

# 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.

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 24, 1881.

NUMBER 12.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
S. D. A. MISSIONARY SOCIETY.

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

### A PLACE OF BLESSING.

BY JULIA E. LLOYD.

IN the meetings where prayers are offered,  
Apart from the worldly throng,  
There are blessed joys and communings,  
And the saints sing snatches of song.  
There stands one in Christ's stead among them,  
Declaring the riches of grace,  
That changes each loving beholder,  
To the image of Christ's glorious face.

Low-bowed in the Holiest Presence,  
Well knowing "the Father" attends,  
While asking, believing, receiving,  
On each the *best Spirit* descends.  
They speak to each other, rejoicing  
In strength for the battle of life,—  
New struggles, new snares, and new dangers,  
But Christ's help in all the hard strife.

A weary one tells of her longing  
For the land of peace and of rest;  
And tears roll unbidden downward.  
As her hopes, one by one, are expressed.  
A mourner, with heart-strings all quivering,  
Her sobs for her loved one repressed,  
By faith sees the morning of waking,  
Her own made immortal and blest.

Does one sit in silence, dejected?  
No God, and no hope in his soul?  
Oh, Saviour! thou still dost look earthward,  
And bid him to now be made whole.  
In the world of the ransomed and angels,  
Our love and our joy all complete,  
Shall we think of the lesser glory,  
We found at the mercy-seat?

## General Articles.

### THE LAST WORDS OF MOSES.

BY MRS. E. G. WHITE.

In all the dealings of God with his people there is, mingled with his love and mercy, a striking exactness and firmness of decision. This is clearly exemplified in the history of the Hebrew people. God had bestowed great blessings upon Israel. His loving-kindness toward them is thus touchingly portrayed by his own hand: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them." And yet what swift and severe retribution was visited upon them for their transgressions. How, then, can sinners in any age hope to escape the wrath of God?

Again, more wonderful than his mercy toward Israel is the love which Christ has manifested in his infinite sacrifice to redeem a lost race. His earthly life was filled with deeds of divine tenderness and compassion. And yet Christ himself plainly declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." While he tells us of the love of God, he also pictures the awful scenes of the Judgment and the retribution that shall be visited upon the wicked. In all the Bible, God is presented not only as a being of mercy and benevolence, but as a God of strict and impartial justice.

The great Ruler of nations had declared that Moses was not to lead the congregation of Israel into the goodly land, and all the earnest pleadings of God's servant could not secure a remission of his sentence. He knew that he must die. Yet he had not for a moment faltered in his interest and care for Israel. He had faithfully sought to prepare the congregation to enter upon the promised inheritance, and had repeated before them the law of God, and his wonderful dealings with them as a people. He would in every possible way guard them from transgression.

He now completed the work of writing all the laws, the statutes and judgments which God had given him, and all the regulations concerning the sacrificial system. The book containing these was placed in charge of the proper officers, and was for safe-keeping deposited in the side of the ark. An erring people often interpret God's requirements to suit their own desires; therefore the book of the law was to be sacredly preserved for future reference.

Moses was filled with fear that the people would depart from God, their only helper. In a most sublime and thrilling address he set before them the blessing which would be theirs, if they lived in obedience to God, and then declared the terrible curses that would rest upon them, should they depart from him. "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

He closed with these solemn and impressive words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

At the divine command, Moses and Joshua now repaired to the tabernacle, while the pillar of cloud came and stood over the door. Here the people were solemnly given into Joshua's charge. The leadership of the man who had so long and so faithfully cared for Israel was now ended. Still Moses forgets himself in his interest for his people. In the presence of the assembled multitudes the great leader in the name of God, addressed to his successor these words of holy cheer: "Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee." He then turned to the elders and officers of the people giving them a solemn charge to faithfully obey the instructions he had communicated to them from God.

Together Moses and Joshua stood at the door of the tabernacle, and the eyes of all the congregation were fixed upon them. The aged man, now doubly dear, must soon be taken from them; and they recall, with a new and deeper appreciation, his parental tenderness, his wise counsels, and his untiring labors. His successor was the man of God's choice, but he had far less experience. How could he bear alone the burdens which had rested so heavily even upon Moses? The people called to mind how often Moses had stood between them and God's vengeance for their sins. How often had his earnest pleadings turned aside the blow! They would gladly have kept him with them, but they knew that this was impossible. Their grief was heightened by remorse. They bitterly remembered that their own perverse course had provoked Moses to the sin for which he must die.

God designed to arouse the Israelites to see the

sinfulness of their course. The removal of their beloved leader would be a far stronger rebuke than any which they could have received, had his life and mission been continued. Now the Lord would make them feel that they are not to make the life of their future leader as hard and trying as they have made that of Moses. God speaks to his people in blessings bestowed; and when these are not appreciated, he speaks to them in blessings removed, that they may be led to see their sins and return to him with all the heart.

That very day there came to Moses the command, "Get thee up . . . unto Mount Nebo, . . . and behold the land of Canaan, which I gave unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people." Often had Moses left the camp of Israel, in obedience to the divine summons, to commune with God; but he was now to depart on a new and mysterious errand. He must go forth to resign his life into the hands of his Creator. Moses knew that he was to die alone; no earthly friend would be permitted to minister to him in his last hours.

He was not beyond temptation, and there was a mystery and awfulness about the scene before him, from which his heart shrank. He was in the full vigor of health, with all his powers in active exercise. Was some strange and fearful sickness to come upon him? Must his body lie unburied, a prey to the wild beasts and the fowls of the air? Was this to be the end of his life of toil and sacrifice? But the severest trial was his separation from the people of his care and love,—the people with whom his interest and his life had been identified for forty years. His heart was filled with anxiety for their future, and oppressed with forebodings of evil, as he remembered their constant tendency to depart from God. Never had his faith been more severely tried. But he had learned to trust in God, and he calmly submitted to the decree of infinite love and wisdom.

Moses did not entertain the opinion now cherished by most of the Christian world, that as soon as a good man dies, he enters the mansions of eternal bliss, in a land of which Canaan with all its attractions, was but a dim type. Had he believed this, he would not have pleaded so earnestly for permission to cross the Jordan and share the inheritance of his people.

Again the Spirit of God rested upon his servant, and in the most sublime and touching language he pronounced a blessing upon the tribes individually. He then closed with a general benediction, in which he set forth God's care for Israel, and the exalted position which they might occupy, if they would live in obedience to his law: "The eternal God is thy refuge and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel, then, shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also, his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

ONE truly Christian life will do more to prove the divine origin of Christianity than many lectures. Hence it is of much greater importance to develop Christian character than to exhibit Christian evidences.—*T. Monro Gibson.*

ONLY one arm is all-powerful, one heart ever loving, one ear ever open, only one eye never closed; and there are inner depths in our soul where only one voice can be heard.—*Mrs. Charles.*

## IS SIN ETERNAL?

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

THIS question we ask with reference to the results of sin. Sin did not always exist. Right existed before wrong. As there was a time when Adam and Eve were in their primeval innocence in Eden, before sin entered our world, so there must have been a time when, in all the creation of God, both that which is visible and that which is invisible was pure and sinless. For God's pleasure all things were created. Rev. 4:11. The sacred psalmist says: "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee." Ps. 5:4. In order then, that all might tend to the pleasure of God, all his created intelligences must, like man, have been "made upright." (Ecc. 7:29.) Their departure from that condition of uprightness into those ways displeasing to God is, in a great measure, owing to their invention of other ways than those of God's appointment.

It is not our purpose in this article to trace sin to its first origin, but to speak of it as we find it in our world. The first three chapters of the book of Genesis show us that sin entered into the world through the fall of Adam and Eve as they yielded to temptation. This agrees also with the words of St. Paul in Rom. 5:12-14.

Sin is in our world, and the import of our question is, Is it to exist eternally? We ask this question not supposing it to be answered by reason merely, but believing that the Bible as clearly reveals the finality of the impenitent as it does the fall, or the way of life and hope for the penitent through the blood of Christ.

Our readers are not unaware that this question is one which, at the present time, is eliciting much inquiry throughout this kingdom in general, and in Southampton in particular. Men in high positions in the religious world are setting forth theories vastly different from those incorporated into the Protestant creeds whether we speak of Conformist or Non-conformist.

The Lord Bishop of Winchester was fully aware of the agitation of the public mind on this, as well as other theological questions, when in the Diocesan Conference held in the Winchester Cathedral, Nov. 3, 1880, he made the following statement: "I think that neither churchmen nor dissenters as they fight can fully have brought home to their own thoughts and hearts the reality of that conflict which is already begun, but which will soon burst upon us in its fury, the conflict between faith in God and Christ and immortality, and the belief in nothing but material prosperity here and eternal sleep hereafter. The agnosticism which now makes common cause with the advancing columns of democracy is the scientific formulating of that principle which has ever guided the godless and the selfish, and is sure, therefore, to catch the suffrages of all who are too lazy to think or too worldly and sensual heartily to believe. Making the best of the present world and letting the next world take care of itself, is the old and common rule of life. It is now reduced to scientific principle, and is taught as the truest and the only wisdom."

In view of the conflict of truth and error he says: "If we are to withstand in the day of battle, and having done all to stand, we must cling closely to Scriptural and primitive truth."

The true doctrine of the Conformist, or Church of England, is plainly set forth in the Thirty-nine Articles. By "His Majesty's Declaration" every member of that church is prohibited from "putting his own sense or comment to the meaning of an article, but must take it in its literal and grammatical sense." The eighth article states, "The three creeds,—Nicene, and Athanasius' Creed, and that which is commonly called the Apostles' Creed,—ought thoroughly to be received and believed."

The creed of Saint Athanasius, is called in the prayer book, "This confession of our Christian faith." From the concluding words of the creed we should judge it was most firmly believed by them, as it says: "This is the Catholic Faith; which except a man believe faithfully he cannot be saved."

The Athanasian Creed says: "And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." That this has been understood by those using it to teach eternal misery to the wicked, and that this has been their faith, is confirmed by the comments and sayings of those who have held most tenaciously to the creed. As a sample, we quote

the words of the Right Reverend Geo. Horne, late Lord Bishop of Norwich, from his commentary on the Psalms. On Ps. 55:15, "Let death seize upon them, and let them go down quick into hell," he says, "The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, 'went down alive into the pit,' seems here alluded to, as the grand representation of the manner in which the bottomless pit shall one day shut her mouth forever upon all the impenitent enemies of the King of Israel, and great High Priest of our profession."\*

And again in his comments on 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 of the earth shall wring them out, and drink them," he says, "Calamity and sorrow, fear and trembling, infatuation and despair, the evils of the present life and of that which is to come, are the bitter ingredients which compose this most horrible cup of mixture. It is entirely in the hand and disposal of God, who, through every age has been pouring out, and administering of its contents, more or less, in proportion to the sins of men. But much of the strength and power of the liquor still remains behind, until the day of final vengeance. It will then be exhausted, even to the dregs by unrepenting rebels; when 'burning coals, fire, and brimstone,' and eternal 'tempest' 'shall be the portion of their cup.' Ps. 11:6."†

As a statement of the views of the Non-conformists we may be allowed to quote the words of one of the prominent dissenting ministers, Rev. C. H. Spurgeon: "Our lost friends are lost forever; we recollect that there is no shadow of hope for them; when the iron gate of hell is once closed upon them, it shall never be unbarred again, to give them free exit; when once shut up within those walls of sweltering flame which girdle the fiery gulf there is no possibility of flight; we recollect that they have 'forever' stamped upon their chains, 'forever' carved in deep lines of despair upon their hearts. It is the hell of hell, that everything there lasts forever. Here, time wears away our griefs, and blunts the keen edge of our sorrow; but there time never mitigates the woe; hell grows more hellish, as eternity marches on with its mighty paces. The abyss becomes more dense and fiery—the sufferers grow more ghastly and wretched, as years, if there be such sad variety in that fixed state, roll their everlasting rounds. Here the sympathy of loving kindred, in the midst of sickness or suffering, can alleviate our pain; but there, the tortured ghosts are sport for fiends, and the mutual upbraidings and reproaches of fellow-sinners give fresh stings to torment too dread to be endured. Here, too, when Nature's last palliative shall fail, to die may be a happy release; a man can count the weary hours till death shall give him rest; but, oh! remember there is no death in hell; death, which is a monster on earth, would be an angel in hell. If death could go there, all the damned would fall down and worship him; every tongue would sing, and every heart would praise; each cavern then would echo with a shout of triumph till all was still, and silence brood where terrors reigned."—*Spurgeon's Gems*, pp. 160, 161.

In opposition to these established dogmas of the Conformist and Non-conformist we are now called upon by some ministers of the established church to accept a new and somewhat novel doctrine of a very different character. No less than three quite large volumes have been produced by three prominent church ministers and recommended as "treating of and, indeed, exhausting the subject." These works are called, "The restitution of all things," by the Rev. Andrew Jukes; "Salvator Mundi," by the Rev. Samuel Cox; and "Eternal Hope," by the Rev. Canon Farrar, and still later, here in Southampton, a series of eight discourses upon the subject have been delivered by the Rev. Basil Wilberforce, Canon of Winchester Cathedral, and Rector of St. Mary's church, Southampton.

In adopting the new theory the Canon does not avow himself a believer in the doctrines of Hosea Ballou. He does not indorse that theory of universal salvation which provides only for punishment in this life and leaves all at death with an equal chance for Heaven. The Canon

has denominated this, his new theory, "Universal Hope." Not hope for the impenitent, but, if we understand him aright, a hope that those who die impenitent will, after the final Judgment, be made penitent by the punishment that shall be inflicted upon them. He claimed that "the dogma of everlasting torture beyond the grave was a libel upon the character of the Almighty, a doctrine prejudicial to Christianity, and a misrepresentation of the mind of the Holy Scripture." He further claims that "future punishment, though a tremendous discipline, is not endless. He also declares his belief that this punishment is "corrective and not vindictive." He says: "The old dogma, which consigned countless millions of souls, whom God made and Christ redeemed, to everlasting and irredeemable perdition is not revealed in the Bible, but the doctrine of the Bible on this point is that the duration of the sufferings of the wicked in hell shall be commensurate only with the burden of their willful sin, and that when they have paid the uttermost farthing, or, in other words, when the will is conquered, hell will have done its work, and its souls shall be admitted into the regions of the blessed."

That we have not mistaken the statement of the Canon's belief, will appear from a supposed case which he introduces in his eighth discourse, "It is thus with many a child of God taken into his father's arms in the sacrament of baptism. He grows up selfish, impure, prayerless. He sinks down and down till the power of truth and goodness has no influence on his wayward will. In his state of hardened impenitence, of darkened reason and conscience, there remaineth for him no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. For him there can be no part in the first resurrection; no home in the Messianic kingdom which will be revealed at the second advent. In the sight of the angels of God he is a maniac, and to the mad-house he must go. For his own sake and for the sake of others he must be removed to another sphere of education, where, 'pulverized by the storms of judgment,' he may be taught to lay down his weapons of rebellion, and learn the lesson that at the name of Jesus every knee shall bow, of things in Heaven and on earth, and under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

With reference to the "everlasting fire" mentioned in the creed; the time was when religious teachers claimed that this was literal fire and brimstone, into which the wicked were to be cast after the Judgment. Of this they supposed they had sufficient evidence in the case of Sodom and Gomorrah alone. They read in the words of St. Jude, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. Turning back to the record of God's judgment upon those cities, they read, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19:24, 25. "And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Verses 27, 28. Putting these texts with the statement of St. John in Revelation, "And fire came down from God out of heaven, and devoured them," Rev. 20:9, they thought they had a very clear proof of literal fire for the final punishment of the wicked.

After a time it became too plain an absurdity for thinking minds to claim that literal bodies were to be in literal fire and brimstone to all eternity, especially when considered that such a fire was hot enough to bring iron to a white heat in one minute. Bodies could not be consuming into literal smoke in such a fire to all eternity without a constant miracle. Again, said they, it is real fire and brimstone, but immortal, indestructible souls that are placed in it to be tormented. It has, however, been discovered in the onward march of thought that an indestructible soul could receive no harm in a literal destructive fire, so now the literal fire doctrine is removed back to the Dark Ages.

These fires are now explained as figures. As

\* Horne's Comments, page 213, edition of 1847.

† *Ibid.*, page 301.

an illustration of this, I refer to the printed report of sermons in reply to Canon Wilberforce. The first one is the first of a series by Rev. H. O. Mackey of Portland chapel, Southampton. He said: "In reading through the published sermons which have recently appeared on the other side, I was struck with how large a proportion of them was occupied with a repudiation of the doctrine of physical torture as applied to lost souls. But the indignation with which the idea of everlasting fire wrapping the body, and the worm that never died, were regarded, had better be reserved for a real and not an imaginary foe. For he, and those who thought with him, equally denounced and hated the doctrine, which, however, he reminded them first found its power in the Middle Ages, when priest and monk used it as a means of extorting money from relatives so that the souls of the dead might be got out of purgatory."

That we did not mistake his meaning in the above is confirmed by his second and third discourse when he said, "The sufferings of the wicked were not physical, but mental and spiritual, since both heaven and hell were in the soul." Of the sinner he says, "All we ask is that he be left to himself—no flames to wrap the body—no worms to wear the physical frame, but the sinner left to himself, for sin to work its own punishment in the soul according to the text, God saying, 'He that is filthy, let him be filthy still.'"

The Rev. H. C. Lake of East street chapel, in the first of his sermons on the subject said, "The sermons of Canon Wilberforce represented the orthodox views in an unfair light. He said if the rector of St. Mary's had learnt what that view really was before he made an attack upon it, he would have saved himself much trouble. All granted that the sufferings of the wicked would be spiritual—such sufferings, indeed, as were the results of repentance made too late."

The Canon, in his sixth discourse, thus speaks of future punishment, "The action of the memory will be the test of personality—memory, full, free, unclouded memory—the flashing into the imprisoned soul of that intolerable light which makes all past present. If we but realized the keen torture that this will be we should hardly dare to sin. What fire is to the body, that memory is to the shrinking soul."

In the third of his discourses on the text, "Our God is a consuming fire," he said of the use of this terrifying emblem of fire, "while pregnant with warning, it is gloriously suggestive of the purifying remedial discipline of God. God is fire and God is love; therefore fire is love—the love that is only cruel to be kind."

It seems then that both Canon Wilberforce and his opponents are agreed that the future suffering of the wicked is only mental, and their disagreement is only with reference to the duration and final issue of that suffering. On the one hand it is contended that the suffering will never cease and will only tend to harden the sinner in his sin, and on the other hand it is contended that the suffering will finally soften the heart of the hardest sinners causing them to turn to Christ, and that then the sufferings of sinners, and in fact the career of sin will be ended, because all sinners will then be converted to Christ. If we admit this position of the Canon we shall have to denominate it *salvation by fire*. St. Paul speaks of some who shall be saved, "yet so as by fire," 1 Cor. 3:15. Let it be remembered, however, that those so saved are not hardened and impenitent sinners, but some of God's ministers, as Apollos, Cephas, and others. The "gold, silver, precious stones," mentioned by St. Paul, were built upon the foundation—Christ. The wood, hay, and stubble that some were placing on the foundation did not represent sins that were to be burned while the individual sinner should escape, but these combustible materials represent men and women brought onto the foundation by the minister. While they were professing to accept the religion of Christ there was in them a lack of thorough consecration to God. They were only partially converted, and in such a condition brought into the church of Christ. They were like wood, hay, and stubble placed on a good foundation. That some such material had been gathered into the church of Corinth we learn in chapters five and six of this same first epistle to the Corinthians. In the day of God, when the fire shall try every man's work, the minister who from the heart has himself obeyed God and yet has collected worthless material into the church, shall have his work tested of what sort it is. He

may have had followers who would declare loudly for Apollos, or Cephas, and yet were vile, like some of these incestuous Corinthians. So much of this material collected by the minister will be a loss, for all such shall be burned.

We get a clear view of the final destiny of the ungodly in the case of Sodom and Gomorrah. Our Saviour, St. Peter, and St. Jude, each refers to the sad fate of these cities of the plain in speaking of the punishment of sinners at the final Judgment; and not one of them call this fire mental anguish or repentance that came too late. No doubt they had anguish of the deepest type when they saw their lost condition, but that is the effect of the judgment brought upon them, and not the judgment itself. We read in the words of Christ, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30. St. Jude says, "They are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The vengeance of fire is its power to burn all combustibles exposed to its action. The vengeance of eternal fire is undergoing a destruction by the action of a fire, not of human kindling which might be quenched, but a fire which fell from the Great Eternal, which no man can quench. St. Peter is still more explicit in his statement of the case. He says, "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6.

We shall endeavor to show in future articles how this sample will be met in the final punishment of the wicked.

#### NOT WILLING TO ADMIT IT.

"VERY FEW persons, even the most depraved," says the *S. S. Times*, "would be willing to admit, if the question were put to them, that they were permanent travelers on the road to ruin. They might acknowledge that their habits were bad and their moral purposes iniquitous; that they drank, or swore, or stole, or lied, or were ill-tempered, or idle, or impure,—or even admit that they were growing worse all the time. But they would nevertheless, if really compelled to consider the question, believe, or at any rate say that they believed, that somehow or other, at some time or other, things would take an upward turn. But just here lies one of the most fatal fallacies of sin. Things do not take a turn unless the individual makes them do so; and reform is quite sure to grow harder rather than easier, as the hours and days and years hurry on. 'So it will go on worsening and worsening.' 'There's no slipping up hill again, and no standing still, when once you've begun to slip down.' And yet the sole hope which many a man and woman has of escaping earthly woe and future penalty, is the hope of slipping up hill on some lucky day which a more propitious future shall bring. The sooner a soul finds out that deliberate sinning is not to be followed by accidental salvation, the sooner will it be ready to respond to the call of the Holy Spirit."

#### BRING OUT THE ROPE.

THE SWISS guides are heroic men. Tremendous exploits of strength and courage are scenes which in old age they review. Mountain-climbers are dependent upon their skill and experience, but no matter what knowledge of Alpine safeguards or perils, they are not able to secure even the hope of safety to those who ask their help, except on one condition, and that is their willingness to be bound together in different passes.

The party sets out in union, with kindly intentions to be helpful to each other. They have a book-knowledge of the way, but every step is new to their feet, and they must trust their guide. For a while a common bond of personal welfare is enough; but see, the guide has halted, and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones: "Courage, gentlemen, there is danger here: we must tie the ropes around each man and protect each other!" It is a deceitful snow-bridge over an abyssmal cleft in the blue ice! If one man ventures to walk across alone, he may drop between those frozen walls. Bring out the rope, and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him securely! Woe betide the man

who goes over the horrible glacier regions of Switzerland alone!

The experienced guides, who know the dangers of this life-journey, tell us that union is strength; that ties of mutual faith and common interest are not all we need; and they bring out the rope of true-hearted association to double the force of each man's weight. We have done it in faith, trusting in our Lord, because we know that there are dangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all the men and women it can link together. Give us the additional security of your influence, dear reader, and accept for yourself the safety of the bond which holds us.—*Watchman*.

#### KNOCKED HIS WITS OUT.

FRENCH papers report an incident which caused a most curious and interesting case of mental derangement. Victor X—, a Parisian painter, was visiting one of his friends in Seeaux. Stepping out on the balcony of the second story of his friend's house, he bent so far over the bulustrade that he lost his equilibrium and fell. The friends of the painter came running up, convinced that he had broken his neck, but he picked himself up and was externally uninjured. But it soon appeared that his brain had been affected, for on attempting to address his friends he could not think of their names. With terror he also found that he had forgotten the names of his wife and daughters. He still could remember single letters of their names, but could not recollect the entire word. The unfortunate man was put under medical treatment, but up to the present no amelioration of his condition has been effected.

Similar cases have repeatedly been observed. Dr. Solger, the well-known writer and linguist, who at the time of his death was Secretary of the Treasury, had the misfortune of falling from his horse while riding in the vicinity of Washington, and striking on a stone with his head, thereby sustaining a fracture of the skull. Now the curious phenomenon happened that Solger, who had married a French lady, and had always spoken only French and English with his wife and family, suddenly could speak no other language but German, his native tongue. Up to the time of his death, which happened soon after his fall, Dr. Solger could converse with his family only by means of an interpreter.

A workman was brought to a London hospital who had lived the greater part of his life in England, but came originally from Belgium. The man had received a blow on the head, and after the injury to his brain he could not speak a word of English, but conversed in Flemish, a language which he had not practiced since early childhood, and which he had almost entirely forgotten.

#### STAND FIRM.

At the battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The Duke sent back word: "Stand firm."

"But we shall all perish."

"Stand firm," again said the Iron Duke.

"You'll find us there," then replied the officer, as he fiercely galloped away. And they stood firm; every man of that brigade fell fighting at his post.

Jesus, our great Captain, calls on us to stand firm, to do battle against Satan and all his hosts. Will the young soldiers of the cross prove less brave and true than earthly soldiers fighting for earthly glory?—*S. S. Messenger*.

PRIVATE prayer is the golden pipe through which the Lord is graciously pleased to convey spiritual blessings to the soul. He knoweth all our wants, and, without our asking him, could supply all our wants in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he hath given.—*Hannah More*.

Be indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and so promote the cause of piety and humanity.

Two things are to be particularly aimed at by every minister—good conduct and sound truth.

## THIS GENERATION.

BY WM. PENNIMAN.

(Continued from page 76.)

In Matthew 24, the 23d and 24th verses, we have this warning: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Again, the 27th verse, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." This verse forcibly teaches that the coming of Christ will be sudden, and that his followers were not to go into the desert to find him, or to believe that they would find him in the secret chambers. They were to heed the injunction of the 26th verse, and not to look for him only as he had described. Again we read, Rev. 1:7, "Every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, even so, amen." See 1 Thess. 4:16, 17; Acts 1:11; Dan. 7:13.

This sudden and personal coming has no allusion to the destruction of Jerusalem, for every eye did not then see him in the clouds of heaven. To remove the objections of cavilers, we have in preceding articles endeavored to show what was, and what was not, fulfilled in the destruction of the city of Jerusalem, so that the candid reader can see when and where "these things" of the first question asked in verse three were accomplished. It now remains to be seen when the things included in the second question were fulfilled.

In the 29th verse, the evangelist takes up these things of the second question of which Luke says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. In answering the second question, the Saviour gives the physical and unmistakable signs of his soon coming, describing them as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This prophecy was not fulfilled till May 19, 1780. Then was probably the darkest day the world has ever witnessed. This prediction was literally accomplished as the following testimony will prove:—

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to roost; it was the general opinion that the day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, and being unable to transact business, adjourned. A motion of adjournment was before the Council; but when the opinion of Col. Davenport of Stamford, was requested, he replied, I am against the adjournment. The day of Judgment is either at hand or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought."—*Pres. Dwight in Conn. Hist. Collections.*

The Providence *Subaltern* published an account of the dark day and night, and of the night it says: "The darkness was so great in the night time, that it was said by one Dr. Blackington who resided in the north part of Rehoboth, who had to be out among his sick patients that night, that he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick that it could be felt." Various accounts of this dark day might be given. An account of this phenomenon was given in the "Life of Edward Lee." The Portsmouth *Journal* of May 20, 1843, describes it; also "Sears' Guide to Knowledge" contains a record of it, saying that "it continued about fourteen hours, or from ten o'clock in the morning till midnight." It also says, "The causes of these phenomena are unknown. They certainly were not the result of eclipses." An eclipse of the sun can only take place at new moon, therefore it could not have been an eclipse, as the moon was full just before the day came on.

Concerning the moon, one writer has said: "The darkness was supernatural from morning till night, and during most of the night; and although the moon had full only the night previous, the Rev. Mr. Tenny, of Exeter, N. H., says, 'I could not help conceiving at the time, that if

every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete.'"

"The stars shall fall from heaven." We read in Rev. 6:13 that "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Henry Dana Ward, in the New York *Journal of Commerce* of Nov. 15, 1833, says: "At the cry of 'look out of the window,' I sprang from a deep sleep, and, with wonder, saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and of only one I ever heard of. I called to my wife to behold, and while robing, she exclaimed, 'See! how the stars fall!' I replied 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." "The stars of heaven fell unto the earth; they were not sheets or flakes, or drops of fire, but they were what the world understand by 'falling stars,' and one speaking to his fellow in the midst of the scene would say, 'See how the stars fall.'"

An eye-witness, Prof. Olmstead of Yale College, testifies that "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history." Mark the language, "The stars shall fall from heaven." Therefore they could not be of terrestrial origin, but must be of celestial, and in proof of this we quote Prof. Olmstead again: "This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The objector will say this was a shower of meteors and not of stars, but the Greek word *aster* (used in this prediction) signifies the smaller lights of heaven; therefore a shower of meteors, or small stars, fully meets the case. The manner in which they fell or flew, completely answers the description. Henry Dana Ward says in regard to this: "The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were east like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Humboldt, in his "Kosmos," says the phenomenon of Nov. 13, 1833, was the most remarkable which has ever occurred. Certainly it must have been the most remarkable, as in the language of Prof. Olmstead "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface."

A tithe of the evidence of all these phenomena has not been given, but enough has been presented to prove the literal fulfillment of the prediction.

We read (Mark 13:24) "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light," etc. This completely harmonizes with the account in Matthew, for the latter does not say after those days but after the tribulation of those days. No one can disprove the fact that the temporal power of the Pope was taken away in 1798, when Berthier, a French general in Napoleon's army, entered Rome and took the Pope prisoner, thus fulfilling the prophecy, "He that leadeth into captivity shall go into captivity." It may be said that this temporal power did not end till eighteen years after the darkening of the sun, therefore how can it be said that the sun was darkened immediately after the tribulation of those days? The language of Mark explains this, as he does not say that these events would come after the days, but "in those days." Church history proves this, as

it records no general tribulation after 1700. From this period down to 1779 there were persecutions, but they were not to be compared with the former. The last known was just before the darkening of the sun in 1779. Then we can not say that this tribulation was the destruction of Jerusalem, or the sufferings of the Jews (as the Jews were no longer the elect) as immediately cannot imply a separation of over 1800 years.

We have tried to look at this in every possible light, and yet we fail to make the language symbolical, as Edwards does in his notes, in which he says: "The darkening of the sun, moon, and stars, verse 29, was fulfilled symbolically at the overthrow of the Jewish temple and city." How does this language of Edwards accord with what Luke says (Luke 21:28), "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring?" If by sun, moon, and stars, is meant kings, queens, and nobility, then these signs must be symbolical. But we fail to see any force in such a position.

Much evidence might be given of the signs of which Luke speaks, "distress of nations and perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." All who are versed in history know that these signs have been strikingly fulfilled within a few years, and even now are having a fulfillment. The shaking of the powers of the heavens is an event which is not yet fulfilled. We read: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16.

Our object has been to show what generation witnessed these signs, and not to burden the reader with unnecessary proof. Our Lord said of the generation living in the days of his flesh (Luke 11:29), "There shall no sign be given it, but the sign of Jonas the prophet." Then certainly that generation was not to witness any remarkable signs. It seems that Christ meant by this language that the sign of Jonas the prophet, which was fulfilled in his death and resurrection, was so much greater than any other that would be in that age, that they all dwindled into insignificance in comparison to it. "Fearful sights and great signs shall there be from heaven." Luke 21:11. These signs, according to Josephus, were literally accomplished at the destruction of Jerusalem, and commentators admit their literality; yet, strange to say, when they come to the signs in the sun, moon, and stars, they make them all figurative. The symbolic position favors the millenarian doctrine, or that of the world's conversion, while the literal proves the much ignored advent doctrine of the second and soon coming of Christ. Is it any more wonderful that great signs should appear before the downfall of the earth, than that they should have appeared before the fall of Jerusalem? It is a remarkable fact, and one that weighs much in proving the literal interpretation, that whenever these signs have been seen the beholders have been impressed with the thought that they betokened the coming of Christ and the end of the world.

(To be Continued.)

## "GENTLE JESUS, MEEK AND MILD."

I THOUGHT I was singing my boy to sleep with this little ballad of which he was very fond; but the blue eyes opened, and the quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But you know, darling, mamma has to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and gently questioned the truth of my answer. Do mothers have to scold? Has scolding any legitimate place in the family government? How is the word defined? "Railing with clamor, uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, it seems to us. First, for lack of self-control; second, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides we feel that gentleness alone can never safely steer the family bark over

life's troublous sea. Force, firmness, decision, sternness, even severity, are necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym of weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from self-discipline and prayerful struggles.—*Good Words.*

WISDOM.

THE Bible exhorts to get wisdom. The following, from "Pollock's Course of Time," tells us what true wisdom is, and what the world calls wisdom. The Lord says, "I counsel thee to buy of me gold tried in the fire." True wisdom will lead us to do this. J. R. CALKINS.

Rome, N. Y.

Wisdom is humble, said the voice of God.  
Tis proud, the world replied. Wisdom, said God,  
Forgives, forbears, and suffers, not for fear  
Of man, but God. Wisdom revenges, said  
The world; is quick and deadly of resentment;  
Thrusts at the very shadow of affront,  
And hastes, by death, to wipe its honor clean.  
Wisdom, said God, loves enemies, entreats,  
Solicits, begs for peace. Wisdom, replied  
The world, hates enemies; will not ask peace,  
Conditions spurns, and triumphs in their fall.  
Wisdom mistrusts itself, and leans on Heaven,  
Said God. It trusts and leans upon itself,  
The world replied. Wisdom retires, said God,  
And counts it bravery to bear reproach,  
And shame, and lowly poverty upright;  
And weeps with all who have just cause to weep.  
Wisdom, the world replied, struts forth to gaze;  
Treads the broad stage of life with clamorous foot,  
Attracts all praises; counts it bravery  
Alone to wield the sword, and rush on death;  
And never weeps, but for its own disgrace.  
Wisdom, said God, is highest, when it stoops  
Lowest before the holy throne, throws down  
Its crown abased, forgets itself, admires,  
And breathes adoring praise.

Thus did Almighty God, and thus the world,  
Wisdom define.

Hence, he that to the worldly wisdom shaped  
His character, became the favorite  
Of men—was honorable termed; a man  
Of spirit; noble, glorious, lofty soul;  
And as he crossed the earth in chase of dreams,  
Received prodigious shouts of warm applause.  
Hence, who to godly wisdom framed his life,  
Was counted mean, and spiritless, and vile;  
And as he walked obscurely in the path  
Which led to Heaven, fools hissed with serpent tongue,  
And poured contempt upon his holy head;  
And poured contempt on all who praised his name.

The wise man, said the Bible, walks with God,  
Surveys, far on, the endless line of life;  
Values his soul; thinks of eternity;  
Both worlds considers, and provides for both;  
With reason's eye his passions guards; abstains  
From evil; lives on hope, on hope, the fruit  
Of faith; looks upward; purifies his soul;  
And drinks with angels from the fount of bliss.  
The multitude aloud replied (replied  
By practice).  
The wise man first of all eradicates,  
As much as possible, from out his mind,  
All thought of death, God, and eternity;  
Admires the world, and thinks of time alone;  
Avoids the Bible, all reproof avoids;  
Rocks conscience, if he can, asleep; puts out  
The eye of reason;  
Lets passion loose; the substance leaves; pursues  
The shadow vehemently, but n'er o'ertakes;  
Puts by the cup of holiness and joy;  
And drinks, carouses deeply in the bowl  
Of death; grovels in dust; pollutes, destroys  
His soul; is miserable to acquire  
More misery; deceives to be deceived;  
Strives, labors to the last, to shun the truth;  
Strives, labors to the last, to dam himself; [dies,  
Turns desperate, shudders, groans, blasphemes, and  
And sinks—where could he else?—to endless woe,  
And drinks the wine of God's eternal wrath.  
The learned thus, and thus the unlearned world,  
Wisdom defined.

THE truest criterion of a man's character and conduct is invariably to be found in the opinion of his own family circle, who, having daily and hourly opportunities of forming a judgment of him, will not fail in doing so. It is a far higher testimony in his favor for him to secure the esteem and love of a few individuals within the privacy of his own home, than the good opinion of hundreds in his immediate neighborhood, or that of ten times the number residing at a distance. In fact, next to a close and impartial self-scrutiny, no question comes so near the truth as for a man to ask himself—"What is thought of me by the familiar circle of my own fireside?" Would that all remembered this!

The Sabbath School.

THE PARALYTIC HEALED.

BY MRS. E. G. WHITE.

AGAIN the mission of Christ brought him to Capernaum. When the news spread abroad that Jesus was a guest at the house of Peter, men, women, and children flocked from every direction to hear the wonderful Teacher. There was a man in the vicinity who was reduced to utter helplessness by the incurable disease of palsy. He had given up all hope of recovery. But his friends and relatives had heard the gracious instruction of Jesus; they had witnessed his wonderful miracles; they saw that he turned none away, that even the loathsome lepers found access to his presence, and were healed, and they began to hope that the paralytic might be relieved if he could be brought under the notice of Jesus.

They tried to encourage the sufferer, telling him of the miraculous power of Jesus to cure every malady, of the words of mercy he had spoken to the despairing, and of those who are set free from the power of Satan by a word of his sublime authority. As the palsied man listened to the good tidings, hope revived in his heart that he might be relieved of his terrible infirmity. He longed to see Jesus and place himself in his hands. But when he reflected that dissipation had been the main cause of his affliction, hope sank, for he feared that he would not be tolerated in the presence of the pure Physician. He had loved the pleasures of sin, his life had been a transgression of the law of God, and his bodily affliction was the penalty of his crime.

He had long before placed his case in the hands of the Pharisees and doctors, entreating their interest and sympathy, hoping that they would do something to relieve his tortured mind and physical sufferings. But they had looked coldly upon him and pronounced him incurable.

They had added to his woe by telling him that he was only suffering the righteous retribution of God for his misdemeanors. It was the custom of the Pharisees to hold themselves aloof from the sick and needy. They held that sickness and distress were always an evidence of God's anger toward the transgressor.

He felt that there was no time to lose; already his wasted flesh was beginning to decay. If anything could be done to arrest mortality, it must be done at once. The despairing cry of the dying man was, Oh, that I might come into his presence! His friends were anxious to assist him in gratifying his wish, and several projects were suggested to bring about this result, but none of them seemed feasible. The sick man, although racked with bodily pain, preserved the full strength of his intellect, and he now proposed that his friends should carry him on his bed to Jesus. This they cheerfully undertook to do.

As they approached the dense crowd that had assembled in and about the house where Jesus was teaching, it seemed doubtful that they could accomplish their purpose. However, they pressed on with their burden, till their passage was completely blocked up and they were obliged to stop before they arrived within hearing of the Saviour's voice. Jesus was within, and, as was customary, his disciples sat near him; for it was most important that they should hear his words, and understand the truths which they were to proclaim by word or pen over all lands and through all ages.

Through the surging crowd, the bearers of the paralytic seek to push their way; but the attempt is useless. They urge the necessity of their case, in order to prevail upon the people to fall back, but it is of no avail. The sufferings of the invalid are increased by his anxiety, and his friends fear that he will die in this scene of confusion. The sick man gazes about him with inexpressible anguish. Must he relinquish all hope when the longed-for help is so near? He feels that he cannot endure so bitter a disappointment. He suggests that they bear him to the rear of the house, and break through the roof and let him down into the immediate presence of Jesus.

Seeing that it is his only chance of life, and fearing that he cannot live to be taken home, his friends follow his suggestion. The roof is opened, and the sick man is let down at the very feet of Christ. The discourse is interrupted; the Saviour looks upon that mournful countenance, and sees the pleading eyes fixed upon him with

a silent entreaty. He understands the case, for it was he who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to him as "the Lamb of God, that taketh away the sin of the world."

The sufferer had wealth, but it could not relieve his soul of guilt, nor remove disease from his body. But divine power attracted him to the Friend of sinners, who alone could relieve him. Jesus acknowledges the faith that is evidenced by the sick man's efforts, under such perplexing difficulties, to reach the presence of his Lord, and lifting up his voice in melodious tones, addressed him: "Son, be of good cheer, thy sins are forgiven thee." The burden of darkness and despair rolls from the sick man's soul; the peace of perfect love and forgiveness rests upon his spirit and shines out upon his countenance. His physical pain is gone, and his whole being is transformed before the eyes of the astonished multitude.

The simple faith of the paralytic accepted the words of the Master as the boon of new life. He preferred no further request, he made no noisy demonstration, but remained in blissful silence too happy for words. The light of Heaven irradiated his countenance, and the people looked with awe upon the scene before them. Christ stood with a serene majesty that lifted him above the dignitaries of the synagogue and the doctors of the law. The Pharisees, the scribes, and the doctors had waited anxiously to see what disposition Jesus would make of this case. They recollected that the sufferer had appealed to them for help, and that they had entrenched themselves in the scanty of their office and refused him one ray of encouragement. They had even expressed annoyance at being troubled with so disagreeable a matter. They had looked with horror upon his shriveled form, and said, We cannot raise one from the dead; dissolution has already commenced.

Not satisfied with the agony thus inflicted, they had declared that he was suffering the curse of God for his sins. All these things came fresh to their minds when they saw the sick man before them. They also perceived that the people, most of whom were acquainted with these facts, were watching the scene with intense interest and awe. They felt a terrible fear that their own influence would be lost, not only over the multitude present, but also over all who should hear the news of this marvelous event.

These lofty men did not exchange words together, but looking into one another's faces, they read the same thought expressed upon every countenance: Something must be done to arrest the tide of popular sentiment. Jesus had declared that the sins of the paralytic were forgiven. The Pharisees caught at these words as an assumption of infinite power, a blasphemy against God, and conceived that they could present this before the people as a crime worthy of death. They did not express their thoughts, but these worshipers of forms and symbols were saying in their minds, He is a blasphemer! Who can forgive sins but God alone? They were laying hold of the Saviour's words of divine pardon, to use as a means by which to accuse him. But Jesus read their thoughts, and fixing his reproofing glance upon them, beneath which they cowered and drew back, addressed them thus: "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

Then he who had been borne to Jesus on a litter, and whose limbs were then useless, rises to his feet with the elasticity and strength of youth. The life-giving blood bounds through his veins, seeking its natural channels with unerring precision. The lagging human machinery springs into sudden activity, the animating glow of health succeeds the pallor of approaching death.

Oh! wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over and soothing the ills of suffering humanity! Oh! marvelous power thus displayed to the children of men! Who can doubt the message of salvation, who can slight the mercies of a compassionate Redeemer!

## The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } - - - - - EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, MARCH 24, 1881.

### "WE MUST HAVE CHARITY."

INDEED, we must. Without it our religion is vain, and we are nothing. But many are entirely deceived as to the nature of charity. It is not that sympathy which some are ever ready to extend to those in error. We have known some whose kindness of heart was never known to overflow until some one was proved guilty of a grievous wrong, and then they were ready to take him right into their hearts, and become his most valiant defenders against any action which the church might see fit to take.

The Father said unto the Son: "Thou hast loved righteousness, and hated iniquity." For this he was anointed with the oil of gladness. We should ever cultivate the spirit of Christ; and if we do, we too, shall be haters of iniquity. And this is consistent with the exercise of true charity. Paul says of charity that it "Rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6.

We have been associated with three ministers who, while preaching obedience to the commandments of God, were violating both the spirit and letter of the seventh commandment. We have no words to express our abhorrence of such hypocrisy; of such base immorality as this. It would seem that the most common honesty would lead them to renounce their position as teachers of righteousness, and come down from the "sacred desk" which their foul presence disgraced and contaminated. But sin ceases to be sinful in the eyes of the licentious. As Robert Burns said of this sin,—

—it hardens a' within,  
And petrifies the feelin'."

This is shown by the fact that, in every case, instead of being humbled by their sin, they excuse and extenuate it. And, strange to say, their excuses are accepted by some, when they ought to increase our distrust of the criminal. When men, and especially ministers, commit this crime and then give "Scripture examples" to justify it, they place themselves beyond the reach of our confidence and sympathy. To thus pervert the word of God to justify their violations of the law of God, is an aggravation of their crime.

No one whose heart is not hardened and whose mind is not blinded would ever cite the case of David to excuse their own adulteries. David was exceedingly penitent, and continually confessed his sin. "My sin is ever before me," said he. But notwithstanding his penitence and confessions, the Lord said the sword should never depart from his house, because he had given the enemies of the Lord great occasion to blaspheme. And they have made ample use of the occasion.

It is strange indeed that those who have taught the word of God to others have never taught themselves. Rom. 2:21, 22. Strange that they do not understand that David's case is set forth in the Scriptures as a warning, and not as an example to follow. Was Peter's blasphemy put on record that we may follow his example? We can hardly believe that they who thus abuse the word of God to uphold sin are sincere in their action. Their purpose is to deceive; selfishness is the controlling motive with them.

"Be not deceived." They who love righteousness and hate iniquity, and have a proper regard for the honor of God and his truth, will not be deceived by any such attempts to justify sin at the expense of God's sacred truth. We are in perilous times. Jesus says that in the last days it will be as it was in the day when Lot went out of Sodom. When we look at the prevalence of "free-lovism," and at the wide-spread reception of the teachings of modern Spiritualism, we are inclined to think that the history of Sodom will be repeated in the last days. There is danger before us. They who accept excuses for gross immoralities, and let their sympathies run toward such crimes, are opening the way for Satan to triumph, and they need not wonder if their own hearts are made to bleed because of his wicked workings. They who teach obedience to "the commandments of God and the faith of Jesus"

should be a most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show penitence and a spirit of confession. It is safe to turn a deaf ear to excuses and self-justifications, and the honor of the cause of God demands that we do so. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8.

J. H. W.

### FATHER GAVAZZI.

LAST Sunday we had the pleasure of hearing Father Gavazzi, whose name is so well known throughout the world by his labors for evangelical Christianity in Italy. He is now in the United States making an appeal in behalf of the Theological College of the Free Evangelical Church in Rome. He is 72 years of age; and though he plainly shows his years, he shows somewhat of the vigor of his youth. He is animated in speaking, though evidently embarrassed in using the English language. He speaks with a strong foreign accent. His description of the position of the church and school in Rome was graphic; facing the bridge of St. Angelo, near the Vatican, where "have to pass Cardinals, Archbishops, bishops, prelates, priests, monks, friars, pilgrims, vagabonds, and English and American fools, on their way to kiss the Pope's toe!"

The Evangelical Church was organized in 1871, with 23 small churches; now it has 71 large churches. Before 1870 not one copy of the Bible could be found in Rome. An Italian law prevented, and the gentleman or lady who carried one to that country had to leave it at the custom house.

He said in Italy, in Como, Jesus Christ has one shrine, with a wooden crucifix, while the virgin Mary has 3000, many of them costly, with their thousands of devotees. To the Catholic two ladders are represented as reaching up to Heaven. At the top of one stands Jesus Christ, at the top of the other stands the virgin Mary. They who attempt to reach Heaven by the first ladder, where Christ stands, mostly fall and fail in the attempt, while all who try to reach Heaven by the ladder headed by the virgin Mary succeed and are saved. Such is the blind idolatry into which the priests lead the people.

He said that Catholic parents send their children to the Evangelical school in Rome for the better improvement of their heads and hearts. A more earnest appeal was never uttered than that which followed, to those Protestants who send their children to Catholic schools where no good can be expected.

While he rejoiced that the Pope was losing ground in Rome, he said he would tell the Americans what he heard in Rome, namely, that all that the Pope was losing in Italy he expected to make up in America!

His appeal in behalf of Italy was stirring, and it was interesting to note his ingenuity in reminding his hearers that they were indebted to an Italian for the discovery of America, and Italy now comes to America for help to spread the gospel in her own land. Altogether it was an occasion of deep interest to all who heard him.

J. H. W.

### NEW YORK EVANGELIST VS. ANDREWS' HISTORY OF THE SABBATH.

A FRIEND sends me a copy of the *New York Evangelist* of Jan. 6, 1881, containing an article entitled, "Seventh-day Sabbatarians and Neander." The article is an editorial written to show that the author of the History of the Sabbath has been guilty of fraud in presenting in a false light the testimony of Neander concerning Sunday. The charge is this: that the "History of the Sabbath," on pages 229, 230, quoted the first edition of Neander's "History of the Church," where he says, "The festival of Sunday, like all other festivals, was always only a human ordinance;" whereas, says the editor of the *Evangelist*, Neander, in his second edition, published seventeen years later, maintains that Scriptural authority exists for the change from the seventh day to the first, and this fact, which completely reverses the testimony of the first edition of Neander's work, the "History of the Sabbath" withholds from its readers. The editor makes this charge with becoming severity, and accompanies it with insulting language.

We will presently place the reader in a position to judge for himself respecting the real doctrine of Neander. But first it is proper to state the exact truth as to the use of Neander's testimony in the "History

of the Sabbath." That work quoted from his first edition his outspoken declaration that "the festival of Sunday, like all other festivals, was always only a human ordinance," and added that in his later edition he omitted these words, but did not retract them. It said further, that instead of retracting them he actually presented, in substance, the same ideas that he had given in his first edition. This statement remains to be tested, but if it prove to be true, then the "History of the Sabbath" is vindicated from an unjust charge, and a retraction will be due from the editor of the *Evangelist*.

We will present in parallel columns the entire testimony of each edition of Neander's History concerning Sunday in the primitive church. His first edition was translated from the German by H. J. Rose, a clergyman of the Church of England; his second edition was translated by Prof. Torrey, of Vermont University. The meaning of the quotation from the first edition of Neander is not in dispute. It is an explicit testimony that the festival of Sunday was always only a human ordinance.

But with respect to the quotation from the second edition, the editor of the *Evangelist* affirms that it reverses the testimony of the first edition, and teaches that Sunday is a divine institution established by Scriptural authority in the place of the seventh day. And because the "History of the Sabbath" denies this, and asserts that in substance the second edition of Neander is in exact harmony with the first edition, the *Evangelist* charges upon that work the crime of falsehood or fraud.

Let us suppose that the *Evangelist* has stated the case of Neander correctly. That historian in his first edition cited all the points that seemed to him in any degree to favor the authority of Sunday. Having done this, he summed up the case, and stated his judgment with respect to Sunday, in view of all the facts which could be adduced in its support, saying, "The festival of Sunday, like all other festivals, was always only a human ordinance." But seventeen years of serious study of the Bible, and of ancient records, made him a wiser man. Now he sees that Sunday is the Christian Sabbath, and that it has taken the place of the seventh day in the fourth commandment by the authority of Christ.

What will be the action of Neander under these circumstances? He was a man of strict integrity and of a tender conscience. He has discovered that in his first edition he greatly injured the cause of Christ by calling the Christian Sabbath nothing but a human ordinance. He has the opportunity to make amends in his second edition for the immense mischief he wrought in his first. How must he do this? 1. By frankly retracting the statement that the festival of Sunday was always only a human ordinance. 2. By directly asserting that it is a divine institution, resting upon the authority of Christ. 3. By giving the evidence which he has discovered during these seventeen years, that has convinced him that it is a divine institution. Neander could not do less than this, if the *Evangelist* is correct in asserting that he was converted from the view that Sunday is only a human ordinance to the view that it is a divine institution.

Now what did he actually do? 1. He states the evidence in favor of Sunday in his second edition just as he stated it in the first edition, adding only a quotation from the so-called epistle of Barnabas, of which we shall speak presently. 2. He omits the words which he used in the first edition to sum up the nature of the festival of Sunday, but he does not retract them. 3. He does not avow his change from the position that Sunday is only a human ordinance to the position that it is a divine institution.

If Neander had made so great a change in his views concerning this important subject, it is inexplicable that he should have said nothing about it. But it will be asked, Why did he omit his declaration that Sunday is only a human ordinance, if he had not adopted the view that it is a divine institution? The answer is not difficult. Neander thought it possible to preserve his integrity as a historian, and his courtesy as a man toward his eminent friends who believed in first-day sacredness. He must give the facts concerning Sunday in the primitive church in his second edition, precisely as he gave them in his first edition, for he had found nothing to change.

He could not, as a truthful man, express the judgment that these facts proved Sunday to be a divine

institution, and courtesy could not swerve him to give a false judgment. There was, however, one thing that he could do out of courtesy without sacrificing his integrity; he could give the facts concerning the origin of the Sunday festival, so that all his readers could judge for themselves whether it rests upon human authority or upon divine precepts; and having done this, he could refrain from expressing a distinct opinion concerning the nature of that festival. And this is precisely what he did. Now we give in full the words of Neander according to each edition of his history, and we request that the two editions may be compared sentence by sentence:—

FROM THE FIRST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY H. J. ROSE, P. 186.

FROM THE LAST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY PROF. TORREY, VOL. I, PP. 295, 296.

1. "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath; the first trace of this custom is in the Acts, 20:7,\* where we find the church assembled together on the first day in the week, and again somewhat later, in Rev. 1:10, where it is hardly possible to understand the day of Judgment by the words 'the Lord's day.' Allusion is also made to the festival of Sunday, as a symbol of new life, consecrated to the Lord, in opposition to the old Sabbath, in the epistle of Ignatius to the Magnesians. 'If they who were brought up under the Old Testament have attained to a new hope, and no longer keep Sabbaths holy, but have consecrated their life to the day of the Lord, on which also our life rose up in him, how shall we be able to live without him?'"

2. "Sunday was distinguished as a day of joy by the circumstances, that men did not fast upon it, and that they prayed standing up, and not kneeling, as Christ had raised up fallen man to Heaven again through his resurrection. [The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.]"

We have thus presented in parallel columns the entire testimony of Neander concerning Sunday in the early church, as given in the two editions of his church history. Not a word is omitted, and not a word is changed; but for convenience of reference and comparison we have divided his testimony into two paragraphs in the case of each edition, and have numbered them. We have inclosed in brackets that portion of each edition of his history that was quoted in the History of the Sabbath, that it may be seen that that work did in truth seize the real meaning of Neander in each case.

Before we analyze the testimony of the second edition, it is necessary to call attention to an act of gross injustice that really constitutes the foundation of the attack made by the editor of the *Evangelist*. He quotes the History of the Sabbath as speaking thus: "The general tenor of the revised edition is in this place precisely the same as in that from which this outspoken statement is taken." Then he says: "Whether that assertion is true can be judged from the following passage in Neander's later work." Then he quotes from the second edition the paragraph which we have numbered 1.

The reader would suppose from this that the facts which Neander here recites concerning the origin of Sunday observance had been discovered by him during

the seventeen years that elapsed between the publication of his two editions, and that he wrote this as new matter to correct the misstatement of his first edition. But, if he will read paragraph No. 1 in the quotation from the old edition, he will see that Neander had every one of these points in that edition, except his reference to Barnabas, and that it was with a full understanding of all these that he there pronounced Sunday a human ordinance. But the *Evangelist*, merely on the strength of the fact that Neander did not sum up the testimony in the second edition, assures its readers that he no longer regards Sunday as a human ordinance, but as a divine institution. We will test this matter, not by summing up Neander's testimony, but by analyzing it.

1. What does Neander say is the first intimation of the change from the seventh day to the first? The meeting in A. D. 60, mentioned in Acts 20:7.

2. But did not Neander believe that Christ changed the Sabbath from the seventh day to the first by lying in the tomb on the seventh day and rising on the first? And does he not believe that Christ confirmed this great doctrine of the modern church by appearing to his disciples on the day of his resurrection, and possibly on the same day one week later as well as on several other days of the week during the forty days before his ascension? And does he not find evidence that the change had been made in the fact that the Holy Spirit was poured out on the day of Pentecost?

3. We have an explicit answer from Neander to this doctrine of modern theology, and one that is as truthful as it is definite. No one of these modern inferences, in the judgment of Neander, amounted even to an intimation of the change; for the first intimation, he says, is found in Acts 20:7.

4. But so far as Neander is concerned, this absolutely overthrows the divine authority of the first day. For as all standard first-day writers contend, the foundation of first-day sacredness is set forth in the New Testament in those passages which speak of the resurrection of Christ. All this he absolutely repudiates, and that with the strictest reason and justice.

5. But he is not content to merely take away the divine authority for Sunday, which others have so laboriously established, and which they hope proves that some secret commandment for the change had been given by Christ. He states plainly what was the inspiring motive with those who first preferred Sunday to the seventh day; it was not a divine or apostolic commandment, but it was opposition to Judaism! That is, the breach between the Jews and the Christians had become so wide, and the hostility so great, that the church gradually put the first day in place of the seventh.

6. But what use does Neander make of 1 Cor. 16:2? In this edition of his church history, where he collects together all the testimonies in favor of first-day observance, he passes this text in silence, a decisive proof that he finds no evidence in it that meetings were held on the first day of the week. He refers us, however, in the margin, to his Planting and Training of the Christian Church, where in vol. 1, p. 158, of Bohn's edition, we read: "But Paul, if we examine his language closely, says no more than this, that every one should lay by in his own house on the first day of the week, whatever he was able to save. This certainly might mean that every one should bring with him the sum he had saved to the meeting of the church, that thus the individual contributions might be collected together, and be ready for Paul as soon as he came. But this would be making a gratuitous supposition, not at all required by the connection of the passage."

7. He does, however, bring forward Rev. 1:10, but in a very hesitating manner; for he intimates that the term "Lord's day" must signify either the day of Judgment or the first day of the week, and, though he gives the preference to the idea that it means first day of the week, he does not do it in a decisive manner.

8. So much for what Neander says relative to Scripture. Now we come to his use of the Fathers. He quotes the so-called epistle of Barnabas as sustaining the observance of the first day of the week. The testimony from Barnabas is the only actual addition to the facts presented in his first edition. We may therefore conclude, that whatever new light Neander had obtained during these seventeen years, came from this remarkable epistle. But, instead of recognizing this as of apostolic authority, he says, on page 657 of the last edition of his history, that we cannot possibly recognize

in this production the Barnabas who was deemed worthy to take part as a companion in the apostolic labors of Paul. The most of our readers know that the epistle of Barnabas asserts that the hyena changes its sex every year, and is sometimes male and sometimes female. It makes a statement concerning the hare and another concerning the weasel that are still more ridiculous. How much this epistle added to the divine authority for Sunday in the estimation of Neander we leave our readers to judge.

9. Neander also cites the epistle of Ignatius to the Magnesians, and says that this epistle intimates that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. But if this were true it would indicate nothing more than that Sunday is an institution set up by man. But on page 661 of Neander's last edition he expresses grave doubts concerning the genuineness of the epistles of Ignatius. But this is not all. Every scholar knows that the epistle of Ignatius to the Magnesians, which is the one here quoted by Neander, would say nothing concerning Sunday were it not for a false translation by which the term "Lord's life" is translated "Lord's day."

We have now analyzed all the testimony presented by Neander, in his last edition, in support of Sunday. When he had given these facts in his first edition, he pronounced judgment upon them, in saying that the festival of Sunday was always only a human ordinance. In presenting these facts in his second edition, he leaves his readers to draw their own conclusion. He adds, however, in the close of what we have taken from each edition, the statement that labor on Sunday began to be regarded as sinful at the end of the second century, which shows that in his judgment it was not so regarded at an earlier date.

The analysis of the testimony of Neander's second edition concerning Sunday being finished, we now have an interesting problem in moral arithmetic, which is, to add up all these points and obtain the sum total. We say that this sum total is precisely what Neander gave in his first edition, that Sunday is only a human ordinance. The *Evangelist* affirms that Neander finds Scriptural evidence for the divine authority of the day. It says: "Thus Neander finds evidence of the change from the seventh day to the first, in the Scriptures, and in the writings of the two earliest of the Fathers whose writings are preserved, both of whom were living when the apostle John died, and must have known his testimony and teaching—one of them, Ignatius, being reputed to be John's 'disciple.'"

As a response to this untruthful statement of the *Evangelist*, we present the following synopsis of Neander's views; and with this synopsis close our argument.

1. We have shown from Neander that there are no intimations of the change from the seventh day to the first in the record of Christ's resurrection, nor in that of the descent of the Holy Spirit on the day of Pentecost.

2. That the divine foundation for the first day of the week, so laboriously laid by modern theologians, is therefore entirely repudiated by Neander.

3. That when the change first commenced, it was not by divine commandment, but was instigated by opposition to Judaism.

4. That Neander finds no evidence for the change of the day in 1 Cor. 16:2.

5. That he thinks the term "Lord's day" is more likely to refer to the first day of the week than to the day of Judgment, but he does not express a positive opinion.

6. He quotes the so-called epistle of Barnabas, but repudiates it as wholly unworthy of the companion of St. Paul.

7. He quotes the epistle of Ignatius to the Magnesians, but expresses grave doubts respecting the genuineness of the epistles of that Father.

8. Finally, he indicates that labor on Sunday began to be considered sinful at the end of the second century.

Now let the reader add up these points which Neander has given as the foundation of the festival of Sunday, and then let each one for himself pronounce judgment whether the History of the Sabbath was guilty of misrepresentation, or whether the editor of the *Evangelist* is the one who has borne false witness against his neighbor.

Bale, Suisse, Feb. 17, 1881.  
THE tongue was intended for a divine organ, but the evil often plays upon it.—Anon.

\*Note by Neander: "The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the apostle delivered his last address, although there was no particular celebration of a Sunday in the case. The passage from 1 Cor. 16:2, is still less convincing; for all may be quite competently explained, if we only consider the passage as referring to the beginning of the civil week."

## QUESTIONS.

1. WHY did Micaiah, being a true prophet of the Lord tell the king of Israel (1 Kings 22) to go and prosper, for the Lord would deliver it into his hand, when it turned out differently?

This question is based on a misapprehension of the text. Read carefully the first 14 verses to understand the conditions. In verse 15 we read, "And the king said unto him, Micaiah, shall we go up against Ramoth-gilead or shall we forbear? And he answered him, Go, and prosper, for the Lord shall deliver it into the hand of the king." Now although this seems to be a favorable answer, the king did not understand it so, for he was dissatisfied with it. Micaiah then proceeded to tell him plainly what the result would be. But did Micaiah utter a falsehood in the first answer? No, and the king was not deceived. From the fact that the first reply, the words of which were favorable, produced the same effect on the king as the second reply which was unfavorable, it is evident that Micaiah spoke in a derisive manner in the first instance. For another instance of irony, when a meaning is conveyed directly opposite from the words used, see Job 12:2.

2. Why did the Lord put a lying spirit into the mouth of all the king's prophets to deceive him?

Had the king really desired to know what he ought to do, the lying spirits would not have been sent; but the king was fully set in his determination to go up against Ramoth-gilead, and the Lord let him have his own way. In chap. 21:25 we read: "But there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord." Now concerning persons of this stamp we read in 2 Thess. 2:11, 12: "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." Notwithstanding the fact that nothing could turn Ahab from his purpose, God gave him the truth by his own prophet, so that he was left wholly without excuse. E. J. W.

## "HE CARETH FOR US."

BY ELD. J. O. CORLISS.

"THE angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. How often man is brought where it seems no earthly help can reach him. And yet these very extremities God sometimes seizes as his best opportunities to help—best, because at such times we are made to realize more sensibly that God has wrought for us; best, because the help we receive under such circumstances, increases our faith and confidence in God, and teaches us to trust him as "Our Father."

A singular instance of God's care for his children is related as having occurred during the persecution of the sixteenth century. During the awful massacre at Paris, by which so many were removed from the world, Moulin, a celebrated Protestant writer and speaker, in order to escape the fury of the Catholics, crept into an oven. Almost instantly, a spider wove its web over the mouth of the hiding place, and when the enemies of the fugitive examined the premises they passed the oven with the remark that no one could have been there for some days.

Cases of this kind are very numerous, but the above will serve to illustrate how easily God can devise means for the safety of his servants. He can do as much for his people to-day. Certainly his promises are the same, and he will never forsake any who put their trust in him.

My brother, my sister, does the battle sometimes go hard with you? Does temptation or trial press until it seems as though you must give up? Remember the promise of Him who has said, "I will never leave thee nor forsake thee." Learn to trust him and look up with confiding faith, pleading help, and it will come.

## TIME IS PRECIOUS.

BY ELD. R. F. COTTRELL.

WE are hastening to the Judgment. Each has an individual case to be decided. The decision will be eternal. When once made it never can be reversed. It will be life or death, saved or lost, eternal life or everlasting destruction. And this momentous and everlastingly irreversible decision depends upon the manner in which we spend a brief period of time—the little while that lies between us and the decisive moment. Eternal destinies hang upon this little span

of time. How important then that it be spent aright! How prodigal to squander the precious moments, the hours, the days, of which it is to be composed!

Precious time! the price of eternity put into our hands! Who of us values it as we ought? I fear I do not. Yet it is my earnest desire and prayer to God that I may value it and improve it as I ought. It is only by the help of divine grace that this can be done. Who is sufficient for this? The answer is, and the only answer, Our sufficiency is of God. He condescends to give the Holy Spirit to those who ask—ask in faith, nothing wavering—and are ready to do the will of God in all things. "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Prayer and faith and labor must be combined. And he who labors unselfishly for others' good, labors best for himself; and such labor persevered in will not lose its great reward. There must be a constant and enduring effort; but through the help of God we may finally triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

## "GO."

BY WM. PENNIMAN.

OUR Saviour says: "Go ye therefore and teach all nations," etc. Rev. Sia Sek Ong, one of the native pastors, preached at a recent Methodist Conference at Foochow, China (so says the *Christian Advocate*), from the single word "go." "Leave father, mother, friends, fields, preachers go thus; world-men don't like to go in that fashion. Where must we go? To the sea, for the fish. They are not on the surface; they are in the depths. We may find shrimps in shallow water, but we must go to the deep water for the large fish. Go to the mountains to seek the lost sheep. There are lions and tigers and snakes in the mountains, but we must go, not to find sport, but to find the sheep. Go to the vineyard, to work, to watch, to plant, to water. Go to the field to sow seed. Study the soil and sow accordingly. Field-work is not play. Go to the market place, and bid guests to the Master's feast. Go into the army, to fight, to wrestle with the devil, to put forth your strength, and to come home singing songs of victory. Ask the Master for Peter's hook to bring up the right fish; for David's crook to guide the sheep aright; for Gideon's torch to light up the dark places; for gospel seed without any tares in it; for Moses' guiding rod; for the brazen serpent, to cure the bites of the world's snakes; for David's sling to prostrate your giant foe; for the armor inventoried by Paul in the last chapter of Ephesians; but above all, for the wonderful Holy Spirit to help at all times. If we have all these it is no matter where we go. We will come with rejoicing to conference next year, with songs and shouts of victory."

"ONE cross the less remains for me to bear;  
Already borne is that of yesterday;  
That of to-day shall no to-morrow share;  
To-morrow's with itself, shall pass away.  
The storm that yesterday plowed up the sea  
Is buried now beneath its level blue;  
One storm the fewer now remains for me,  
Ere sky and earth are made forever new."

IF to hold fast to the teachings of the word of God and be guided in all things by it, to hate whatever is mean and wicked, to seek after all that is lovely and beautiful, and of good report—if this is to be "puritanical," let us be Puritans to the end of time, and glory in the title.—*Examiner and Chronicle*.

PEOPLE who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly*.

RELIGION is often regarded as a "sweet and lovely" thing. Yet sweetness without strength is far removed from Christ and Christ's true disciples. We must have more power and character in our religious life.—*The Churchman*.

IF you are seeking the comforts of religion rather than the glory of your Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty.—*Nashville Christian Advocate*.

## The Missionary.

JOHN KNOX,—HIS FIRST SERMON.

BY ELD. S. N. HASKELL.

THE patrons of the established religion in the University of St. Andrews, taking advantage of superior literary attainments, had often entangled the exponents of the new faith with sophisms and garbled quotations from the Fathers. Knox had assisted the reform preacher with his pen, and by his superior skill in logic and the writings of the fathers, exposed their popish errors. One day, at a public disputation in the presence of a great number of people, the papal party, having been driven from every defense, fled as their last refuge to the infallible authority of the church, alleging that as the tenets of Luther had been condemned by it as heretical, all further dispute was unnecessary.

Knox replied that before accepting this conclusion it would be necessary to identify the true church by its marks or characteristics given in scripture, lest they should blindly receive a harlot as their spiritual mother.

"For" he continued, "the Roman church as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and that the head thereof, called the Pope, is the man of sin of whom the apostle speaks, than I doubt that Jesus Christ suffered at the investigation of the church at Jerusalem. Yea, I offer myself to prove by word or writing that the Roman church is this day farther degenerated from the purity which existed in the days of the apostles than were the Jews from the ordinances given by Moses, when they consented to the death of Jesus Christ."

To this bold charge, the people responded that, if it was true, they had been miserably deceived, and they demanded that he should ascend the pulpit and give proof of what he had so confidently affirmed.

The next Sunday he redeemed his promise. His text was Dan. 7:24, 25. He first explained the vision, showing that the four empires represented by the four beasts were Babylon, Persia, Grecia, and Rome, out of the last of which, the power described in his text arose. He proceeded to show that this was applicable to no other power but the degenerate church of Rome, and compared with his text parallel passages in the New Testament, showing that the king here mentioned was the same as elsewhere called the "man of sin," the anti-Christ, the Babylonian harlot; that this did not mean a single person, but a body of people under a wicked head.

In support of his assertion that the papal power was anti-Christian, he described it under its three heads,—life, doctrine, and laws. He depicted the lives of the Popes, and compared their doctrines and laws with those of the New Testament, particularly respecting justification, holidays, abstinence from meats and from marriage. He quoted from the canon law the blasphemous titles and prerogatives ascribed to the Pope as additional evidence to sustain his position. In conclusion he signified that if any present thought that he had misquoted or misinterpreted the testimonies which he had produced from the Scriptures, history, or elsewhere, he was willing, in the presence of witnesses, to give satisfaction. There were present in the audience his former preceptor, the members of the University, the Sub-prior of the Abbey, and a great number of canons and friars of different orders.

This sermon delivered with much of the eloquence for which Knox was afterward celebrated, made a great noise and excited much speculation among all classes. All the reformed preachers who preceded Knox in Scotland, not excepting Wishart, had contented themselves with refuting some of the grosser errors of Popery, but he struck at its very root by boldly denouncing the Pope as anti-Christ.

One of his hearers, Sir David Lindsay, afterward, under the title "Monarchies," put this discourse in rhyme in which, says the historian, "he traced the rise and progress of the Papacy, and the causes which produced the corruption of Christianity, and discovered a knowledge of history, which would not disgrace any modern author." It is said that this poem, with others by the same author, was read by every man, woman, and child. The following incident illustrates the effect they produced.



While a friar was at one time preaching in Perth, after relating some of the miracles purporting to have been wrought at the shrine of the saints, he began to inveigh bitterly against the Lutheran preachers who were endeavoring to withdraw the people from the catholic faith. Instantly a loud hissing arose from that part of the church where some three hundred boys were seated. The friar abashed and affrighted broke off his discourse and fled from the pulpit. An inquiry respecting the origin of the disturbance was made, when it was found that the son of a craftsman in town having Lindsay's "Monarchies" had been reading it to his school-fellows. When the master was about to administer severe chastisement to the boy on account of the disturbance, and for having in his possession such a heretical book, he spiritedly replied that the book was not heretical, and requested his master to read it, professing his willingness to receive punishment if heresy was found in it. The master complied, and was convinced of the truth of the boy's statement. Accordingly he made the best excuse possible for the conduct of his scholars, advised the friar to abstain in future from extolling miracles and abusing Protestant preachers, and was himself ever afterward a friend to the Reformation.

For the sentiments advanced in this sermon Knox was soon called in question by the Sub-prior, who though favorable to the Reformation dared not let such heretical and schismatical doctrines "be taught without some show of opposition." In Knox' able defense he was opposed by a Gray Friar who attempted to prove the divine institution of papal ceremonies. Having been driven from the Gospels to the Acts and from the Acts to the Epistles and from one epistle to another, he was at last obliged to affirm that the apostles had not received the Holy Ghost when they wrote the epistles, but they afterward received it and ordained ceremonies. "Father," exclaimed the Sub-prior, "what say ye? God forbid that ye should say that; for then farewell the ground of our faith."

Instructed by the result of this free discussion, the Papists avoided all further disputation. Had the Castle of St. Andrews been in their possession they would have soon silenced their troublesome preachers, but as it was held by the opposite party, more crafty and moderate measures were necessary. Orders were issued that all the learned men in the university and abbey should preach by turn, and by this means the reformed preachers were excluded in those days when the greatest audiences attended, and all were forbidden to touch on controverted points. Great numbers, however, during the few months which Knox remained at St. Andrews, renounced Popery and embraced the Protestant faith.

NEVADA CITY AND GRASS VALLEY, CAL.

DURING the last ten days I visited these places where Bro. Briggs has been laboring. Found twelve keeping the Sabbath at Nevada. After visiting the friends at their homes and holding a meeting at each place, we appointed a general meeting at Nevada City where the brethren and friends of both places met at an early hour last Sabbath. It was a good day for the church, and all the friends present. Had a very interesting Sabbath-school in the morning, followed by preaching, after which five willing souls went forward in baptism. These joined the church, also two others who had been baptized before.

In the afternoon the ordinances were celebrated for the first time here. The Lord came very near and we had an excellent social meeting. There are eight or ten others who we hope will soon decide to unite in church fellowship with us. Bro. Briggs spoke in the evening from 1 Tim. 1:5, 6, to an appreciative audience. He has held about a dozen meetings at Newcastle near Auburn, where eight have already signed the covenant to keep all the commandments of God and the faith of Jesus.

M. C. ISRAEL.

WOODLAND, ARBUCKLE, AND FRESH-WATER, CAL.

HAVE been visiting the above churches the past few weeks, preaching several times at the first two places. One who had been seriously considering these things for several years, took a decided stand to keep all the commandments of God and the faith of Jesus.

At Arbuckle we organized a church from the

companies at that place and at Freshwater. Bro. Philander Grinnell was elected leader, and Sr. Mary E. Ward, clerk. Others who are keeping the Sabbath, some of whom are to be baptized, will probably unite soon. We expect to see prosperity attend this young church. If they will live humbly before God and study to reflect his image, continually having a living connection with Heaven, holding the standard high, and letting their light shine bright and clear in their lives and labors, such will be added to them from time to time as shall be saved, and the decisions of the Judgment will well reward their faithfulness.

The brethren generally seemed to be of good courage in the Lord and his work, expressing a desire to get nearer the Lord and manifesting a readiness to assist in carrying forward his work. Several subscribers were obtained for the *Review and Signs*. A sufficient number of the Testimony for the Church, No. 30, were ordered from each place to supply every family in the church, and liberal donations and pledges made towards the club of missionary *SIGNS* to Eld. Loughborough.

J. D. RICE.

Williams, Cal. March 14, 1881.

Temperance.

WOODLAND HEALTH AND TEMPERANCE CLUB.

THE Woodland H. and T. Club held its regular monthly meeting at Central Hall on Saturday evening, March 12. Although the weather was quite cold, a larger audience than usual was present. After the exercises were opened by singing, prayer, and reading of minutes, Rev. E. M. Stuart entertained the audience with a spicy and instructive temperance lecture. He introduced his lecture with humorous comparisons, in which he stated that the complaint is often made that temperance advocates are always harping on the old, worn-out tune—Temperance; that it might be facetiously compared to the interminable and monotonous strains produced by the "heathen Chinese" on his high-strung musical instruments, and which are so excruciating to the untutored and unappreciative ear of Americans who profess to have a talent for good music. He suggested that if the Americans had a better understanding of Celestial music, and had received thorough instruction in regard to the hidden meaning as taught by Chinese artists, his ear might recognize dulcet strains of melody, full of harmony and variety, which otherwise would require a severe stretch of his imagination to detect. So if those who complain of the monotony of the tune of temperance would become better acquainted with its meaning and objects they would discover more variety and melody in it than they are willing now to give it credit. He stated that the advocates of intemperance have, also, a tune they are always harping on, but the more it is understood the less melody and variety there is found in it; and that is "revenue." They claim that the Government realizes an annual revenue of \$50,000,000 from the liquor traffic, but close their eyes to the fact that expenses are entailed yearly by the same traffic to the amount of \$700,000,000, not taking into consideration the multitude of souls drawn into the vortex of destruction; still like the indefatigable Chinese fiddler, they console themselves by interminable repetitions of the monotonous tune of "revenue."

Mrs. L. Walker read the first number of "The Temperance Budget," a bright and instructive little paper, of which she is "editor and publisher," and which is promised to be one of the interesting features of future meetings of the club. Mabelle Peak, Henry Curran and Johnny Grant each delivered pleasing recitations. The exercises were interspersed with excellent music by the choir. While the solicitors were passing through the audience, M. C. Winchester, Esq., of Knights Landing, made a few encouraging and appropriate remarks. After the appointment of the committees on programme and music it was announced that 29 persons had signed the several pledges, making a total membership of the club of 161. Number of pages of temperance tracts distributed was 1420. Meeting closed with singing and a benediction by Mr. Stuart.

J. G. OVERSHINER, Sec.

We masters grow of all that we despise.

GOV. LONG ON LIQUOR LEGISLATION.

GOVERNOR LONG of Massachusetts, in his inaugural address before the general court of 1881, devotes considerable space to "liquor legislation," from which we make the following extract: "I cannot forbear to call your attention generally to the terrible evil of intemperance, and its devastation of crime, insanity and pauperism. The public mind is awakened afresh to its gravity, and ready to sustain any healthy movement for its suppression. There is a growing demand, shared by men of all shades of theoretical opinion, that whatever be the law in this matter it should be honestly enforced, and that just as far and as fast as possible, the dram shop should be rooted out, in the interest alike of good morals and of the material welfare of capital and labor. The bureau of statistics has, during the year, added to its admirable work by conducting an original inquiry into the cause of crime. It has made personal investigation of every case in the nine criminal courts of Suffolk county, which were selected as a sample, and the result constitutes the strongest indictment against the use of intoxicating liquors that has been drawn. Of the 16,867 cases, more than 72 per cent were for the various grades of drunkenness; and in addition to these, more than 12 per cent were offenses committed by persons under the influence of liquor, leaving only some 15 per cent of crime to represent what would be the total amount but for the use of intoxicating liquors. These statistics are important, as presenting this subject in the economical light of its relation to the industrial interests of the commonwealth and as an appeal to those who depend upon them, whether as employers or employees. They will be laid before you in due course, and I trust, will receive your attention.

"They cannot fail to impress, not only the moralist, but, in view of the enormous waste they suggest, the economist, the manufacturer, and the workingman, also. The more sobriety the greater the dividend of capital and the wages of labor. Can it be that good morals, wise economy, the spirit of mutual help, the love of accumulation and the light of domestic happiness will not see their common interest in a more united effort to surpass this common evil?"

"THE GATES OF HELL."

In a sermon upon this subject, Mr. Talmage said: "Another gate of hell, and the chief gate, and as wide as all the others put together, is the gate of alcoholic beverages. On the night of exploration I found that everything was done under the enchantment of the wine cup; that was one of the chief attractions of the illuminated garden; that staggered the step of the patrons as they went home. The wine cup is the instigator of all impurity, and the patron of all uncleanness. So far as God may help me, I shall be its unending foe. It was the testimony of the officials on the night of the exploration, that those who frequent the house of death, go in intoxicated; the mental and spiritual abolished, the brute ascendant. Tell me a young man drinks, and I know the rest. Let him become a captive of the wine cup, and he is captive of all vices. No man ever runs drunkenness alone. That is one of the carrion crows that go in a flock. If that break is ahead, you may know the other breaks follow. In other words, it unbalances and dethrones and makes him a prey to all the appetites that choose to light on his soul."

"There is not a sin on this continent that does not find its chief abettor in the places of inebriety. There is a drinking bar before, behind, or a bar under it. The officers said to me that night, 'You see how these escape legal penalty; they are licensed to sell liquor.' Then I thought within myself, the court which licenses the sale of intoxicating liquors, gambling houses, licenses libertinism, licenses disease, licenses all crime, all sufferings, all woes. It is the legislature and the courts who swing wide this grinding, roaring, stupendous gate of the lost. But you say, you have shown us how these gates swing in to allow entrance for the doomed; please tell us how they swing out for the escape of the penitent. Let me answer, it is the exception when they come out. I think nine hundred and ninety-nine out of a thousand perish."

In evil times it fares best with them that are most careful about duty, and least about safety.

## The Home Circle.

### WORK.

I've heard some glorious songs betimes,  
Of love, and war, and wine,  
Bright fancies woven into rhymes.  
Another theme is mine—  
'Tis work, and men of horny hands,  
Creation's sovereigns true,  
The nobles of their native lands,  
And not the titled few.

Ere first from out chaotic sleep  
Arose this nether world,  
The Spirit moved along the deep,  
And back the darkness furled;  
And working with omniscient will  
The superhuman plan,  
A lesson taught, and teaches still,  
That work is good for man!

When Adam was from Eden sent,  
By the divine command,  
Obedient at the word he went  
To till the virgin land;  
In exile toiling all his days,  
Long lengthen'd out that ran,  
Chanted his glorious Maker's praise,—  
The primal workingman.

But when the sons of Adam grew,  
And multiplied apace,  
The way of Heaven no more they knew,  
And ran a sinful race;  
All, all save they of Noah's blood  
Fell 'neath Jehovah's ban,  
Who bore above the whelming flood  
His own loved workingman.

When from the children-slayer's hand,  
Fast from the Jordan side,  
Away to Egypt's distant land  
Where Nilus pours its tide,  
Madonna with her infant fled,  
To 'scape dire Herod's ban,  
Who then the youthful Saviour led?  
A simple workingman.

To sow the new-evangel seed,  
To point the way to Heaven,  
To heal the sick, to raise the dead—  
To whom were these things given?  
Not to the great ones of the earth!  
The proud of purse or pen,—  
To chosen ones of humble birth,  
Poor, simple workingmen.

—N. Y. Tablet.

### THE AWKWARD CHILD.

"Do TURN out your toes, Maria," said Mrs. Ames, as Maria, her eleven-year-old daughter, came in from school, a great pile of books in her hands and a tired look on her face. "And do try to stand up straight and keep your shoulders back. Why can you not move and walk like other girls?"

The child's countenance took on a sullen expression, but she made no reply. Seating herself at the window she began to prepare her lessons for the ensuing day. Aunt Phebe, a benevolent old lady who was aunt to every one in the neighborhood, observed this, and said:—

"Maria, dear, do you need to study to-morrow's lessons immediately? Can you not be out-doors awhile, on this lovely afternoon?"

"I do take a walk about dusk," Maria answered pleasantly; indeed, everybody answered Aunt Phebe pleasantly, for good nature has a winning way of its own. "But I cannot afford to lose any of the light, and the days are growing so short."

Aunt Phebe said no more. Sixty years' experience had taught her the lesson which some of us are so very slow to learn, that nothing is so entirely wasted as unnecessary talk, advice, and admonition. But she thought a good deal, though she was silent, and once or twice as Mrs. Ames said querulously, "Do Maria, sit up! Do Maria, keep your feet still! Maria, I cannot endure such clumsiness; you must assume a more ladylike position," etc., a pained expression crossed her placid countenance. When at last the books were closed, and the little girl, for whom a companion had called, had departed to take her daily twilight exercise on the block and around the corner, the dear old lady ventured on a word of reproof to the mother.

"Elizabeth, you will pardon me, but I fear you are making Maria unhappy. And she is a very attractive child!"

"Attractive, Aunt Phebe! How can you say so? You see for yourself how big and ungainly she is growing, and she never knows what to do with her hands and feet. If I were her step-mother, people would say that was why I was so clear-sighted to her defects, but she is my own child, and a very great trial she is to me. I love her, but she mortifies me."

"She is obedient, truthful, and faithful to her duties, is she not?"

"O! yes, but then, Aunt Phebe, her disposition is so sullen. She pouts when I find fault with her, and that puts me quite out of patience."

"Well, dear, if you would find fault less frequently, and only in private, you might not have the sullenness to complain of. A sensitive nature cannot bear to be blamed in the presence of others. Another thing you must remember, your daughter is growing very rapidly, and some of her attitudes and angularities and her awkward changes of position must be set to that account. Nature suggests these movements, as easeful and reposing. Seriously, I would be more careful, if I were in your place, about wounding her by too constant criticism. As she emerges from the chrysalis of her awkwardness, many things will arrange themselves, and many ungraceful habits will drop away. Do not let Maria have the memory of an unhappy childhood."

Are not many who have laid upon them the responsibility of caring for young people making the mistake of Mrs. Ames? In their anxiety to do the very best things for their children, and have them excel in everything which is desirable, they keep up an incessant monotony of deprecation and reproach. Meanwhile the boys and girls, burdened with multiplied tasks, soul and body receptive together, and both developing every day, are perhaps petulant, and fractious, as they will not be in a few years, when the forces of their beings are more harmoniously adjusted. Perhaps they lack grace of movement and ease of manner. They are, quite probably, conceited and vain, or, it may be, touchy and sullen. Be patient and watchful, and always tenderly loving, dear mothers, and your reward will come by and by when the husks of the present hour fall away from the ripening fruit.—Margaret E. Sangster, in *Christian Intelligencer*.

### HOW TO BE CHARMING.

EVERY young girl cannot be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far in giving those bright eyes, blooming cheeks and clear skins which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies, if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love.

How can the homely be charming? Well, true self-forgetfulness and kind thoughtfulness for the happiness of others is always winning. The vain, selfish beauty cannot compete with the homely maiden who is popular because she is so very lovable. Her father confides in her. Her mother leans on her. Her friends go to her for help and advice. The little girls bring her their broken toys, and the boys come for aid when the lessons are hard. By and by a marvelous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or the "captivating Miss St. Mark." She has grown interesting, agreeable and captivating, and each quality is far more valuable to a woman than the possession of mere beauty, without other winning personal characteristics.

The power to converse well is a very great charm. You think anybody can talk? How mistaken you are! Anybody can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbors. But to talk wisely, wittily, instructively, freshly, and delightfully, is an immense accomplishment. It implies exertion, observation, study of books and of people, and receptivity of impressions. No young girl can hope to shine in conversation as her mother does, but every girl can begin to acquire that graceful art which will draw intelligent men and women to her side, and enable her to retain them, because they are pleasantly entertained.—*Christian at Work*.

THE creation of saints out of sinners is the demonstration whereby the divinity of the gospel is most shortly and most convincingly displayed. Of all the Christian evidences it alone proves that our religion does save from sin.—*Arthur*.

### PUT THE BUTTON ON THE BOY.

A FRIEND of ours tells the following story. It was Sunday; all day long father, mother, and auntie had been kept busy caring for Jimmie. He had been forbidden again and again to go outside the gate, but the moment their backs were turned, out he would go to join the boys in the street.

A button had been put on the gate, to keep him in, but he had grown, and now was tall enough to reach up and turn it. "Ah, I see," said the indulgent father, "I must put another button on that gate."

"Hadn't you better put the button on the boy instead of the gate?" suggested his sister. "The time will come when you can't keep him in by buttons on the gate; a little wholesome restraint now, may keep the feet from straying when they get too big to be held back by a button on the gate."

### KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of such persons:—

Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother, ever presume to come between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace; let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.

### HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels he has run out of the storm into the quiet harbor of home where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or whether you have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to them. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

### DRESS OF INFANTS.

DR. MERY B. JACKSON says: "The special evil of which I now speak is the long skirts, dresses and cloaks which are now the fashion for babies. I feel the deepest commiseration for a delicate child that has hung upon its tender body a flannel skirt a yard long, and over that a cotton skirt equally as long, and over that a dress to cover both, often weighted with heavy embroidery, and, if the child is carried out, a double cloak longer than all, so that the skirts reach nearly to the floor as the infant is borne on the nurse's arm. The longer the clothes the more aristocratic the baby, would seem to be the idea of the mother! Think of all this weight attached around the waist of the child, and hanging over the little feet, pressing down the toes and even forcing the feet out of their natural position! How much of deformity and suffering this fashion produces none can tell; but that it is a great discomfort to the baby, every thinking mother must perceive.

FAITH will teach thee to use means as God's ordinance, but rely on God to bless it.

ITEMS OF NEWS.

—The apricot crop has been injured by frost in Alameda county, Cal.

—A \$300,000 fire occurred at Newburyport, Mass., on the night of March 18.

—It is stated that the Ambassadors have accepted the frontier line offered in the Turkish note of October, including Crete.

—The Governor of California has signed the bill appropriating \$50,000 for the erection of a Normal School at Los Angeles.

—In Scotland, during the last five years, more new Baptist chapels have been built and more debts paid off than in the previous forty years.

—Cannon, the Mormon delegate to Congress, expresses his conviction that Campbell, the rival delegate, will retain his seat against all efforts to unseat him.

—A dispatch from Augusta, Georgia, March 18, says: "The Savannah River is higher than since 1865. It rose 24 feet in twelve hours. A portion of Augusta is flooded."

—Gen. Upton, of the regular army, commanding the military post at the Presidio, San Francisco, committed suicide by shooting on the morning of March 16. No cause is known.

—Great satisfaction is felt at the tenor of the circular of the Russian Foreign Office. It is said to be strictly in conformity with the autograph letter of the Czar to the Emperor.

—The rice crop of China and the East Indies is annually 250,000,000,000 pounds. The crop of the United States last year was 150,000,000 pounds. The American article is the best.

—The *Freeman's Journal* regards the appointment of the Papal Nuncio at the Court of St. James as one of the most dangerous intrigues ever attempted by England against the nation and faith of Catholic Ireland.

—The Nihilists seem to have grown more bold by the success of their attack on the Czar. They say: "Had the first shell missed the Emperor, three others would have been thrown before he reached the palace."

—Rev. Lord John Thynne, D. D., sub-Dean of Westminster Abbey, is dead. He became Canon at Westminster in 1831, and assisted at two coronations—those of William IV. and Queen Victoria. He was 82 years old.

—Two locomotives and twenty cars were destroyed by the collision of two freight trains on a side track at Parsons, Kansas, March 18, and a brakeman and engineer were killed. The carelessness of a conductor was the cause.

—Thousands of cattle are reported killed by the recent severe winter on the plains, and over five hundred dead cattle were recently counted in sight of the railway from Ogallala to Big Springs, Neb., a distance of nineteen miles.

—The first overland train by the Southern route left San Francisco March 19, at 8:30, without any public demonstration being made over the opening of the line to the Eastern States. Through fares will be the same as by the Central route.

—A German man-of-war destroyed the habitations of the tribes on the coast of Liberia, who plundered the German merchant ship. One native was killed, and nine hostages were taken. Liberia agrees to pay £1000 as compensation for the plundering.

—On the 17th, the towns of Ineboli on the Black Sea, and Velden in Austria, were nearly destroyed by fire. In the former town, three hundred and fifteen houses, including the Custom House and Foreign Consulates, were burned. The houseless inhabitants are destitute.

—In a recent sermon in the temple, Mayor Killoch said: "I see nothing in the present state of affairs to prevent me from preaching, nor my son, for that matter, and he probably will deliver a sermon here before long." The last remark was greeted with loud and prolonged applause.

—It is said that Mrs. Senator Logan has never tasted wine. At a dinner given to Prince Arthur some years since she declined it, and at the recent lunch of a cabinet lady she was the only one of twenty-five who abstained. She has brought up her children to share her feelings on the abstinence question.

—On the 19th, a boy in attempting to jump off the front platform of an East Oakland street car, fell beneath the forward wheels, and received injuries from which he died the next day. In spite of this warning, boys will doubtless still continue to jump off from moving cars. Such recklessness should be restrained by a law vigorously enforced.

—From the warlike preparations of the Utes in Colorado, an outbreak is expected early in the spring. Their camp is located near White River, about twenty-five miles from the military post. A dispatch from that place says that they are "procuring all the guns and ammunition possible, for which they exchange horses, or anything else."

—A firm of machinists at Springfield, Massachusetts, finding it difficult to get thoroughly qualified workmen, are making an effort to restore a good system of apprenticeship. Many trades are being left without good workmen, owing to failure to serve an apprenticeship. An "industrial school" is about to be opened in that city with a view to perfecting artizans in their trades.

—Recent investigations conducted in the laboratory of Harvard University, have led to the discovery of the fact that intense cold can deprive magnetized steel bars of nearly all the magnetism that may have been imparted to them. Doubtless, many of the supposed changes in the magnetic condition of the earth, as observed in the northern regions, can be traced to this fact.

—One of the bombs which would have been thrown at the Czar had the first one missed him, was found in the possession of Roussakoff, the assassin. "It was made in a zinc case containing glass tubes, two of which were filled with vitriol, and two with bartholdy salts, india-rubber tubes, with fulminating mercury, and a box holding nitro-glycerine and pyroxyline, the whole weighing six pounds and three quarters."

—Gladstone's strength is said to be giving way. He looks like a wreck of his former self. While speaking in the House of Commons he constantly rubs his hand slowly across his forehead as if suffering from pain, or trying to collect his thoughts. Obstructions seem to have made the House a bear garden, and it is nightly torture to him to conduct its so-called deliberations. The troubles which face him in India, Ireland, and the Transvaal, weigh heavily upon his unstrung nerves.

—The *New York Herald* says editorially: If the President will follow up the programme he has marked out on the threshold of his Administration, in reference to polygamy, he will have the support of all men, irrespective of party, whose support and good-will are worth having. We have been fooling and playing with this Mormon leprosy too long. It is idle to expect it can be destroyed by the civilizing forces of railroad, telegraph and newspapers, which, a few years ago, were counted upon so strongly for its extinction. It must be taken hold of by the strong arm of the law, and the sooner it is done the better.

—Another snow blockade is reported in the East. Chicago, March 19, midnight, the telegraph says: "Affairs in the streets have gone on from bad to worse on account of the storm, but at present the snow, which has been falling rapidly since 5:30 this morning, is beginning to come less heavily and will probably stop falling entirely soon. The result of to-day's storm is from six to eight inches of exceedingly compact snow, which is so solid that pedestrians can walk on top of it without perceptibly reducing its height. The thermometer has been very near and but a trifle above freezing point all day, and is now slowly rising. The morning trains arrived very closely on time, but to-night there are serious delays on all lines. All freight trains are abandoned. The Northwestern road sent out only one train to Milwaukee, and no others except to the suburbs. The Chicago, Burlington and Quincy trains are blocked. The Alton train arrived an hour late. Illinois Central trains are slow, but running with some regularity. The Michigan Central is far behind, and sent out only one train to-night. The Michigan Southern trains were delayed by a bad wreck fifty miles from the city, and incoming trains were six hours late."

OBITUARIES.

COLEMAN.—Died of consumption, at her home three miles west of Delta, Fulton Co., Ohio, Elizabeth Coleman, aged 69 years, 3 months, and 14 days. Sister Coleman was born in Green Co., Pe.; was converted and joined the Baptist church in 1836, of which church she was a member for 23 years. In the summer of 1859, she attended the tent meetings held by Eld. J. H. Waggoner, in Delta, Fulton Co., Ohio, and listened to the Bible arguments in favor of the seventh-day Sabbath, the second coming of Christ, nature and destiny of man, and other kindred truths. She became convinced that they were the precious truths of the Bible. She commenced at once to observe the Sabbath of the Lord, and continued its observance for the remainder of her life, a period of 22 years. During this time, she was the only one of the S. D. A. faith, in her neighborhood. She seldom saw one of like faith; she was truly a lonely one, but the grace of God was ever sufficient for her. There was a large attendance at the funeral. Sermon by the writer, from Ps. 146:5.

A. A. BIGELOW.

HOFFER.—Died of lung fever, at his residence in Liberty Center, Henry Co., Ohio, Henry Hoffer, aged 67 years, 11 months, and 3 days. Bro. Hoffer was born near Hagerstown, Washington Co., Md., and professed faith in Christ and joined the Church of God, in 1856. In 1861, he embraced the Sabbath, and became convinced of the near coming of the Lord, and united with the S. D. Adventists, and began to make a more earnest preparation for that event. There was a large attendance at the funeral. Sermon by the writer, from Num. 23:10. This text was used by request.

A. A. BIGELOW.

NEWCOMB.—Died in Perrysburg, Cattaraugus Co., N. Y., Feb. 7, 1881, Daniel Newcomb, aged 65 years, 9 months, and 10 days. At the age of sixteen, he united with the Presbyterian church, of which he was a member until 1861, when he embraced the truths of the third angel's message under the labors of Eld. R. F. Cottrell. He has since labored zealously for his friends and neighbors. He fell asleep with the bright assurance of a part in the first resurrection. A wife and one son mourn their loss.

MRS. TERRESSA JANE NEWCOMB.

HEALTH AND TEMPERANCE PUBLICATIONS,

**Good Health.**—A monthly Journal of Hygiene, devoted to the subjects of Health, Temperance, Popular Science, General Literature, Sanitary Science, and Public and Domestic Hygiene. \$1.00 a year. Bound volumes of Good Health, each, \$1.50

**Temperance and Gospel Songs.**—A new and popular work, greatly in advance of ordinary temperance song books. The music is not only new but varied, including Anthems, Glee, and Quartettes, also a variety of rousing congregational pieces. 100 pp. 30 cts

**The Household Manual.**—A book that everybody wants. It is brim full of information on a hundred useful topics. Tells how to treat most common diseases successfully with simple remedies, how to disinfect and ventilate, what to do in case of accidents, how to resuscitate the drowned, and gives much other important information. 172 pp. 75 cts.

**Diphtheria.**—A concise account of the nature, cause, modes of prevention, and most successful modes of treatment, of this prevalent and fatal malady. It should be in every household, as its instructions, if faithfully carried out, will save many a precious life. In boards, 30 cts.; paper, 25 cts.

**Digestion and Dyspepsia.**—A new and popular treatise on the subject, giving a very thorough account of the causes, symptoms, prevention and treatment of this common malady. Especially valuable is that portion of the book devoted to the cure of the disease. The instructions concerning diet, the general habits and the special methods of treatment are rational and practical, and if faithfully observed will in nearly all cases result in a cure. 176 pp. 75 cts.

**Plain Facts about Sexual Life.**—The most complete and interesting book for the general public yet published on the anatomy and physiology of reproduction. The *Boston Journal* says of it, "A Book so intelligently written should not lack for readers." Handsomely bound in cloth, 416 pp., \$2.00; abbreviated, in flexible covers. \$1.00.

**Uses of Water in Health and Disease.**—A book for every physician and every family. Careful explanations and instruction are given respecting the uses of water as a preventive of disease, and as a valuable remedy in nearly all classes of maladies. In cloth, 166 pp., 60 cts., paper covers, 136 pp. 25 cts.

IN PAPER COVERS.

**Alcoholic Poisons.**—Or, the Physical, Moral, and Social Effects of Alcohol as a Beverage, and as a Medicine. This pamphlet is the best compendium of the temperance question published. The scientific part of the argument is particularly full. Its statements are brief, concise, and to the point. Every temperance worker ought to have it. Paper covers, 128 pp. 25 cts.

**Healthful Cookery.**—A Hand-Book of Food and Diet; or, What to Eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Every dyspeptic ought to have it. 123 pp. 25 cts.

**Dyspepsia.**—A concise account of the nature and causes of this almost universal disease, with directions for its cure. Thousands have been cured by attention to the suggestions contained in this little work. 80 pp. 25 cts.

**Proper Diet for Man.**—A scientific discussion of the question of vegetable versus animal food, together with a consideration of the relation of salt to the human system. Ultra notions are avoided, and the subjects treated are handled with candor. 48 pp. 15 cts.

**Evils of Fashionable Dress, and How to Dress Healthfully.**—This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. 48 pp. 10 cts.

HEALTH AND TEMPERANCE TRACTS.

**Wine and the Bible.**—A candid consideration of the Bible view of the wine question, in which it is shown conclusively that the Bible affords no support to the use of intoxicating drinks as a beverage. 24 pp. 3 cts.

**Principles of Health Reform.**—A brief resume of the principles which underlie the teaching of health reform. 16 pp. 2 cts.

**Fork.**—This tract exposes the filthy scavenger in all his uncleanness. It destroys all appetite for ham and sausage. 16 pp. 2 cts.

**The Drunkard's Arguments Answered.**—Leaves no excuse for tipplers, either moderate drinkers or habitual drunkards. 16 pp. 2 cts.

**Alcoholic Medication.**—A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood-purifiers, etc. 16 pp. 2 cts.

**Causes and Cure of Intemperance.** 8 pp. 1 ct.

**Moral and Social Effects of Alcohol.**—A forcible statement of facts and statistics. 8 pp. 1 ct.

**Alcoholic Poison.** 8 pp. 1 ct.

**Evil Effects of Tea and Coffee.**—A clear and forcible statement of the evil effects of using tea and coffee. 8 pp. 1 ct.

**Ten Arguments Answered.**—A brief review of ten principal arguments for the use of tea and coffee. 8 pp. 1 ct.

**Tobacco Poisoning.**—In this attention is called to startling facts about the poisonous effects of tobacco. 8 pp. 1 ct.

**Tobacco Using a Cause of Disease.**—Seven principal diseases are traced to tobacco as a principal cause. 8 pp. 1 ct.

**A Relic of Barbarism.**—Tobacco using proved to be a relic of barbarism. 4 pp. 1 ct.

**True Temperance.**—This tract views intemperance as a far-reaching evil which includes every form of artificial stimulation, as well as alcoholic intoxication. 4 pp. 1 ct.

**Alcohol: What Is It?**—An explanation of the nature of alcohol and its mode of production. 4 pp. 1 ct.

Any of the above books will be furnished post-paid at the prices named.

Address, PACIFIC PRESS, OAKLAND, CAL.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 24, 1881.

## NEANDER ON SUNDAY.

We recommend the article in this number on the New York *Evangelist* vs. Andrew's History of the Sabbath to the careful consideration of the reader. Several have been finding fault with this history, on this point, and we are happy to have an article from Bro. Andrews, in regard to it. The evidence for the Sunday is so exceedingly scarce, we do not wonder that Sunday advocates are ready to make the most of what they seem to suppose is a point in their favor. Will any of them have the candor to give Bro. Andrews' reply to their strictures? We hope they will.

J. H. W.

## BE BAPTIZED.

A LADY in Kansas says she has been sprinkled, and wishes to know if it will be right for her to be immersed, after being sprinkled.

We unhesitatingly answer, Yes; it will be right. We do not believe that sprinkling is baptism, and therefore in being sprinkled the commandment to be baptized is not obeyed. We have a pamphlet on this subject for sale at this office which we recommend inquirers to read. In it the point of this question is fully discussed.

## CHURCH QUARTERLY MEETINGS.

THESE meetings are drawing near, and it is important that every church member shall be prompt to send in a report if they cannot be present at the meetings. Do not forget this. But where it is possible to do so every one should attend.

## "PLATONISM VERSUS CHRISTIANITY."

We have received from the office of the *Bible Banner*, Philadelphia, a pamphlet of 97 pages with the above title, written by J. H. Pettingell, A. M. Prof. Pettingell promises to become a prominent author on the subject of immortality through Christ. The publisher's note accompanying the pamphlet says:—

"This small volume, entitled *Platonism vs. Christianity*, is the first chapter of a larger volume in the course of preparation, to be entitled *THE LIFE EVERLASTING: What is it? Whence is it? Whose is it?*

"It is a monograph, complete in itself, of about 100 pages, and devoted to the history of the question of Conditional Immortality, under four sections: 1. Heathen speculations; 2. Belief of the Ancient Hebrews; 3. Doctrine of the Primitive Church; 4. Modern Belief.

"To this sketch there is annexed an essay on the UNITY of MAN, in which the author combats the notion of the dual or triple nature of man, and contends that he is an indivisible integer in life, in death, and in the resurrection, and in the Life Everlasting."

## SABBATH-SCHOOL LESSONS FOR THE YEAR.

IN California our Sabbath-school year begins with April, and as one year's work is drawing to a close, it is well to plan for the next. First of all we should begin at once to secure a more general attendance. The rains of winter are now over, and the roads are improving, and this is the time to hunt up absent members and add new ones, that all may become so interested before the hurry of harvest time, that a little heat or weariness will not keep them away from the school. We are glad to learn that the idea of changing officers every quarter is a thing of the past. An officer who does his duty, will improve by experience.

### CLASSIFICATION AND LESSONS.

Be sure that you have an ample supply of lesson papers and blanks for the scholars you have, for all you are likely to have, and some extra papers for visitors. As the lessons for youth and adults are furnished in the *Instructor*, and are each a continuous series, but few changes are necessary in these two divisions, except that wherever there has been a mistake in classifying and the scholars cannot understand what they study, this mistake should be corrected, and all begin the year's work aright.

In the children's classes more work is necessary. Those who have mastered the lessons in "Progressive Bible Lessons No. 1," should take up number two,

and those scholars that have a good understanding of the subjects treated in numbers one and two, should enter upon the study of number three. This is a superb little lesson book of 132 pages, illustrated with three maps, and covering the Bible history from the death of Moses to the conspiracy of Absalom. Price, twenty-five cents.

In no case should the scholars skip from the study of the first book to the third, or from the second to the *Instructor*. Each scholar should be examined, and only those promoted who understand the subject passed over. New classes should be formed for new scholars and for those who need to review.

We advise the schools, as far as possible, to order papers and books through your local tract society librarian. Be sure to order in time.

W. C. WHITE.

## CHURCH ENTERTAINMENT.

THE following card was placed in our hands a few days since. We omit the date, as we do not wish to become a party to the transaction. Compare this with 2 Tim. 3:1-5, and see if it does not fit:—

"Entertainment at College Hall, corner of Twelfth and Harrison streets, Oakland, Thursday evening, by the Ladies of St. John's (Episcopal) church. Dancing to commence at nine o'clock. Admission one dollar."

## AN APPROPRIATE HEADING.

EVERY reader must have noticed that the daily papers of late make great efforts to get up strange and alliterative headings to their articles. The *Chicago Times* made a decided hit. In view of the prevalence of trachina, it recently headed an article on the pork trade, "The Diet of Worms!"

REV. DR. VAN DYKE, pastor of the Clinton avenue Presbyterian church, Brooklyn, denies in the *Christian at Work* the claim of certain men who "suppose they have a special calling to promote and conduct revivals," and declares that "this claim is the root of all the evils connected with our present system. There is no such office in the church of Christ, and no room for such an office as what is now generally understood by the work of an 'evangelist' or 'revivalist.' . . . Growing out of this assumption of an office which does not exist in the church, is the fact that our revivals, especially in our great cities, are generally conducted in such a way as to educate the people away from the house of God. Why is it when the note of revival is sounded there is such a disposition to forsake our churches with their sacred associations and rush into a theatre, or public hall, or some place extemporized for the purpose? . . . This education of the people away from the house and ordinances of God, teaching them to look for saving influences to men who are here to-day and gone to-morrow, and to means which appeal to the love of novelty, and are necessarily of short duration, is carried on in many ways which there is not the time to mention, and the whole system, as embodied in these methods, carries in it the seeds of spiritual death. This explains, in part, the lamentable fact that a revival is so often the precursor of spiritual death and indifference. It goes very far to solve the problem why, in less than five years after what was regarded by many as the greatest of all revivals, when so many of our churches were emptied into the hippodrome and so many of our ministers sat silent, while one man, who is not a minister, did the work of an Evangelist, there is to-day, a universal complaint of spiritual deadness."

## Business Department.

### RECEIPTS.

RESERVE FUND. Jos. Eggleston \$25.00, Mrs. M. Manor 20.00, Luella Hall 5.00, John Judson 50.00.

## THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

### MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-School.

PRICE PER YEAR, \$2.00  
In clubs of five or more copies to one address, to be used for Missionary work, each 1.50  
Address, SIGNS OF THE TIMES, Oakland, Cal.

REVIEW AND HERALD, Battle Creek, Mich. ELDER J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton England.  
MISS ELIZA TRAYER, Secretary N. E. Tract Society, So Lancaster, Mass. MRS. A. P. VAN HORN, Beaverton, Or

## RELIGIOUS PUBLICATIONS,

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

**History of the Sabbath and First Day of the Week** for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

**The Sanctuary and the 2300 Days of Dan. 8:14.** By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

**Thoughts on Daniel**, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

**Thoughts on Revelation.** By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

**Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

**Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

**Life Sketches of Elder James and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00  
With fine steel portraits of both. \$1.25

**Thrilling Incidents in the political Life of Francesco Ugo**, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

**The Biblical Institute.** This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

**The Nature and Destiny of Man.** By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

**The Spirit of Prophecy:** or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp.  
Vol. I. Old Testament Facts to Christ. \$1.00  
Vol. II. Life and Ministry of Christ. \$1.00  
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00  
Vol. IV. (In preparation.) \$1.00

**The Constitutional Amendment:** A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

**Spiritual Songs.** A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00  
Morocco, gilt. \$1.50

**The Song Anchor.** A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.  
Bound in muslin. 50 cts.

**The Bible from Heaven.** By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

**The Soul and the Resurrection**, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

**The United States in the Light of Prophecy:** or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

**Thoughts on Baptism.** By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. 35 cts.  
Bound in flexible cloth. 25 cts.  
Paper covers. 25 cts.

**A Word for the Sabbath;** or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.  
Glazed paper covers. 15 cts.

**Bible Lessons for Little Ones, No. 2.** Flexible cloth. 15 cts.

**Bound Volumes of Review and Herald.** Each \$2.00.

**The Youth's Instructor for 1879.** Firmly bound. \$1.00.

**Bible Lesson for Little Ones.** A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. 15 cts.  
In flexible cloth, 84 pp. 10 cts.  
In paper covers, 84 pp.

**Gems of Song.** A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.  
In paper covers. 10 cts.

## TEMPERANCE TRACTS.

TEN CENTS will secure a select package of stirring Temperance Tracts, containing one hundred pages of facts, figures and pointed arguments against intemperance in all its forms. The following constitute the package:—

Alcohol, What is it?—True Temperance.—Tobacco-Poisoning.—Tobacco-Using a Cause of Disease.—Tobacco-Using a Relic of Barbarism.—Evil Effects of Tea and Coffee.—Ten Arguments for Tea and Coffee Answered.—The Cause and Cure of Intemperance.—The Drunkard's Arguments Answered.—Alcoholic Medication.—Principles of Health Reform.

### TWENTY-FIVE CENT PACKAGE.

A larger package, costing 25 cents, contains 249 pages in eighteen tracts. In addition to the above eleven, it has the following Health and Temperance Tracts, which are larger:—  
Wine and the Bible.—Alcoholic Poison.—Moral and Social Effects of Alcohol.—Pork; the Dangers of its Use.—Tea and Coffee.—Healthful Clothing.—Dyspepsia.

### ONE DOLLAR PACKAGE.—HEALTH BOOKS.

In addition to the above, we will send the following valuable Health Books for one dollar:—  
Diphtheria (new edition illustrated), price 30 cents.—Healthful Cookery, 25 cents.—Proper Diet for Man, 15 cents.

Address, PACIFIC PRESS, Oakland, Cal.