed, a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia, Chedorlaomer, Arioch, Amraphel, and Tidal, against the five kings of Sodom and the plain. The monuments confirm the story wonderfully. They tell us that at just this time there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god, or that Chedorlaomer means worshiper of Laomer; and we find an account of this very Arioch mentioned on the monuments as king of Elassar, and we learn that his father's name was Chedormabug, and his grandfather's was Simtisilbak; and we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed, and confirmation supplied.

Abraham, we are told in the Scriptures, came from Ur of the Chaldees. Such a town had become utterly lost, except in this Biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has rediscovered it, and read its record on the monuments. We find it was the second capital of Babylonia, and was distinguished for the worship of the moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedormabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abraham, and bearing the names of the two first kings, are in the British Museum. The Bible geography is proved no fiction.

Passing now, with the course of the Hebrew history, from Mesopotamia to Egypt, in the time of the oppression, we find on the Egyptian monuments no record of Bible miracles; that was not to be expected—kings do not report their disasters. But the whole color of the Genesis story agrees admirably with that of Egypt at this time, and Egyptian scholars speak of it with wonder. We find pictures and accounts of slaves with Hebrew features, and working at brick-making as the Hebrews worked. Only lately has any systematic exploration been made in the region where the Hebrews lived. During the present year an expedition was sent from England to search for records of this region; and the first thing done was to discover Pithom, one of the two store cities which the Bible tells us the children of Israel built. The city was previously unknown, but it was found bearing the name of Pithom on an inscription; and the chief buildings were great brick store-houses, without windows or doors, in which grain was to be preserved for use in war or famine. But the Egyptians had no historical tastes. They have left us much to illustrate habits and customs, and only clues to their history. Their annals fail us, but their pictures and stories and pious books are full of helps and of illustrations bearing on the Bible accounts of the land and people of the Nile.

The Bible tells us of a strong Israelite kingdom established by David, or extended by him

and his son Solomon to the very banks of the Euphrates. But is this credible? What was the mighty empire of Assyria doing all this time? The monuments have answered the question. At just this time the Assyrian empire had suffered a great decline. It was scarcely able to hold its own cities, much less to make any foreign wars. Room was then made for the new Israelite kingdom. But soon after Solomon's death a great king arose in Nineveh, Assur-nazirpal, who unified the Assyrian kingdom and conquered his neighbors, though he did not send his armies as far as Palestine. But his son Shalmaneser tells us, in his own monuments, how he fought with the very kings mentioned in the Bible. He says that in his sixth year he fought against Ben-hadad, king of Damascus, and that Ahab, king of Israel, sent two thousand chariots and ten thousand infantry to help Ben-hadad. He says that twelve years later he again attacked the king of Damascus, who was now Hazael, and who was helped by Jehu, son of Omri. Here Hazael succeeds Ben-hadad, and Jehu succeeds Ahab, precisely as the Old Testament tells us; although Shalmaneser made an error as to Jehu's parentage. Omri was not his father, but the founder of Ahab's dynasty.

From this time nearly every king of Israel and Judah is mentioned in the annals of the Assyrian kings. One of these is Hezekiah. Sennacherib's own story adds much of interest to the Bible account. The Bible says that Sennacherib was at Lachish while Jerusalem was invested. We have an actual picture preserved, made by order of the Assyrian king, of his victory at Lachish. He does not claim to have captured Jerusalem, but only that he received tribute. The Bible says that Hezekiah gave him thirty talents of gold and three hundred talents of silver. Sennacherib, in his own account, says it was thirty talents of gold and eight hundred of silver. But there were two sorts of silver talents, a large talent and a small talent; and eight hundred of one is just equal to three hundred of the other, so that the two accounts tally to a shekel.—*William Hayes Ward, D. D., in S. S. Times.*

(To be concluded.)

A Way to Grow Wise.

AFTER reading a book or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first, until your mind gets under control, and learns to obey your will, but the very effort to think it all out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all, the impression you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline of them.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought.

You will soon learn, in this way, to think and reason intelligently, to separate and classify different kinds of information; and in time the mind, instead of being a lumber-room in which the various contents are thrown together in careless confusion and disorder, will become a store-house where each special class or item of knowledge, neatly labeled, has its own particular place, and is ready for use the instant there is need of it.—*St. Nicholas.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 13.

1. UPON whom did Christ pronounce a special blessing? Matt. 5:10.
2. For what did Peter say it is better to suffer? 1 Pet. 3:17.
3. For what did Christ once suffer? Verse 18.
4. For whose sins did he suffer? Isa. 53:5.
5. Why did he thus suffer? 1 Pet. 3:18.
6. How did he suffer for our sins? *Id.*
7. By what was he made alive? *Id.*
8. To whom is it said that Christ preached? Verse 19.
9. By what agency did he preach to the spirits in prison? Verses 18, 19.
10. Who are they who walk at liberty? Ps. 119:45.
11. Then who may be said to be in prison?
12. When was it that Christ by the Spirit preached to those disobedient ones? 1 Pet. 3:20.
13. Did the Spirit of God indeed strive with the antediluvians? Gen. 6:3.
14. When did the Spirit cease to strive with them?
15. To what place do the dead go? Ps. 89:48.
16. Where did Christ go before he ascended to Heaven? Eph. 4:9.
17. Did the same Jesus that ascended to Heaven also descend into the grave? Eph. 4:10.
18. Did the soul of Christ go into the grave (*hades*)? Acts 2:29-32.
19. What Scripture proof can you give that Christ did not preach while in the grave?
20. When we read that Christ suffered for sins, "being put to death," does it mean that the soul of Christ suffered even to death? Matt. 26:38; Isa. 53:10, 12.
21. What had the Lord promised concerning death? Isa. 25:8.
22. How only could he destroy death? Heb. 2:14.
23. If Christ himself had not died, what would be the condition of the human race?

THE scripture which calls out the texts that compose this lesson, is 1 Peter 3:18-20. The text itself teaches a lesson far different from that which it is commonly supposed to teach, and the design of the lesson is to correct this mistaken idea. The apostle exhorts Christians to be patient under reproach, even though it be unjust, citing the example of Christ, who, though sinless, suffered for sins, "the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison." It is concerning this last expression that the misapprehension exists, people supposing that because preaching to the spirits in prison is introduced almost immediately after the death of Christ is spoken of, therefore Christ must have preached to those spirits after his crucifixion and before his resurrection. If this supposition be true, then our previous teaching concerning the state of man has been at fault; therefore we will study the text carefully.

It would be well for those who hold to the theory that Christ immediately after his crucifixion went and preached to the spirits in *hades*, to compare this text with Luke 23:43, which was studied last week. It is claimed from that text that Christ went at once to Paradise; yet the same persons claim from 1 Pet. 3:18-20 that Christ went to some place where the dead were congregated, and preached to them. If one theory be true, the other cannot be. A little examination of this latter passage will show us that no statement whatever is made in it concerning the condition of Christ between his death and resurrection.

NOTICE that the statement concerning his preaching to the spirits in prison does not immediately follow the statement that he was put to death. Between these two is the statement that he was "quickened"—made alive. So if we follow the order of the apostle's statements, we find that the preaching was done while Christ was alive. But on reading the verses still more closely, we find that Jesus did not

preach in person at all. It was by the Spirit that he preached. The apostle, having introduced the sufferings of Christ, mentions the fact that he was put to death. But the Bible writers always connect the death and the resurrection of Christ. They do not have Christ put to death, and then leave him. So he says, "put to death in the flesh, but quickened,"—made alive. This is not all, he was "quickened by the Spirit; by which also he went and preached unto the spirits in prison." The verse teaches simply that the Spirit which raised Christ from the dead, is the very same Spirit by which Christ preached to the imprisoned spirits.

Now when did this preaching take place? The twentieth verse contains the answer. "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Turning to Gen. 6:3, we read: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Thus we find a harmony between the two passages; the Spirit of the Lord was striving with the antediluvians. Christ was preaching to them, through Noah, but all true preaching is accompanied by the Spirit of God. It is the Spirit that impresses the truth of God upon the heart, and convinces of sin.

"BUT," says one, "you forget that those to whom Christ preached by the Spirit, were in prison." No, we do not. For what purpose was the Spirit upon Christ when he was here on earth? In Luke 4:16-21 we read that Christ read Isa. 61:1, 2, and said, "This day is this scripture fulfilled in your ears." That scripture reads: "The Spirit of the Lord God is upon me, because he hath appointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who are these captives? David says, "I will walk at liberty; for I seek thy precepts." Ps. 119:45. And from that we would conclude that all others are not at liberty. So Peter says of false teachers, and those who are ensnared by them: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. Paul also teaches that if a man yields himself to sin, he is the servant of sin. Rom. 6:16, 17; and in Rom. 7:15-24 he gives a graphic description of the struggles of one who is seeking to escape from the cruel bondage of sin. At last he finds liberty in Christ; his servants alone are free men. So then all sinners are in prison; they have transgressed the law of God, and where the laws are not a nullity, transgressors are always consigned to prison. Through faith in Christ, they may get liberty. But this liberty is contingent on their obedience to the law. The Spirit presses the claims of the law home to the heart, and when the sinner repents and accepts the way of truth, the Spirit abides with him. See Rom. 8:7-14. In Noah's time "the wickedness of man was great" (Gen. 6:5); and therefore the Spirit, through the preaching of Noah, was striving to have them repent and find true liberty.

It is not alone for the bearing that the popular theory of this text has on the Bible doctrine of immortality, that it deserves notice. There is a deeper reason. The popular interpretation of both 1 Pet. 3:18-20, and Luke 23:43, not only makes these texts contradictory, but overthrows the foundation principles of the gospel. In what way? By virtually denying the death of Christ. When man had sinned, he could not save himself. He could not by any obedience atone for his own sin. Neither would the life of one man answer for the life of another, for all men have forfeited their lives by sin. Human sacrifices, then, would avail

no more than would the blood of bulls and goats. Nothing but the life of a divine being, one who was sinless, and the giving of the law, could answer for man. Such an one was Christ. He offered himself freely, not because the law had any claim on his life, but that his righteousness might be counted instead of the past transgressions of those who should believe in him, and obey him. But now they tell us that Christ, the divine Son of God, did not die; that only his earthly, human body died. If that be so, then indeed is our faith vain, and we are yet in our sins. With the sorrowing Mary we may say, "They have taken away my Lord, and I know not where they have laid him." An interpretation that makes such a conclusion necessary should not be held for a moment by those who profess to love the Lord.

THAT Christ himself did die, there is abundant proof. Aside from the texts which say that the dead know not anything, we have special statements concerning Christ. The Jesus that "ascended up far above all heavens, that he might fill all things," who now sits at the right hand of God, there making intercession for us, is the same Jesus who "descended first into the lower parts of the earth." Eph. 4:9, 10. Not merely his human body, but his soul, which certainly must include his divinity, went into the grave. As we read in Acts 2:29-31, David did not, in the sixteenth psalm, speak of himself, but, being a prophet, and knowing that God had sworn with an oath that he would raise up Christ to sit on his throne, "He seeing this before spake of the resurrection of Christ that his soul was not left in hell [*hades*, the grave], neither did his flesh see corruption." If, by the resurrection, the soul of Christ was not left in the grave, then it must previously have gone into the grave. Christ himself declared in the garden that his soul was "exceeding sorrowful; even unto death," and this is just in harmony with the prophet's statement that he "poured out his soul unto death." Isa. 53:12. By death alone could he "destroy him which had the power of death, that is, the devil." Heb. 2:14. So then, notwithstanding the theories of men, the foundation of God standeth sure, viz., that "Christ died for the ungodly." E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 7—PROVERBS 23:29-35.

Who hath woe? "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them!" "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him!" Isa. 5:11, 22, 23. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Hab. 2:15. We see therefore that the woe of those who tarry long at the wine, is not confined to the trouble and sorrow that come in this life as the direct result of drunkenness, but that it reaches to the fearful punishment that destroys men for their iniquity. Woe, woe, terrible, dreadful, and irremediable. Now, God has opened a way of escape from it. Those who, through Christ, overcome, will be saved, but "no drunkard shall inherit the kingdom of God."

"Look not thou upon the wine." Here Solomon gives the true and only safeguard, *Look not upon the wine*. This is the true principle of temperance, and although it is expressed here in regard to wine, and although the lesson to-day is touching strong drink, yet true temperance, Bible temperance, Christian temperance, does not consist in abstinence from strong drink alone. Therefore we shall treat the subject on the broad basis of Christian temperance.

TEMPERANCE is self-control. Whenever in any of his appetites or passions a man loses control of himself, he is intemperate. Says Paul, "I keep under my body, and bring it into subjection." 1 Cor. 9:27. In other words, I, myself, am determined to be master of myself. The truly Christian temperate man is master of himself, and the servant of Christ. And it is only as the faithful servant of Christ that a man can be master of himself. Thus he becomes his own *free man*, and Christ's *servant*; a real manly man; then he "dare do all that becomes a man; who dares do more is none."

In view of the actual meaning of the word, how few temperance people there are! How few who really and decidedly have control of themselves! Very few indeed there are who are not subject to some habit which must and will be satisfied at whatever cost. Thousands are the slaves of strong drink. All that they have, all that they can get, goes to satisfy that which is insatiable. Every effort to appease it only increases its demands, and its power to exact them.

BUT where there are thousands thus the slaves of strong drink, there are hundreds of thousands who are the slaves of tobacco. Their children may be clothed in rags, and go bare-foot in the cold, they may even lack bread, but they never lack tobacco. If they have no money with which to buy it, they will go in debt for it, and if they cannot get credit, then they will even beg. Men who would think it a shame to beg for bread, are not ashamed to beg for tobacco. Such abject slaves are they. Have such persons control of themselves? No; tobacco controls; that is master and will be served.

THEN there are thousands who are slaves to opium; thousands slaves to arsenic; thousands slaves to morphine; thousands slaves to absinthe; thousands slaves to hasheesh; and though not so great in degree, yet the same in kind, thousands are the slaves to beer, or the servants of tea, or of coffee. "What!" some may exclaim, "is the use of tea or coffee intemperance?" It is. In the "Encyclopædia Britannica," article on "Drunkenness," what do you suppose we find? The following: "In short, from tea to hasheesh, we have through hops, alcohol, tobacco, and opium, a sort of graduated scale of *intoxicants*, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system. Even tea cannot be regarded as altogether free from the last named effects. Tea-sots are well known to be affected with palpitation, and irregularity of the heart, as well as with more or less sleeplessness, and *mental irritability*, and muscular tremors, which in some culminate in paralysis, while *positive intoxication* has been known to be the result of the excessive use of strong tea." And of coffee the same authority says: "It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of *alcoholic intoxication*." So the only difference between tea or coffee and alcoholic drinks, is in the degree of its effects, and not at all in the nature of the effects. All have the intoxicating quality, and as quoted, from tea to hasheesh, it is only a graduated scale of *intoxicants*, through hops, alcohol, tobacco, and opium, each one shading into the other. All are relatives in the family of drunkenness, and the use of any one of them is intemperance.

SIR ISAAC NEWTON, when asked why he did not learn to use tobacco, replied, "I will create to myself no necessities." In this sentence there is much of that philosophical insight which could see in the falling of an apple a law of the universe. In the economy of the

human system there is no provision for either stimulants or narcotics. If ever there is a demand for these things, it has to be created. And more, such things as stimulants and narcotics (poisons) are the only ones for which the necessity can be created. It is impossible to form the habit of using any one particular kind of food. Through the agency of the digestive process, each organ will take up its portion of that which is *food*, and by assimilation will renew itself, and thus vitality is maintained; in fact this is vitality. If a person be hungry, any kind of food will satisfy, whether it be fruit or vegetables, meat or bread. It is not so with narcotics and stimulants. The appetite for these has to be created. And when it is created for any one of them, it is for that particular one, and nothing but that will satisfy the demand. If the appetite be for tea, nothing but tea will satisfy. If it be for alcohol, nothing else will do, and so on through the list. Then look not upon the wine, touch not tobacco, taste not any of all the list of *intoxicants*; create to yourself no necessities; be temperate (self-controlling) in all things; keep under your body, and bring it into subjection; be master of yourself, and thus your own free man. "If any man will come after me, let him deny himself." "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. A. T. JONES.

Temperance.

The Record of One Week.

It is a common remark that the best commentary on the evils of intemperance may be found in the columns of the daily newspapers. In support of this we submit the results of a personal examination of the columns of five or six of the leading dailies of the country, made during the space of seven days, with the view of noting all cases of crimes, casualties, etc., where strong drink was assigned as the producing cause. We have excluded all doubtful cases from the summary, and the record includes only those where the exciting cause is specially mentioned. The task of going through the shocking and often disgusting details of rum's doings was not a pleasant one, but the results are suggestive:—

Murders	11
Murderous assaults	17
Suicides	13
Wife beatings	7
Affrays	19
Miscellaneous	41
Total	108

Under the head of miscellaneous we have included such cases as arrests for drunkenness, cases of delirium tremens, dismissal from employment and cases of destitution.

We made no attempt at a general or exhaustive examination in collecting our statistics, but only inspected the columns of a few respectable dailies, and did not look into those publications that make a specialty of criminal news. It is evident that with the greatest care and widest research that we could possibly make, our record would be only a partial one. The great majority of cases of misery and suffering caused by strong drink in various ways never meet the public eye in print. One has only to walk through some of the tenement districts of such a city as New York and see the squalor and filth that abound there, and witness some of the sights that appear in those quarters daily among the drunken inmates of the "dives" and dens of infamy, to have a faint realization of what rum can do in debauching and ruining humanity. The visitor in the slums of the city will observe that vice and wretchedness are

everywhere in direct proportion to the number of beer saloons and grogeries; the more abundant the latter are, the deeper the degradation and woe. In the course of our examination we were more deeply impressed than ever before with the proportion between the cases of crime, etc., attributed to drink and those for which other causes were assigned. While noting the one hundred and eight given above, we found just *eleven* cases of the same general character where strong drink was not mentioned in connection with them. In several instances there were the best reasons for believing that rum was really at the bottom of the trouble.

The newspaper reports of these murders and other crimes are often very brief, but suggestive. One murder is recorded in three or four lines. It was a fight on the street. One man stabbed another fatally. The paragraph closes with three words—words of meaning: "Rum did it." So often does this phrase, or one of similar import, occur in the accounts of crime, that it suggests the thought that the newspapers might save themselves trouble and expense by keeping the words, "Rum did it," as a standing head-line for their criminal news. The cases are few that would not properly fall under that general head.

Our week's record of rum's doings may properly be supplemented by what we saw in the Tombs Police Court one morning. The night before, the police had raided a "stale beer dive" in Mulberry Street, and had brought to the Tombs all the inmates they could capture. The next morning the whole crowd were brought into court for examination and committal. A more wretched and disgusting array of human beings never stood before a bar of justice. There were between thirty and forty of them, nearly all middle-aged women, some of them with gray hair. No pen could adequately describe the appearance of these miserable creatures. All were bare-footed, and only one wore anything that had the likeness of a head-covering. Their garments were indescribably filthy, and hung about their bodies in tatters. Their faces were swollen and blotched; their hair matted and frowzy, while several bore the marks of recent squabbles, in scratches and welts on head and face, from which the blood had flown down and dried in with the dirt. The most of them seemed too stupid and idiotic to realize their condition, while a few appeared to rejoice at the transient notoriety the event had given them. They were all charged with drunkenness and disorderly conduct, and were disposed of in a summary manner with sentences of from three to six months on Blackwell's Island. These creatures had subsisted chiefly on the dregs of stale beer. And they were the product of only one "dive" in a street lined for blocks with places quite as bad.

With the foregoing facts yet fresh in mind, we read an interview with one of the officers of the United States Brewers' Association, in which he spoke of beer as "the people's drink" and a "health-giving beverage." The dregs of beer should be the very quintessence of healthfulness. We wish all who think so had seen and *smelled* the crowd of beer-drinkers in the Tombs Police Court that morning.

But, as we have already said, the scenes that we have depicted are no worse than those that are constantly passing before the public eye. The papers come teeming day by day with harrowing tales of want and misery and crime, with rum written everywhere as the potent cause. All the testimony is on the side of the declaration that the rum power is the source of our country's direst woes to-day, that like a malignant cancer it is eating out the life of the nation, debauching its manhood, ruining its homes, and filling the hearts of thousands with sorrow unutterable. But the day of reckoning will surely come, for God is just, and the prayers of his people shall not pass unanswered.—N. Y. Observer.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 20, 1884.

Meetings in Battle Creek.

OUR general meetings in Battle Creek, Mich., are in progress. There have been meetings of the General Conference, International Tract and Missionary Society, Health Reform Institute, Sanitarium Improvement Company, Educational Society (B. C. College), Sabbath-school Association, and the Publishing Association. With the sermons delivered, and the social meetings, these have closely filled the time. Yet added to all these, Dr. Kellogg has delivered a series of lectures in the Tabernacle, five to this date. These have been exceedingly interesting and instructive. We think that at this Conference steps will be taken to give a new impetus to the cause of health reform.

The General Conference has already transacted considerable business. A revision of the Constitution has been adopted. Also the Constitution adopted by the California Conference, with a few amendments, was recommended to all the State Conferences. The California Conference will adopt these amendments next year. Other business has been done; a resolution to establish a mission in Australia is now pending. Much interest is manifested in this subject, and we think that steps will be taken in that direction very soon. Also a missionary will probably be sent to Scotland, and additional laborers to England.

Of the Publishing Association here it is almost unnecessary to speak. All our people are well acquainted with our parent printing-house, and "our church paper." It is in a flourishing condition, and is now almost entirely occupied with denominational work. It is a large establishment, and has facilities for doing an immense amount of work.

The Sanitarium is increasing in dimensions and in usefulness. During the past year it has been full to repletion; some have been turned away for want of room. Dr. Kellogg is devoted to his work, and the atmosphere of the institution is healthy for the physical, moral, and spiritual constitution of man.

Some idea of the extent of this work may be gathered from a few facts. Receipts from patients, during the past year, were \$10,000 more than in any previous year. The profits of the year were about \$24,000, beside giving "charity treatment" to the amount of \$5,500.

While more room was greatly needed, the debt carried by the institution was such as to prevent any additional outlay. In this emergency a "Sanitarium Improvement Company" was organized, which is erecting an extensive addition to the building, which will afford room for 250 patients, besides containing a splendid dining-room, thereby giving more room in the former building. The new building is first-class in every respect. The company will rent it to the Sanitarium for a little more than it was paying for outside rent, while the room will be of vastly more value. In every way the prospect before the Sanitarium is encouraging.

The subject of missions is receiving the attention which its importance demands. At the time of this writing the International T. and M. Society is in session, discussing methods of carrying on the work.

The Lord is blessing his people here, and all are of good courage. Sister White's health is quite good, and her counsel, especially given in the early morning meetings, is highly appreciated by all.

Battle Creek, Nov. 7.

"Mistaken in the Time."

"W. S." is the oracle of the *World's Crisis* on time. In a recent number of that paper he said:—

"To compute time incorrectly, and after it passes to insist that the time was right, but that the event was wrong, is a shocking error. Better a thousand times be mistaken in the time than in the event."

We might safely admit the first part of this quotation, as it relates only to computing time "incorrectly." But he insists that whenever there is a mistake in regard to the event, the time is necessarily computed incorrectly. To this we do not assent. Nor can we agree that it is better to be mistaken in the time than in the event. Both may be fatal; the first certainly is.

In the days of Noah, if the people had admitted that there was some great calamity impending, there might have been hope that they would learn the whole truth, inasmuch as they expected it at the right time. But if they had admitted that there was a flood coming some time—right in the event—but had not believed it was coming in the day of that generation, their case would have been quite hopeless. But this is only a supposed case. We have an actual case which is much stronger.

The Saviour commenced his ministry when the appointed time was fulfilled. Mark 1:14, 15. And step by step in his life were the prophecies fulfilled by him and in reference to him, until the time came to fulfill Zech. 9:9. The disciples fulfilled this prophecy to the very letter; they saw Zion's king riding into Jerusalem on a colt, and they cried out in the very words of the prophecy. But "they thought that the kingdom of God should immediately appear." Luke 19:11. They gave the proclamation in the right time, but they were utterly mistaken in the event! Was their proclamation therefore "a shocking error"? It seems strange that, with this scripture before him, W. S. could write such a paragraph. Yet not so strange when we consider that he is so wedded to a theory that he utterly refuses to see the most evident truth, if it is not in harmony with his theory. The reader will remember our examination of his declaration that the application of blood in the Old Testament was for dedication, and not for cleansing; a declaration for which there is not the slightest warrant. His object was to disprove our faith in the cleansing of the sanctuary. He could find it clearly proved by reading Lev. 16.

His assertion in regard to the time, as herein noticed, was made to discredit our faith on the message of "the hour of his judgment," in Rev. 14:6, 7. This is parallel to the case of the disciples in Luke 19. There is nothing in Zech. 9 to show that he would not set up his kingdom when the "shout" was given. They were entirely shut up to the fulfillment for the correction of their error. In 1844 people did not see anything to indicate that the event was not the Lord's coming, as they gave this message. But after the time passed it was easy to see—easy to all who are willing to see—that other proclamations were to be made after that of the hour of his judgment is come, and that, therefore, that message was not intended to usher in his advent, as they supposed it was. And so also with the early disciples. It was only after their sad disappointment "in the event," that they learned that "Christ must needs suffer" before he came in his kingdom.

Truth is harmonious. It will always agree with itself. The word of God is not yea and nay. They who have the truth of the word need not deny any scripture to maintain their positions. It has been the rejoicing of our heart for years that the light of the Third Angel's Message, Rev. 14:9-12, sheds so great light on all the Scriptures, and tends to unity of faith. It is because the foundation is laid upon the commandments of God—the foundation of everything in the Government of the Most High.

It is *the* rule of true morality—of holiness. Ex. 19:5, 6; Ps. 19:7; Eccl. 12:13, 14. And they who work by the same rule—and that the rule of Heaven—will build together in union, and the superstructure will be symmetrical and right.

Let us all strive to build on the true foundation, and by the same rule, in unity of faith and spirit, and we shall be found workmen that need not be ashamed; 2 Tim. 2:15; for the Master will establish the work of our hands. Ps. 90:17.

Battle Creek, Mich.

Punishment of the Wicked.

"FOREVER AND EVER."

THERE is one text that should have received attention in connection with the article concerning the "everlasting fire" into which the wicked are to be cast. Before introducing it, however, we will briefly review the points already made.

1. Those only who accept Christ receive eternal life; all others perish. John 3:16. That is, they will be blotted from existence. This is the penalty which was threatened in the beginning, before sin entered, and which is now simply delayed a little in order to allow mankind an opportunity to repent. Thus it is that "the longsuffering of our Lord is salvation." 2 Peter 3:15.

2. The agent by which the death penalty is to be executed, is fire—"everlasting fire." We saw that it was "eternal fire" that destroyed the cities of Sodom and Gomorrah (Jude 7), and that by means of "unquenchable fire" the walls and palaces of Jerusalem were *devoured*. Jer. 17:27; 2 Chron. 36:18-21. We learned also that the "eternal fire" that fell upon the cities of the plain turned them to ashes (2 Peter 2:6), and that this is what is always accomplished when fire is unquenchable. The wicked being likened to chaff, and stubble, it does not tax our imagination in the least to understand how, when cast into unquenchable fire, they will be burned up, and be ashes. Matt. 3:12; Mal. 4:1, 3.

3. We have also seen that the wicked go into "everlasting punishment." But this punishment is death (Rom. 6:23), so that Matt. 25:46 simply teaches that from the death which the finally impenitent suffer, there will be no resurrection. This point was still further shown by the statement in Ps. 2:12, that even a slight manifestation of God's wrath causes the one against whom it is directed to perish, and that since that wrath *abides* on the sinner (John 3:36) there will be no recovery from that perdition.

The texts already cited are amply sufficient to prove the final utter destruction of the wicked; but we have no desire to evade any point, or to pass by any text which would seem to militate against the positions taken. We therefore turn our attention to Rev. 14:9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The question is, Does the expression, "the smoke of their torment ascendeth up forever and ever," necessarily imply that the torments of the wicked will never cease? If it does, then there is an unexplainable contradiction between it and those texts which speak plainly of the final extinction of the wicked. But this cannot possibly be; it cannot for a moment be admitted that there are contradictions in the sacred record. This text,

then, must harmonize with the great mass of testimony already quoted. We might quote authorities on the meaning of the Greek word rendered "forever," but we shall let the Bible explain this text, just as we have all the others, for it is only when men take it by itself, without regard to other scriptures, that it presents any objection to the position we have taken in regard to the destruction of the wicked. In the twenty-first chapter of Exodus, the first four verses, we find the law in regard to the length of time a Hebrew might be kept as a servant. Six years was the limit; after he had served six years, his master was bound to let him go free, for nothing, and allow him to take away as much as he brought with him. If during his term of service he had married one of his master's servants, she and her children were to remain with the master. In such a case, however, it would often happen that the servant would rather stay with his wife and children than have his liberty; if so, the law made the following provision:—

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever." Ex. 21:5, 6.

Now will any one claim that the life of that servant, as well as that of his master, was to be prolonged to all eternity? Certainly not; no one can be found who would gather from the above text that either the servant or his master would live any longer than a natural life-time. The text simply teaches that under the special circumstances mentioned, the servant should remain with his master and serve him continuously, as long as he should live. So we find that "forever" does not necessarily mean "to all eternity."

Take another instance: In Isa. 34:9, 10, we read concerning the land, here called "Idumea," as follows: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." In a similar strain the prophet continues to the close of the chapter; and then we read: "The wilderness and the solitary place shall be glad for them; and the desert shall be glad and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2. These words are spoken of the same land from which, in the preceding chapter, it is said the smoke should ascend forever. So we see that there does come a time when the smoke does not arise from it; and that is when "the indignation of the Lord upon all nations" shall have been accomplished. Thus again we find that "forever," even "forever and ever," does not necessarily imply that there shall be no end.

This text is the more important, as it has a direct bearing on Rev. 14:11. The time when the smoke shall thus ascend forever, is "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. 34:8), and the time when "the indignation of the Lord is upon all nations" (verse 2). This being so, and the fact having been proved that the land does afterward cease burning, and become renewed, we find that we are positively bound to admit that there will come a time when the smoke of the torment of the rebellious ones will cease; and that the statement that it shall ascend forever and ever, means, as in the other two cases cited, that it will ascend *continuously*, as long as there are any wicked in existence. There will

be no reprieve in their case, nor relaxing of the punishment. The fire which causes the smoke is unquenchable; it utterly devours the sinners; but when they have been *devoured*, and have become ashes, then the fire will of necessity cease to burn, and likewise the smoke will cease to ascend.

Read the verses (Rev. 14:9-11) once more. They (the rebellious ones) "shall drink of the wine of the wrath of God, which is poured out without mixture." In our last article we learned (Ps. 2:12) the effect of the wrath of God when it is kindled even a little against the people of the earth; it is to cause them to "perish,"—"to come to nothing." Now if the wicked are made to drink of the "wine of the wrath of God, which is poured out without mixture," certainly the result can be nothing less than their utter destruction.

We are not attempting to fix the duration of the "tribulation and anguish" which the wicked shall suffer previous to their death, nor to limit it in any way. The statement that "they have no rest day nor night," implies that it will not be of short duration. That they will suffer anguish for a long time, there can be no doubt; neither can there be any more doubt that this anguish will eventually be terminated by death; "for the wages of sin is death;" "sin, when it is finished, bringeth forth death." If we insist that the torments of the wicked never cease, then these texts have no meaning. Yet it must be borne in mind that there is no restoration to the favor of God. No; the wicked shall "go away into everlasting punishment," even "everlasting destruction."

Rev. 14:10 is not the only place where the "wine of the wrath of God" is mentioned. In Jeremiah 25:15 we read: "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." The different nations that shall drink of it are then specified, and the list closes with these words: "And all the kings of the north, far and near, one with another, and *all the kingdoms of the world*, which are upon the face of the earth." Verse 26. This corresponds with Ps. 75:8: "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof *all the wicked* shall wring them out, and drink them." Now what will be the result of their drinking of this cup? We turn again to the prophecy in Jeremiah:—

"Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them: Thus saith the Lord of hosts: Ye shall certainly drink. For, lo, I begin to bring evil upon the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will give them that are wicked to the sword, saith the Lord." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:27-29, 31, 33.

Thus we see that the drinking of the wine of the wrath of God produces death. They who drink it "fall, and rise no more." This is perfectly in harmony with what we have previously learned of the effect of God's wrath, when it abideth on the sinner. But there is one more text to be noticed in this connection, which settles the case absolutely. It is Obadiah 15, 16, which reads thus:—

"For the day of the Lord is near upon all the

heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, *they shall drink*, and they shall swallow down, and *they shall be as though they had not been*."

What stronger language could be used to show the final *utter extinction* of the wicked? And let it be remembered that this language is used concerning those who drink of "the wine of the wrath of God," threatened in Rev. 14:9-11. Certainly all must agree, then, that this latter text, instead of teaching the endless torture of the wicked, plainly shows that they, after suffering for an unknown length of time the "tribulation and anguish" which is their just due, finally receive the full wages of sin, which is death. E. J. W.

The Lord's Day.

"I WAS in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Rev. 1:10. Strange as the statement may appear, an examination of this text involves an answer to the question, "Who is the Lord?" Indeed, it may be said that this question covers a large portion of the ground at issue. This fact is not owing to any difficulty in the text itself, but solely to the position taken by those who have appropriated the term "Lord's day" to the first day of the week. They have made the settlement of the question as to what day is meant by the expression "Lord's day" depend on something which is not, or ought not to be in dispute at all. This fact will be more clearly seen by the following, from an article entitled "The Lord's Day," which was sent to us some time ago for review:—

"To learn what day is the Lord's day, it is necessary to know who is the Lord. Adventists deny that Jesus is Lord, therefore they are prepared to deny that that day which gives Jesus most honor is the Lord's day."

If the writer of the above knew anything at all about Seventh-day Adventists (for of course they are the Adventists to whom he refers), he well knew that he was penning a falsehood when he wrote it. It is a good sample, however, of the method of argument (?) by which Sunday has been exalted to, and maintained in, its present position in the professed Christian world. Instead of going directly to the point, and bringing proof—Bible proof—that Sunday is the Lord's day, its adherents attempt to turn the mind away from a consideration of the real question at issue. They erroneously assume that if Christ is Lord, then Sunday must be the Lord's day; then they assert that Adventists deny the divinity of Christ. The result is that, in the minds of those whom they can induce to believe their statements, a very natural prejudice is aroused against the Adventists; and in proportion as they become prejudiced against Seventh-day Adventists, they increase in devotion to any institution or practice to which Seventh-day Adventists are opposed. But there is no more reason in the assumption that, because Christ is Lord, therefore Sunday is the Lord's day, than there would be in the assumption that, because Noah built the ark, therefore he must have been the discoverer of America. And the statement that Seventh-day Adventists deny that Christ is Lord, is nothing less than willful falsehood. Such methods are adopted only by men who are conscious that they have no proof for their theory, yet are determined to sustain it at all hazards. Macaulay says that whenever people have made up their minds without knowing why, "discussion ends in scurrility, the last resource of the disputant who cannot answer, and who will not submit."

The inspired prophet exclaims: "O Israel, thy prophets [teachers] are like the foxes in the deserts." Eze. 13:4. The marked characteristic of the fox is craftiness. He will cover up his trail,

and resort to various devices to throw the hunters off his track. His characteristic cunning is manifested in deceiving his pursuers as to his real location, causing them to think that he is in a certain hole when he is far distant. That the prophet, by this figure, aptly describes the supporters of the Sunday-sabbath, is evident to one who has studied their tactics. Take the case before us, for instance. They accuse us of denying the divinity of Christ in order to divert attention from the real question at issue, and also to conceal the fact that they themselves in reality deny his divinity. For proof of this last statement we offer the following:—

It is readily conceded that the seventh-day Sabbath was appointed by God himself at Sinai; this is not denied even by those who will not allow that it was given at creation. Further, they do not claim that God ever appointed any other day. But they do claim that Sunday should be observed in honor of Christ, and that he sanctioned, if he did not institute, such observance. Thus they make the Father and the Son antagonistic to each other, or, to say the least, they have each one working on a plan of his own, and for his own pleasure. But this is utterly at variance with the truth uttered by Christ, "I and my Father are one." John 10:30. Unity with the Father is an essential part of the divinity of Christ; and therefore to claim that Christ engaged in anything that the Father did not, or that he has any interest separate from the Father, is to deny that perfect unity, and, consequently, to deny the divinity of Christ. Since the question of the divinity of Christ is made a prime factor in determining this matter of the Lord's day, the remainder of this article will be devoted to that point.

Christ says, "I and my Father are one." This we must accept as an absolute fact in the sense in which he designed it. He prayed to the Father for his disciples, "that they may be one, even as we are one." John 17:22. The union between the Father and the Son is the same as should exist between brethren in the faith. It is a union of thought and purpose. See 1 Cor. 1:10. The will of one is the will of the other. The language of Christ was, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Again, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:10. A closer union than this cannot be imagined. So close is the union that Christ is called God, as in Isa. 9:6, and Titus 2:13. In talking with the young man (Matt. 19:16, 17) he himself plainly showed his right to be called God. The apostle Paul, speaking of Christ, says that "in him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

This fact of the unity of the Father and the Son, must of necessity be true at all times, and under all circumstances. Let us see. Jesus is known as the Saviour, the Redeemer of the world. It is through his blood that we have redemption (Col. 1:14), and besides his name there is no salvation in any other. Acts 4:12. But if he and the Father are one, the Father must have had an equal share in the work of redemption. And so it is. The plan of salvation was not devised and executed by Christ apart from the Father. It is God's love that is commended to us in the death of Christ. Rom. 5:8. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. When Christ was on earth he was doing the Father's work, for he said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. And in harmony with this idea were his words to Mary. "Wist ye not that I must be about my Father's business?" Luke 2:49. The message that he bore was from the Father. He

himself said, "My doctrine is not mine, but His that sent me" (John 7:16); "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. And so Paul says that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Therefore whatever memorials of redemption are observed, must be in honor of God as well as of Christ.

Again, God is best known as the Creator of the world. This, indeed, is that for which he would be remembered, for his creative power is that which distinguishes him from false gods. See Jer. 10:10-12; Ps. 96:5; 2 Cor. 8:5, 6; Acts 14:15. But if Christ and the Father are one, then Christ must have shared equally with the Father in his work of creation. And so he did. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made." John 1:1-3. Of the One through whose blood we have redemption, Paul says that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him and for him*; and he is before all things, and *by him all things consist*." Col. 1:16, 17. And finally, Paul exhibits the unity of Father and Son in both creation and redemption, in these words: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days *spoken unto us by his Son*, whom he hath appointed heir of all things, *by whom also he made the worlds*." Heb. 1:1, 2. Thus we learn that it was through Christ that God made the worlds, and through Christ that God conveyed to lost man his message of mercy. In Christ God's will is made known and executed, and thus it is that he is called "the Word of God."

When we say that all Seventh-day Adventists hold to the truths taught by these scriptures as cardinal points of faith, it will be readily perceived that a denial of the divinity of Christ is not one of their peculiarities. With Peter they believe that God hath made this same Jesus who was crucified "both Lord and Christ;" and they also gladly acknowledge the fact "that all men should honor the Son, even as they honor the Father." John 5:23. In what way they should honor him, will be shown next week.

E. J. W.

Higher and Higher.

NEVER rest satisfied with present attainments. You cannot. If you do you will go back. Either forward or backward you are always going—never stationary. Spiritual blessings received and realized, will impart *power* to the soul, and that power will be shown in rising heavenward—in more abiding in Jesus, more entire surrender of ourselves and everything to him, more fruit to the Father's glory, more of the mind of Jesus about us in all things. Yes, it will be a rising higher. As it is in nature, so it is in grace. As we rise, earth and earthly things look smaller and smaller, while Heaven and heavenly things *grow* to our view.

O Christian, live near to God! Remember that a worldly Christian does far more harm than any unconverted man. A worldly Christian is the most miserable of all men. The "salt has lost its savor," and, in Christ's own words, is "henceforth good for nothing!" The baneful influence of such men on the souls of others, is fearful to think of. As in nature, so in grace—the flower once cultivated and then neglected is the worst of all thorns!—*Whitfield*.

THE law of the harvest is to reap more than you sow. Sow and act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

"Forbear Thee from Meddling."

God's people have no business with the controversies between worldly powers or factions. Their unavoidable conflicts with the world are all that they can possibly attend to, and they can only manage these by the help of the Lord, and by keeping aloof from unnecessary burdens. The Lord never approved of Israel making allies of other nations, or meddling in their affairs in any way other than positively directed as his instruments. So in all ages they have a specific mission, a direct line of policy from which they may not deviate without injury to themselves and their cause. The more complicated the world's perplexities become, the more necessity for Christians to "seek unto their God." Nothing would please Satan more than to get those who have a special work of reformation on hand to turn aside and take an interest in the political muddle of the present time in this country. He well knows that perilous times are close upon us, and that if he can get the followers of the Lord to come up to that time with their interest absorbed in worldly matters, they will fall an easy prey.

A most striking illustration of the present danger is presented in the case of Josiah, king of Judah. Josiah came to the throne when only eight years old, succeeding the terribly wicked reigns of his father Amon and his grandfather Manasseh. But he was destined for a work of reform. At the age of sixteen years "he began to seek after the God of David," and at eighteen he began to purge the land of idolatry, and to re-establish the worship of the true God. While repairing the temple at Jerusalem, a copy of the law was found, and the young king exerted every effort to spread a knowledge of it among the people. So successful was his work of reform that in the eighteenth year of his reign the people were ready to hold a great passover, such as had not been kept in Israel from the days of Samuel the prophet.

But, a few years afterward, Josiah was drawn into a snare. The king of Egypt had a controversy with the king of Assyria, and went to make war with him; but Josiah went out with his army to intercept him. It was not his quarrel; he had no legitimate interest in it other than personal feeling. King Necho warned him, saying, "What have I to do with thee, thou king of Judah? I came not against thee this day, but against the house wherewith I have war." But Josiah would not hearken unto the words of Necho, although "from the mouth of the Lord." He was anxious for a worldly fight, perhaps through a desire to distinguish himself and his kingdom. So he disguised himself to fight with the Egyptians.

Thus Josiah unnecessarily made an enemy of a powerful king who was disposed to be his friend. And the consequence was, his own life and usefulness were summarily cut off, his nation was humbled and brought under tribute, and the great work of reform for which he had been specially raised up was ignominiously thwarted. So much for "meddling" in worldly affairs, when the Lord had a special work for him to execute.

Those now engaged in the work of the Third Angel's Message may learn a profitable lesson from the fate of Josiah. The purpose of God may in some way be worked out through party strife ("Surely the wrath of man shall praise thee." Ps. 76:10.) He may commission one political party to punish another; yet that party might justly say to those who are in charge of the oracles of God and his work of reform, "Forbear thee from meddling with God, who is with me, that he destroy thee not." When God's people go forth to a battle unsent, they are more liable to fight against the interests of his cause than for it. When they rush blindly into unnecessary conflicts, they are sure to make enemies where they might have had

friends; they are sure to call down disaster upon the work which the Lord would have them build up. The excitement of political strife can in no way prepare the heart for the service of God, or prepare a people to stand in the Judgment. In view of the pending crisis, we can only cling to our message of warning, and "turn not to the right hand nor to the left."

W. N. GLENN.

Power of the Truth.

"TRUTH is mighty, and must prevail." By this it is not meant that all who hear the truth will yield to its claims, but that there is power in it to overcome the prejudices of early education, when the heart is willing to obey. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. The only weapon of aggressive warfare mentioned in Paul's description of the Christian's armor, is "the sword of the Spirit, which is the word of God." It is the truth that sets at liberty those who know it. John 8:32. But in order to know the truth, it is necessary to be willing to do the will of the Author of truth.

As showing the convincing power of the truth simply stated, we quote an extract from a letter placed in our hands by a friend. The writer, a devoted Christian lady, had received from this friend a few copies of the SIGNS OF THE TIMES. How the truth commended itself to her, the following paragraph will show:—

"In regard to the Sabbath question; I have never before spent any time thinking about the matter. I accepted Sunday as it came, unquestioningly, like many another. After looking into the subject as much as my limited time will allow, I cannot help the conclusion that you have the balance of reason; I was about to write, nay, I must go further, and admit that you have all the truth on your side. And how our denominations can look with indifference on a divergence that can be retraced, I do not understand. There are many other things I do not understand; many things that are too wonderful for me; but this one question of the Sabbath, the seventh day being the day of especial rest appointed by God, who can doubt it?"

The humble worker in the missionary cause should not become discouraged because success does not seem to crown all his efforts. Truth is powerful, and will accomplish that which the Lord designs, even the sanctifying of all who have humility enough to receive it. "Sow beside all waters," remembering that "the Lord knoweth them that are his," and that he will direct the word of truth to the hearts of those who will acknowledge its power.

"We."

"WE" is a very convenient pronoun. It is used by kings, emperors, editors, preachers, and backsliders, as a pronoun of the first person.

"We do not any of us do as we ought."

"We are all unfaithful."

"We do not any of us accomplish as much as we might."

Why is it that it is so much easier for a man to confess the sins of the whole church than to confess his own?

Why is it that men say "I" when they tell of good things done, and "we" when they speak of backsliding, unfaithfulness, and sin?

Men say, "We all love the world too well," but will they own that they are sinful in this respect? Why is it so much easier to say, "We are sinners," than it is to say, "I am a sinner"?

Why is it so much easier to say, "We love the world and ought to repent," than it is to say, "I love the world, I need salvation"?

Suppose we say "we" when we speak of doing good things, and "I" when we confess our sins, and faults, and follies.

Many a woman will confess all the sins in the neighborhood except her own. Many a man will tell of all the faults in the church members but his own. Persons tell their own righteousness and their neighbor's sins.

Suppose we reverse this order, and tell of our own sins, and of other persons' righteousness. Tell our own faults, and leave our excellence to others. "Let another praise thee, and not thine own mouth." "Confess your faults one to another, and pray one for another, that ye may be healed."

God help us to be honest and Christlike. Amen.—*Sel.*

Abominations.

It is abomination to worship any but the true God, "either the sun, or moon, or any of the host of heaven." Deut. 17:4.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord." Deut. 18:10-12.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5.

It is abomination to use divers weights, a great and a small; or divers measures, a great and a small. "But thou shalt have a perfect weight and a perfect measure." Deut. 25:14-16; Prov. 11:1; 20:10.

"Envy thou not the oppressor, and choose none of his ways; for the froward is abomination to the Lord." Prov. 3:31, 32; 11:20.

"These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. Prov. 6:16-19.

"The sacrifice of the wicked is an abomination to the Lord." Prov. 15:18. Also the thoughts of the wicked. Verse 26.

"Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished." Prov. 16:5.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. 17:15.

"The thought of foolishness is sin, and the scorner is an abomination." Prov. 24:9.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

"An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked." Prov. 29:27.

"That which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

As long as we are sheep, we shall certainly conquer, though a thousand wolves encompass us; but if we should become wolves ourselves, we should be conquered in an instant, because then the Good Shepherd would withdraw his assistance.—*Chrysostom.*

MANLY piety makes even unbelief its friend. An uneasy, apologetic, compromising Christian is only an object of deserved contempt on the part of those who behold him trying to trim his sails to winds of circumstances.

Music.

RUBENSTEIN has been offered \$125,000 for one hundred concerts, while a hundred years ago one of Mozart's finest compositions hardly brought the price of one of Rubenstein's tickets. Mozart himself, the great composer, was left to die at the age of thirty-six, in a garret, destitute of life's barest necessities, and to be buried in a pauper's grave. An exchange thinks that "an observant reader of the sunny side of life and humanity will find in this increase of the world's appreciation of music, much to make him believe the world is growing upward into sunnier, gentler heights."

Be not deceived, my friend. Let not the world be deceived by its abundant melodies and its growing appreciation of music into the thought that it is therefore growing better and more acceptable to God. Babylon was full of "all kinds of music" when God's judgments overthrew it, and the Apocalyptic Babylon "that great city which reigneth over the kings of the earth," has a wonderful musical history ascribed to her, in Rev. 18, just as she sinks as a millstone to rise no more.

Solomon's temple was never in such enjoyment of music as when he "turned his heart" from the Lord, and Jerusalem at its overthrow was not wanting in its musical appreciation. Let history tell us what age, what city, what nation, was ever wanting, either in musical genius or in appreciation of the same, when ripe for divine judgment.

We love music. We thank God for music. It is a blessed relic of Eden. But let not the world think that God will accept its adoration of music as a substitute for the adoration of his Son. Until facts point to the world's increase of submission to Christ, it need not point to its love of music as a sign of its growing upward. With statistics showing twenty-five per cent. less of lawful marriages than forty years ago, according to the increase of population, and thirty-seven per cent. more of divorces, thirty-five per cent. more of suicides and murders, and a falling off of attendance at religious worship of fifty per cent., the fact that the world is growing more and more merry in the midst of its increasing horrifying crimes, and of its "more ungodliness," is rather a proof of the growing dullness of its moral sensibilities.

The music that shines into the very soul of man as his heart becomes the "temple of the Holy Ghost" through faith in his adorable Redeemer, such as has voiced itself in Coronation and in Old Hundred, will roll on and on, with ever deepening swell's and thrilling harmonies, till the eternal ages of the world to come shall gather up all the heaven-born melodies of the past, and the new strains of the "crowning day," and give the ravished ear of the redeemed an endless feast of seraphic song. When the world gives evidence of growing production of such heavenly strains as redemption wakes, it will then indeed give evidence of "growing upward toward summer heights." Till then let her glorying cease.—*Pacific Missionary Advocate.*

GETTING RID OF BAD HABITS.—I once heard a minister say, "Suppose some cold morning you should go into a neighbor's house, and find him busy at work on his windows, scratching away, and should ask what he was up to, and he should reply: 'Why, I am trying to remove the frost; but as fast as I get it off one square, it comes on another;' would you not say, 'Why, man, let your windows alone and kindle your fire, and the frost will soon come off.' And have you not seen people try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."—*Sel.*

The Home Circle.

WHAT IS EARTH?

BY MRS. M. J. BAHLER.

Oh what is this earth with its pleasures?

A bauble so worthless and vain
That the hearts which have most of its treasures
Are throbbing and bursting with pain.
Oh, heed not the voices enticing,
Which call thee to join with the throng
Who are laughing and chatting so gaily,
Unheeding the hours which roll on.

Nay, list' not, nor linger one moment
In the bowers at the side of the way;
They are fragrant, I know, with sweet odors,
Rare flowers there blooming each day;
But there's danger beneath their shade tempting;
They enchant, and then lead us away
From the path which is rugged and thorny,
And filled with great crosses alway.

Then, oh, shun not the path filled with crosses,
'Tis the road to the city of God;
No other leads up to those mansions—
Then bow 'neath the cross and the rod.
Yes, the cross we must take with rejoicing,
Like Peter, e'en thankful to share
The scorn and contempt so debasing,
Which our Lord in humility bore.

Then think not, O follower of Jesus,
One moment, so precious, to spend
In idle and fruitless endeavor
To please self; you'll find in the end
That each cup which you dr in in these bowers
So pleasing to eye and to taste,
Will assuredly prove no elixir,
But will deaden your senses; then haste.

Leave planning and caring for pleasure;
Lift nobly each cross which you find;
Then peace will shed softly her fragrance,
Distilling pure love through the mind.
Oh, think, were the heavens to open,
And Jesus in glory to appear,
Transcendent, majestic, and awful,
With trumpet peals piercing the air,—

With the chariot of cloud swiftly coming
To earth for the chosen and tried,
Should we then lift our voices rejoicing,
Or seek in deep caverns to hide?
Oh, swiftly that great day approaches,
That day fraught with anguish and joy;
Then let not the angel write sadly,
Vain pleasures God's children employ.

Oakland, Cal., Nov. 2, 1884.

Nell's Opportunities.

"A commonplace life, we say, and weseigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole."

"I wish that we could all do great things; it is so tiresome, I think, just being commonplace, don't you, mamma?" said Nell Weston, laying aside her book with a discontented sigh.

"What do you call 'commonplace,' and what 'great things' would you like to do?"

"Why, I call my life commonplace; it is nothing but doing housework, going to school, and amusing the children. I suppose that is all that it ever will be, only by-and-by I shall stop going to school. But O mamma, I wish I could be something great and good! If I could write a book and have lots of people writing to me, telling me how much it had helped them; or if I could be a great nurse like 'Sister Dora,' just giving my whole life up to doing good! But what is the use of thinking about it? There will never be any such chances for me."

"Nell, will you give me a five-dollar gold piece?"

Nell had been lounging on the sofa, but she suddenly sat upright and looked at her mother in blank astonishment.

"What did you say, mamma?" she asked,

wondering if it could be possible that her mother was losing her mind.

"I asked you, please, to give me a five-dollar gold piece," replied Mrs. Weston, with a queer little twinkle in her eyes.

"But I cannot. You know as well as I do that I haven't more than ten cents to my name, and am not likely to have until I am old enough to earn it myself."

"My daughter," said Mrs. Weston earnestly, all traces of merriment gone now, "neither can you give to the world what you have not in your possession. You must acquire it first. Before you could write your book that should ennoble others, you must have noble, helpful thoughts in your heart; you must be noble and true yourself. You cannot lead others beyond yourself. And if you would do some great work of self-sacrifice, you must strive to become self-denying and Christlike habitually, else when the opportunity comes, it will find you as the bridegroom did the foolish virgins, not ready."

"But what if it never come?"

"You would be noble, true, and Christlike all the same. I think, however, that you will find the trouble is not that the opportunity fails to come, but that either we are not prepared, or else we fail to discover it."

"Do I have any? No, of course I have not had; but will I ever, do you suppose?"

"I think that you do have opportunities every day of your life, little daughter."

"Mamma Weston, what can you mean?" asked Nell, with an exclamation point after every word.

"Just what I say, dear. Now there was yesterday's. You half promised to go and sit with Maggie Deane, but when Cora Clarke came for you to go to ride with her, you gave Maggie up and went. Poor Maggie had a long, lonely afternoon, all the harder to bear because she had been anticipating your coming all the week. You had the opportunity and you did not use it."

"It was too bad, I know," said Nell, regretfully; "but then, after all, it was only a little thing."

"But it was too much for you, you see."

Nell was silent for some time. By and by she turned to her mother with the question:—

"Are such little things the same as great things?"

"Certainly, exactly the same in principle. You will find that these lives of self-sacrifice which look so tempting as you read of them, are hard to live. Hannah More says that when we read, we think we could be martyrs, but when we come to act, we cannot bear a provoking word. But every victory gained over self makes us stronger, and as fast as we deserve promotion, he grants it. If you really deserve a post of honor, you must see that you are fitted for it, and be willing to endure the hardships if you would win the glory. And remember, that for all we give up for Christ, we receive an hundredfold back. There is no happiness like that found in giving our whole selves up to Christ. Carlyle speaks truly when he says that with self-renunciation begins life."

Again Nell relapsed into silence. Sometimes she wished that she was a Christian, and then again it looked so hard to be always struggling to be good, so easy and comfortable just to please one's self, that she could not make up her mind. She was halting betwixt two opinions.

"Mamma," she said presently, "I wish people turned good all at once. I am like the old chief who came to Dr. Livingstone, and wanted some medicine to take for his wicked, angry heart. I would not mind one real hard fight; it is the keeping at it all your life that discourages me."

"But it is only to those who endure to the end, who are faithful unto death, that the crown is promised. Isn't that reward worth struggling for, even all the days of your life? O my precious daughter, you are willing to work day

after day and year after year for the education you covet so much, why will you not strive to obtain the prize without which all else profiteth nothing?"

Nell nestled back among the pillows and gave herself up to her own meditations and dreams. She liked to read of lives of heroism and noble self-sacrifice. She liked almost, if not quite, as well to dream of herself as such a character, but—oh dear, could she deny herself in a thousand ways every day of her life?

Just then her thoughts and the Sabbath afternoon stillness were broken into by an importunate, childish voice.

"I say, mamma, won't you come down-stairs now? We are tired of 'musing ourselves, and want you to read to us."

It was Teddy's voice, and Margie, of course, was with him, for the two were inseparable. "Cause we's twinses," Margie said.

Mamma laid down her book. Nell, watching her through her half-closed eyes, saw her give just a wee bit of a sigh. Mamma's chances for quiet thought and her beloved "Imitation" were few and far between.

"Why don't you go down and read to the children, and let your mother rest? She has to work hard all the week," whispered something or somebody very distinctly in Nell's ear.

But she only nestled closer down in the pillows. It was so comfortable here, and she wanted to think; besides, she hated to read to the children—Teddy was sure to ask such awful questions. She had to study hard herself all the week, and she did not want to go.

"Very hard you have to work for a strong, healthy girl!" whispered back the little voice, just as distinctly as though Nell's head was not buried in the pillows. I thought you hated shams, and were always saying that you would be a thing and not pretend to be. Seems to me you are wanting to seem to be what you are not."

Nell's face colored. Mamma had reached the door by this time. Oh, dear! should she let her go? The door was open now; she must decide one way or the other.

"I'll go down, if you would like to rest. I can make out to 'muse' them I guess."

"Thank you, ever so much, dear. I would like to rest a little longer."

"What you a-comin' for?" asked Teddy in surprise, as Nell walked into the room. "We want mamma, not you."

"But mamma is tired and wants to rest a little. Won't I do just as well?"

"Nobody can do just as well as mamma," replied Teddy decidedly, for he was not particularly troubled with bashfulness or delicacy of feeling.

Nell felt strongly tempted for a minute to give it up, but resisting the temptation, she said pleasantly:—

"Suppose, now that I am here, you try me, and see if I don't do pretty well."

"I s'pose we'll have to; here's the book."

Nell sat down in the big chair by the window; Margie brought her little rocker over beside Nell, while Teddy established himself in front of them. The book, which was one that Teddy had drawn from the Sunday-school library, was the story of a little boy, Robby by name, whose way as a transgressor was very hard; but who at last, profiting by hard experience, found the paths of virtue were indeed paths of peace.

The children listened almost breathlessly. Nell became quite interested herself.

"Had a pretty hard time, didn't he?" commented Teddy, as she finished. "Seems to me I'd been good before, if I'd been in his place. 'Twould have saved him lots of trouble."

May be he didn't know that, suggested Margie.

"Oh, you ain't through yet," interrupted Teddy, as Nell made a motion to rise. "You've got to make the application now. Mamma says it don't do any good to read good books unless

you 'ply 'em to your own life, and try to profit by them. She 'plys 'em pretty hard sometimes, so you needn't be afraid of hurting us. Go ahead now, fast as you've a mind to."

Two thoughts went flashing through Nell's mind as she settled back in her chair. Had she missed the good of her reading by failing to apply its principles and teachings to her own life? And also how could she give a helpful application of even this simple story to these children? Mamma was right. One must have, before giving to others. Still, there they were waiting; she would do the best she could.

"I think," she said slowly and hesitatingly, "that you ought to learn from this story how very sure we are to get into trouble when we do wrong, and that even if it is hard, you will be a great deal happier when you are trying to do right."

"How do you know, do you try yourself?"

Nell's face crimsoned. Teddy did ask such saucy questions! But something kept the angry words unspoken. "After all, was it any wonder that he asked the question?" whispered a little voice. Had she ever given him cause to think she knew the truth of what she was saying?

"Not as much as I ought, little brother," she said gently. "But, suppose that we all try harder than ever, and see if it isn't so; will we?"

"I will," whispered Margie, laying her hand lovingly in Nell's.

"Guess you've been trying this afternoon, haven't you?" asked the incorrigible Ted.

"Some," replied Nell, laughingly.

"Well, you've done pretty well, hope you will keep on. I think your lots nicer."

"I believe—that I will keep on," was Nell's last thought before dropping to sleep that night.—*Christian Secretary.*

III-Assorted Marriages.

CASES like the following are not uncommon. We know a young lady who was surrounded by all the comforts and luxuries of a refined and elegant home. In the course of her giddy youth she conceived a strong passion for the coachman of the family, the same old story, so frequently repeated in these days on which we have fallen. They were married. The shock of the household was great. When the first outbreak of anger and grief was past, a compromise was made with the offending parties, and they made their home for life in the stable! Love can go a long way in making a cottage comfortable and enjoyable. Poverty is not incompatible with peace and happiness. But love is not enough to make a woman at home in a stable, who is wont to tread on velvet carpets and recline on soft pillows. Her lot was misery, and her brief life one of bitter regret. It is useless to say that parents, if wise, will make things different. Perhaps these parents did the very best they could. The introduction into the family of discordant elements, or the setting up in higher life of one who had no capacity to maintain the position nor taste to enjoy it, might have resulted in more misery than they found in their life among the denizens of the stable. And what was true of them will be found true of nineteen in every twenty marriages that are thus injudiciously made.—*The Observer.*

If you think that you have nothing to do, look about you and see if you can find something to do for somebody else. To your surprise, you will probably have a chance inside of two minutes. No matter what it is, or how trifling or unpleasant it may be, *do it*; and you will find that you will be better and happier for it.

"HONOR thy father and mother; which is the first commandment with promise." Eph. 6:2.

The Fall of a Terrible Heathenism.

PROBABLY there is not to be found in the world a more revolting monument of heathen superstition than the great sacrificial stone which is still seen in the museum in the city of Mexico. It is in form like a butcher's block, though higher, and perhaps ten feet in diameter. The top is slightly convex, in order that the chest of the victim might be thrown upward in such a way as to facilitate the extraction of the heart. The process was to lay the victim on his back, where he was firmly held by attendants, while the priest, dexterously opening the left side and thrusting in his hand, tore out the heart of the living victim, and held it up, dripping with blood, before the idol of the temple. In the center of the convex surface there is still seen a cavity designed to receive the blood flowing from the wound; and connected with it is a trench by which it ran down the side into a receptacle. The horrifying object is sculptured on every side with figures representing war scenes and the capture of numerous victims.

This stone, which is of a dark red porphyry, stood on the summit of the great Teocalli, the chief pyramidal temple of the city of Mexico, where, towering above the surrounding houses and even the palace of Montezuma, it kept in full view of the people the bloody rites of one of the most savage religions ever known upon the earth. It is estimated that twenty thousand war prisoners were sacrificed by the Aztecs annually, so that the brutalizing spectacle witnessed upon this and other chief temples must have exerted an almost constant influence upon the hearts of the old and the young.

After each battle of the Spaniards with the Aztecs in the conquest of the city, they were called to witness the terrible fate of their own comrades who had been taken prisoners, and who, with special ostentation and increased pomp, and more barbarous cruelty, were dragged to the top of the temple and sacrificed with prolonged torture upon the stone. After one of their most disastrous reverses, scores of Spaniards were thus immolated.

Montezuma, though amiable to a fault, had unfortunately been trained for the priesthood. While his generosity, kindness, and affection made him memorable—especially in contrast with the stern selfishness and perfidy of Cortez—yet he could say with respect to this terrible custom, that the only reason why he allowed the Tlascalans to remain unconquered, was that they might supply him with victims for his gods.

But the priests of the Aztecs were not satisfied with prisoners of war alone. They taught the people that on certain great occasions the choicest of their youth must be offered to their gods; and on this same grim stone young men chosen for the purpose, after receiving for a time all honor and every possible human pleasure, were given to the sacrificial knife, though with the assurance that, dying thus gloriously, they would enjoy a higher bliss in the life to come. It is impossible to estimate the influence which this system might have exerted upon the Aztec race, had they longer been spared to extend their conquests, and enrich their altars with the blood of their fellow-men. But there is one comfort which we feel in surveying that terrible altar—it alleviates our indignation at the rapacity, cruelty, and bad faith of the Spanish conquerors.

The Israelitish conquests found their justification in the cruel human sacrifices of the Canaanites; and as the bloody worship of Moloch found its counterpart in the cruel rites of the Aztecs, the Spaniards were spurred on, as they thought, by scriptural precedents. In the interest of humanity we must rejoice that at least the religion of the Aztecs was swept from the earth forever.—*Statesman.*

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News and Notes.

RELIGIOUS.

—The expenses of the Methodist General Conference at Philadelphia were over \$50,000.

—The pope has created nine new cardinals. In his recent allocution he made the customary wail about "the painful position in which the head of the church is placed," and bemoaned the trial through which "the church" is now passing.

—The Arkansas Methodist evidently has lost faith in the coming of the millennium, in this generation, at any rate. It says: "Facts and figures demonstrate that the effort to bring the adult world to Christ is a failure." It might have added that the Bible demonstrates the same thing.

—This from the *Congregationalist*: "In describing a new theater, one of our daily contemporaries says: 'The trap-room extends underneath the whole stage, and eight feet below it.' That is about where—in our inexperience—we always supposed it was; only we thought it went down much lower."

—Another convention of the United Presbyterians is to be held to consider the "present state of the question of instrumental music in worship." The call regards the present state of the question, allowing the use of instruments, "as a chastisement from the Lord on the United Presbyterian Church."

—The Roman Propaganda is said to have in the field no less than 6,700 missionaries. Of these 1,000 are Capuchins, laboring in India and the islands of the Indian Ocean; 2,500 Franciscans, who are in Morocco and America; 300 Oblates in Jaffa, Natal, and Ceylon; 700 priests of the foreign mission in Malasia, Corea, and Tonquin; 1,500 Jesuits in British Guiana, Armenia, and Madagascar; 200 Lazarists in Persia, Abyssinia, and Kiang Su; 500 Dominicans in the Philippine Islands and elsewhere. It is claimed that 700 of these last year converted 20,000 pagans and baptized (sprinkled) 118,000 children.

—The *Independent* reports a case in England, in which a curate brought suit to recover pay for sermons that he had not preached because the people, after hearing a few of his sermons, had refused to listen to him during the remainder of his engagement. The court decided in his favor, holding that a sermon is a sermon, even though it is so ridiculous as to make the people laugh. On this verdict the *Independent* comments thus: "We are inclined to dissent from this ruling. Undoubtedly a sermon is a sermon, but a farrago of absurdities is not a sermon, even though it be headed with a text and delivered from the pulpit. And many a string of solemn platitudes, which make the people not laugh but yawn, might be counted out in settling a contract for good, serviceable sermons."

—Rev. Calvin E. Amaron, in his statement of doctrine, read before the council by whose advice he was installed pastor of a church in Lowell, Mass., said: "I have no sympathy with Universalism, because I find for it no foundation in God's word; I have sometimes wished I could make restorationism agree with divine revelation, but I cannot and therefore reject it also; and I have a perfect abhorrence for the degrading doctrine of conditional immortality." He has a "perfect abhorrence" for the doctrine of life only through Christ, yet he professes to honor Christ. It is quite evident that he mistakes his personal prejudices for knowledge of the Bible; but a strongly expressed belief in inherent immortality and hatred of conditional immortality would be sufficient to secure a recommendation to an infidel, from the average so-called orthodox council.

—The S. F. *Post* says: "The superintendents of the Congregational Church of the Northwest have made a spirited remonstrance against the 'incompetency' and 'lack of common sense' evinced by many ministers sent out to them from the colleges and theological seminaries of the East. Such men, they say, however 'liberally educated' and 'thoroughly good in character,' without common sense, are 'thoroughly good for nothing in the work of the ministry' there, and 'our duty to the churches compels us to set our faces against them.' A Western Presbyterian paper rejoices to see this remonstrance, and says: 'It is no kindness to let a good-natured, heavy, lumpy, sodden sort of fellow blunder through the course in theology because his dear, good mother consecrated him to the work before the world knew what a thick-witted fool her baby was. But the world finds it out, and even the Christian world is not so entirely sanctified that it is pleased with and thrives on ungrammatical nonsense.'"

SECULAR.

—The business portion of Palatka, Fla., was entirely destroyed by fire on the 9th inst.

—Rear Admiral Alexander Murray, of the U. S. Navy, died in Washington, D. C., on the 10th inst.

—Works of art valued at over \$9,000,000 have been imported into this country from Paris since 1877.

—A severe shock of earthquake occurred at Cletherae, about twenty-five miles from Manchester, Eng., the 14th inst.

—The superintendent of the Mt. Pleasant (Iowa) city schools, a teacher in the public school, and two students were drowned near that place Nov. 10.

—In the gale of November 9, the British schooners *Northern Light* and *Elsie* collided off North Head, Catalena, Newfoundland. Both sunk immediately.

—The French Cabinet has agreed to forego the indemnity from China, and Minister Ferry has announced that peace negotiations with China have been almost concluded.

—The Washington monument is now 510 feet 10 inches high, five feet higher than any other structure in the world. It is the design to have it completed in time for dedication Feb. 22.

—Governor Tritle, of Arizona, in his annual report to the Secretary of the Interior, says that he fears violence unless the extended immigration of Mormons into the Territory is restrained by law.

—The delivery freight depot of the Louisville and Nashville Railroad, at Louisville, Ky., was burned on the 10th, and seventy-five car loads of general freight were destroyed. Loss, \$100,000.

—A. D. January, Deputy State Treasurer of California, has just confessed a theft of \$40,000 from county funds that were deposited with him for safe keeping. A passion for gambling was what led to his ruin.

—A passenger train was wrecked near Hempstead, Tex., on the morning of the 14th, and ten people were instantly killed, and very many seriously injured. The disaster was caused by discharged employes, and thieves, who sought to wreck a freight train for the spoils.

—In spite of the spread of education, drunkenness is greatly on the increase in England, especially among women. Out of eighteen drunken persons brought before a London magistrate a few days ago, thirteen were women, and of 17,000 persons apprehended during the twelve months in Liverpool, 7,000 were women.

—There is a wood-pulp factory at Augusta, Ga., at which the expedition with which paper could be manufactured was recently demonstrated. A tree was cut in the forest at six o'clock in the morning, was made into pulp and then into paper at six o'clock in the evening, and distributed among the people as a newspaper by six o'clock the next morning.

—Scarcely 25 years ago the most powerful piece of artillery was a 98 pounder, throwing its projectile with a velocity of 1,600 feet per second. Now the weights of guns have been increased from five tons to 100 tons, the velocities from 1,600 feet to 20,000 feet per second, the energies from 1,000 foot-tons to over 52,000, and the projectiles from 68 pounds to 2,000 pounds.

—At the session of the Municipal Council of Paris, Nov. 10, a vote was passed appropriating 100,000 francs for the expenses incurred by the Sanitary Department in its measures for eradicating the cholera, and 50,000 francs for the relief of families suffering from the effects of the epidemic. The Government of Holland has established quarantine against France.

—A model of Eads' ship railway is now on exhibition in New York. It bears a ship nine feet in length. Captain Eads says that a syndicate of sixty of the wealthiest men in this country, representing more than enough capital to carry it through, are interested in it, and that it will be constructed and in successful operation long before vessels will pass through the Panama Canal.

—There have been serious riots in connection with the election in the Mexican States of Coahuila and Nueva Leon. At Saltillo five men were killed and robbed, and fifteen or twenty wounded. A number were also killed in Santa Catharina. In Sabinos, Hidalgo, a battle occurred between the Government soldiers and citizens. The District Judge was killed, while the Colonel commanding the troops, together with about twenty soldiers, are reported to have been killed. The towns are full of dead and wounded on both sides.

—A London dispatch of Nov. 15 says that evidence has been secured which shows that the supposed conspiracy to blow up the Niederwald Monument a year ago, was in reality an attempt to kill the Emperor William, the Crown Prince, Bismarck, and other notables who passed in the procession over which the mine was concealed. The same dispatch says: "Since the Reichstag elections in Germany, it has been ascertained that not less than 650,000 ballots were cast for socialist candidates. This remarkably large vote for a party which is not only in opposition, but which has hitherto been supposed to number only a handful of malicious malcontents in each town, has set the Government to thinking."

Obituary.

CHURCH.—Died near St. Helena, Cal., Nov. 9, 1884, of a gunshot wound, George E. Church, aged 26 years and nearly eight months.

The accident which caused the death of Brother Church happened as follows: In company with a neighboring young man, he was hunting. Standing on a rock about three feet high, he discharged one barrel of his gun at a flock of quails. Sending the young man to secure the game, he proceeded to reload the empty barrel. While turning in the charge, the breech of the gun slipped from the rock. At the same time the hammer of the gun struck the edge of the rock, the muzzle fell against Brother Church's body. He received the entire charge of the previously loaded barrel in the lower part of the abdomen, ranging upward. He immediately jumped down from the rock, calling to his companion that he was shot. Upon the suggestion that perhaps it was only a flesh wound, Brother Church replied, "I know that I am dying, but I am not afraid to die." He then exhorted the young man to study the Bible and be prepared in case he should be called away as suddenly as he himself was going. He lived but an hour and a half after the accident.

Brother Church's religious experience was of eleven years' standing. The united testimony of his brethren and neighbors is, that during that time, his was a consistent life. He attended the Healdsburg College last year in view of fitting himself to labor in the Master's cause. He also expected to attend the Biblical course at the College this winter. In the premature death of Brother Church, the father and brothers mourn the loss of an affectionate relative, while the church loses a faithful and beloved member. A discourse was delivered by the writer in the Seventh-day Adventist house of worship at St. Helena, on the 11th inst., to a large and sympathizing congregation, from 1 Sam. 20:3 (last clause), after which an unusually long train of carriages followed his remains to the cemetery. We trust his end is peace. **J. O. CORLISS.**

RENFRO.—Died, Nov. 2, 1884, of pneumonia, at Dayton, Nevada, Sister Mary H. Renfro, of Sacramento, Cal., aged 46 years, 11 months, and 22 days.

Sister Renfro embraced the faith of Seventh-day Adventists during the tent-meeting held in Sacramento, in the summer of 1877. She was one of those persons we sometimes meet, who seem to be waiting for the Third Angel's Message. The company brought out at that time passed through some trials, and some of them seemed to love the world and self more than they loved God; but through all these changes and trials, Sister Renfro has always been found among those who desired to keep "the commandments of God and the faith of Jesus." Her Christian hope sustained her in her personal trials and burdens, of which she seemed to have her full share. We believe her life will have its influence for good among those who knew her. She will be missed for a little season, and then will, we believe, come forth, at the call of the blessed Master, to a life of peace and joy. A husband and nine children mourn her loss. **W. M. HEALEY.**

BRYANT.—Died, Nov. 6, 1884, of paralysis of the brain, Alexander Bryant, of San Francisco, Cal., a native of Cattaraugus Co., N. Y. He had been a member of the Presbyterian Church, but through the influence of his wife he accepted the Third Angel's Message, and was laid away in hope of the first resurrection. Funeral services were held at the S. D. Adventist Church in San Francisco, Nov. 9, by Elder A. T. Jones. **ANDREW BRORSEN.**

GAMBLE.—Died at her mother's residence near Belvidere, Boone Co., Ill., Sept. 17, 1884, our beloved sister, Fannie Gamble, aged 29 years. Sister Gamble obtained her first impressions of the truth some six

years ago in Nebraska. She was then Fanny Lawrence. On returning to her home in Illinois, she took her stand with the people of God, and the purpose of her life since then has been to honor God and advance his cause. She was esteemed and beloved by all who knew her. The church at Belvidere has sustained a great loss in her death. She has been gradually failing for the past two years, as she died of slow consumption. But as she neared the dark portals of the grave, her faith and hope grew stronger and brighter. She was fully resigned to the will of the Master, and rejoiced in the hope of immortality so soon to be given through Christ. Her husband, an aged mother, three brothers, and a little daughter, are left to mourn their loss. Their loss is her gain. She rests secure. May all these dear ones so live as to meet her in the glorious resurrection morn. The writer spoke to a large congregation of sympathizing friends and neighbors on the occasion of her funeral, from 1 Thess. 4:18.

R. F. ANDREWS.

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General Meeting at Ferndale, Cal.

We appoint a general meeting for Humboldt Co., Cal., to be held at Ferndale, Dec. 5-14. The first meeting will be held Friday evening, the 5th, after which there will be services each day and evening. We hope to meet a full representation of our friends in Humboldt County, at this meeting. Please bring your Bibles and hymn books. Make it a point to attend the meeting from the first to the last. Pray the Lord to meet with us by his Spirit. Let us assemble in his name, and he will verify his promise to us.

**J. N. LOUGHBOROUGH,
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Appointment for Northern Dakota.

A GENERAL meeting for northern Dakota will be held at Fargo, D. T., Dec. 6-8. We want to hear from all interested in the truth, in that part of the Territory. Will those who cannot attend in person please write and speak of their interest, and also of the interest in their respective neighborhoods? All such communications should be addressed to Mrs. G. C. Tenney, Fargo, D. T.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 20, 1884.

SOME one has sent us a copy of the *Daily Independent*, published at Kimberly, South African Diamond Fields. The paper contains an account of a concert given in Queen's Hotel, in aid of the Presbyterian Church funds, which shows that modern Christianity is the same in Africa as in America. Of the Scotch Reel, the editor says that "it was very pretty, and much enjoyed by the audience, and we can quite indorse the remark of one of the on-lookers, who said in a very audible whisper, 'There, now, that's what I call dancing. I hope we shall have some more of that.'" They did have more of it, besides a "variety show." With all these necessary adjuncts of a well-regulated church, and thousands of barrels of rum constantly being received from Christian England and America, the natives can surely find no reasonable excuse for not accepting the "white man's religion."

Question.—Job 14:21, 22.

A CALIFORNIA Sabbath-school sends a request for an explanation of Job 14:21, 22: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn."

There is probably no question concerning the twenty-first verse; all understand that to refer to one who is dead. The statement that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them," agrees perfectly with what we learn of the condition of the dead, in Eccl. 9:5, 6, 10; Ps. 6:5; 115:17; 146:3, 4; Isa. 38:18, etc. We suppose that the difficulty lies in harmonizing with this verse, the statement in the next verse, that "his soul within him shall mourn." People often cite these two verses as proof of the conscious state of the dead, "for how," say they, "could his soul mourn within him, if it was not conscious?" We would answer this by asking, Do the souls of dead men have flesh, and does it suffer pain? The popular idea is that when they "shuffle off this mortal coil," they are only the essence of immateriality. While the twenty-first verse refers to man's condition in death, the first clause of the twenty-second verse shows conclusively that that verse refers to a time when the man is alive and "in the flesh." So there is no difficulty about the matter at all. The chapter simply closes, as it begins, with a view of man's weakness and frailty.

Anti-Sabbath Sermons.

OUR friends very often send us partial or complete reports of sermons that have been preached in their neighborhood, which they wish answered immediately through the SIGNS. To such we would say that if we should at once publish everything that seems to demand immediate attention, we should be obliged to enlarge the SIGNS to several times its present size. Further, while we are pleased to have them remember us by sending such articles, and desire to have them continue to do so, we must exercise our judgment as to how much of any sermon shall receive attention, or whether it is worth noticing at all. A review of a sermon preached in any town, would not specially interest the people of any other town, except as the subjects touched upon were of general interest; and the SIGNS is continually discussing those subjects. There are very few sermons preached against the Sabbath, that are worthy of notice, except for the moral effect of an immediate verbal reply. A fluent speaker, with

unlimited self-confidence, may deliver a discourse which *sounds* very fine, but when it is put on paper it may appear that it was nearly all *sound*.

One thing more should be remembered, and that is, that to answer a discourse against the Sabbath usually requires three or four times as much space as the discourse itself. The reason is that people in general are satisfied with assertions *against* the Sabbath, but require argument, of which we have abundance, in favor of it.

And finally, that our brethren may never become alarmed by some bold assertion that is honored by its maker with the title of argument, we would say that it is absolutely impossible for any man to produce even the semblance of an argument against the Sabbath, that has not been met and answered scores of times. When you hear a sermon against the law and Sabbath, turn to our published works on the subject, and you will find that it was answered before it was delivered. It would not be surprising if you should find an answer in the current number of the SIGNS or *Review*. Remember that "the foundation of the Lord standeth sure."

"Liberality" Gone Wild.

A FEW weeks ago we made some comment on the evolution theory of Dr. Woodrow, of the Columbia Theological Seminary. It will be remembered that his theory was a mongrel, half Bible, half evolution, holding that woman was created, but man was "developed." Serious objections was made to such teaching, and the case was referred to the Synod of South Carolina, with the following result:—

"Resolved, That in the opinion of the Synod the teaching of evolution in the Theological Seminary at Columbia, except in a purely expository manner, with no intention of inculcating its truth, is hereby disapproved."

The *Christian at Work* regards this resolution, which was adopted by a vote of fifty to forty-five, as a wise one, and it extols the liberal spirit in which it is put forth, in that it protects the interests of sound teaching, while it in no wise fetters the right of free utterance. Indeed! So we are to understand that it is not at all inconsistent with sound theological teaching to put forth the most absurd views, provided the teacher does not claim that they are true! We do not profess to be versed in modern theological methods, but we venture to ask if it would be entirely inconsistent with "liberality," if the Synod should give the Doctor full liberty to air his vagaries—outside the theological seminary.

Murder and Suicide—Are They Criminal Acts?

ACCORDING to the Philadelphia *Times*, an aid to the anti-tobacco reformer has developed, this ally being nothing greater than a bug which eats the tobacco that has been prepared for the human. One bug cannot eat much, but he has millions of brothers, each one as zealous as himself. As yet, the dealers are the only ones who have been affected by his ravages, and they have lost largely. And it is impossible to get rid of the intruder. One wholesale dealer, with the utmost seriousness, said to a reporter:—

"They have caused me the loss of a good many dollars, and with all my years of experience in the tobacco business I can find no remedy. They are the only species of insect that can live on tobacco, and anything that can live on tobacco can't be poisoned."

Think of it. Here is a man who sells what he knows to be a deadly poison, and he makes nothing of acknowledging it. No poison can be found that is deadly enough to kill a creature that will not succumb to tobacco. If he should chance to let fall that he was selling so powerful a poison to be mixed with food for hogs, he would not have his liberty an hour, but since he sells it only to men and boys,

he will not be molested. Yet who will say that he does not deserve punishment? And then there are the thousands who deliberately buy and devour the poison. Is not attempted suicide a crime, and in some States punished as such? What would become of the world if strict justice were meted out to all? When we remember that it will be done, this becomes a question worth considering.

WE have received from Mr. John B. Alden, publisher, 393 Pearl Street, New York City, a unique little pamphlet called "The Book-Worm." It is issued monthly, and besides giving a large list of first-class books at wonderfully low rates, the copy before us gives the famous chapter on the "Spanish Inquisition," from Prescott's "Ferdinand and Isabella." Each number gives an attractive selection from some noted work, making in the course of a year about 300 pages of excellent reading, for only twenty-five cents.

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