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The Signs of the Times.

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

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The Signs of the Times.

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JESUS KNOWS.

THROUGH all the weary toil of life,
Through all the battles, all the strife,
Through all the hours with trouble fraught,
There's comfort, blessing, in the thought
That Jesus knows.

When troubles come, we cannot see
Why life should full of suffering be,
And tears come once, again, again,
'Tis comfort to the sufferer then,
That Jesus knows.

When in temptation—through God's love,
Through strength he gives us from above,
We feel our love for him still lives,
We conquer sin—what joy it gives
That Jesus knows.

And in temptation when we fall,
And feel ourselves despised by all,
And when we feel that we must sink
Deep into sin, ah! then we think
That Jesus knows.

When untold care gnaws at the heart,
And shows itself despite all art,
When others call us cross, unkind,
The sweet thought calms and soothes the mind,
That Jesus knows.

And when we feel that we should tell
The secret sins that in us dwell,
We scarce need speak; our heads we lay
On his dear breast, and weeping say
That Jesus knows.

Some sad disgrace is known at last;
Which happened in the weary past,
And friends pass with averted eye,
We know he will not pass us by—
Yet Jesus knows.

When love proves false, and friends untrue,
And leave the old friends for the new,
There's nothing left for us to love,
Ah! then the thought comes from above,
That Jesus knows.

And all our sorrows, doubts, and tears,
And all our longings, hopes, and fears,
All that we do which leads to shame,
All that we do for his blest name,
Our Jesus knows.

We'll pray to him who always hears,
We'll trust with him the coming years;
We'll trust our future to his care,
He'll show us what we have to bear,
For Jesus knows.

And when our feet have safely passed
All of this earthly road at last,
We'll take his hand and softly pray,
Lord, lead us home by the blest way
That Jesus knows.

—Selected.

General Articles.

The Sons of Samuel.

BY MRS. E. G. WHITE.

SAMUEL continued to judge Israel all the days of his life. For many years he made an annual circuit to Mizpeh, Gilgal, and Ramah, for the administration of justice; at other times performing the duties of his office at his home in Ramah. With unremitting zeal and devotion he labored for the welfare of his people, and the nation prospered under his wise control. But with advancing years it became necessary to share with others the burden of judicial care. Hence while he continued to judge the people at Ramah, he appointed his sons to act for him at Bethel and Beersheba.

These young men had received faithful instructions from their father, both by precept and example. They were not ignorant of the warnings

given to Eli, and the divine judgments visited upon him and his house. They were apparently men of sterling virtue and integrity, as well as of intellectual promise. It was with the full assent of the people that Samuel shared with his sons the responsibilities of office. But the characters of these young men were yet to be tested. Separated from their father's influence, it would be seen whether they were true to the principles which he had taught them. The result showed that Samuel had been painfully deceived in his sons. Like many young men of to-day who have been blessed with good abilities, they perverted their God-given powers. The honor bestowed upon them rendered them proud and self-sufficient. They did not make the glory of God their aim, nor did they seek earnestly to him for strength and wisdom. Yielding to the power of temptation, they became avaricious, selfish, and unjust. God's word declares that "they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."

In all this they were disregarding the will of their Divine Sovereign. The Lord had through Moses given special directions to his people that the rulers of Israel should judge righteously, deal justly with the widow and fatherless, and receive no bribes. It were well for the nations of the earth to-day, if these instructions were obeyed by the rulers and judges of the people. How important that all who are entrusted with the responsibility of government should be men who fear God, and labor unselfishly for the welfare of the human brotherhood. It is their work to judge with equity, maintaining the right of the stranger, relieving the oppressed, spurning every bribe to clear the guilty or punish the innocent. The well-being of society calls for men of moral integrity in legislative halls and courts of justice. Our churches are in need of those to minister in holy office who shall be men of honor, of piety, of purity; who shall be sanctified by the Spirit and by the word.

A corrupting power stands in prominent places. How often are we painfully startled at the announcement that men of talent, men in positions of usefulness and honor, have betrayed their trust, and appropriated to themselves the public money, or worse still, the treasured pittance of the widow and fatherless. Had these men made the word of God their guide, they would not thus have fallen. That word contains plain, definite instruction, adapted to every possible complication of social and public interests. Every plan and purpose of life should be subjected to this unerring test. The word of inspiration is the wisdom of God applied to human affairs. However advantageous a certain course may appear to finite judgment, if denounced by that word it will be only evil in its results.

It may be a difficult matter for men in high positions to pursue the path of undeviating integrity whether they shall receive praise or censure. Yet this is the only safe course. All the rewards which they might gain by selling their honor would be only as the breath from polluted lips, as dross to be consumed in the fire. Those who have moral courage to stand in opposition to the vices and errors of their fellow-men—it may be of those whom the world honor—will receive hatred, insult, and abusive falsehood. They may be thrust down from their high position, because they would not be bought or sold, because they could not be induced by bribes or threats to stain their hands with iniquity. Everything on earth may seem to conspire against them; but God has set his seal upon his own work. They may be regarded by their fellow-men as weak, unmanly, unfit to hold office; but how differently does the Most High regard them. Those who despise them are the really ignorant. While the storms of calumny and reviling may pursue the man of integrity through life, and beat

upon his grave, God has the "well done" prepared for him. Folly and iniquity will at best yield only a life of unrest and discontent, and at its close a thorny dying pillow. And how many, as they view their course of action and its results, are led to end with their own hands their disgraceful career. And beyond all this waits the Judgment, and the final, irrevocable doom, Depart!

Samuel had labored earnestly to correct the erroneous customs introduced by the sons of Eli, and especially to counteract the spirit of greed and selfishness fostered by their course. The sons of the prophet should have employed their authority to carry forward the reforms instituted by their father. Instead of this, their own example greatly hindered the work of reform. Their promotion to office was the cause of their ruin. The love of gain controlled them. Bribes perverted their judgment, and smothered their protests against sin. How many, like these judges of Israel, enter upon their work with good purposes, but failing to make God's word their guide, they are flattered by worldlings, weakened by prosperity, until their moral power as reformers is gone, their hands nerveless to set things in order.

The Son of God has set an example for all his followers. They are not to court the praise of men, not to seek for themselves ease or wealth, but to emulate his life of purity and self-denial at whatever cost. While preserving the meekness of Christ, they are to wage war with iniquity, and to push the triumphs of the cross. Selfishness will not dwell in the Christian's heart. He will not manifest a disregard for the rights of others. God's law commands us to love our neighbor as ourselves, to suffer no evil to be instituted against him which we can hinder. But the rule which Christ has given extends still further. Said the world's Redeemer, "Love one another, as I have loved you." Nothing short of this can reach the standard of Christianity.

Universal Depravity.

THEY talk of the dignity of human nature. Alas, there is no such thing! There once was, when the nature was stainless; but they forget that the blight has marred its beauty, and has stricken its strength, and that the only moral dignity it can boast of now is the dignity of the criminal saved, by the monarch's clemency, from the doom of the headsman or the gallows. You may try the experiment in its varied aspects for yourselves.

You may take a child in what you call its innocence and its sensibility, and deeming, with some among us, that all children are born good, you assiduously instruct it in the principles of morals, and you may carefully seclude it from the contagion of evil example, and you may write upon its fresh young heart the benevolent affections, and the holy name of God; and, then, you may watch gradually for the development of the nature that you have thus started and trained. Ah! but you were too late in the field.

You deemed that your inscription was the first that was written there, but the enemy had been at work before you; the heart had been overwritten before you got to it. Let the passions play upon the opening mind, hold it up to the lamp of opportunity, and, in hell's dark cipher, you can trace the blurred and mishapen characters of crime; in the failure of your cherished experiment you discover that even prime ministers, how cleverly they may wield the destinies of empires, are but clumsy theologians, and that there is another attestation to the truth of the declaration of the Bible, that man goeth astray even from the womb, and that every imagination of the heart is only evil continually.

There are times, I know, when the evil nature will, as the chemist says, precipitate. You may

look upon a lake as it sleeps beneath the summer's sun, and sparkles its beams when its blue depths are clear and calm, and you would never imagine that it could be lashed into a thing of storm; but let the blast of winter come, and there shall be a darkness, a swelling upon the turbid waters, and they shall foam out their own rage.

The gospel proceeds upon the basis of universal depravity, the gospel assimilates all varieties of human nature into one common experience of guilt, and need, and helplessness, and this is just that which you do not like about it. I know that full well; it is just this part of the gospel against which the man of graceful generosity feels the most disposed to fret and to rebel. He cannot brook it that he should be put with publicans and harlots, with the skum and offscouring of mankind upon one common platform; he cannot brook it, that it should require just as much to redeem him as is required to redeem the foulest and the most abandoned of the race. And there is no help for it.—*Rev. W. M. Punshon.*

Church Amusements.

In a former article, I have endeavored to show that ecclesiastical entertainments to raise money for the Lord are contrary to the precepts and examples of his word and therefore they cannot please him; that they are belittling, contemptible, and often positively dishonest; that they abate the spirit of gospel benevolence in the church, and bring it under bondage to the world; that they usually involve the desecration of our places of worship; that amateur dramatics silence the testimony of the pulpit against the stage, and even promote its interests; that they turn aside the church from its legitimate calling and fritter away its time, energies and spirituality; in fine, that they blight the spiritual life and usefulness, and open the door to almost every species of carnality and worldliness. All these points can easily be fortified with the sure word of God, and God will judge those who shut their eyes to this testimony.

It remains for me to present some gospel principles for the consideration of brethren in the Lord who approve of ecclesiastical entertainments on the ground that "they make the church and religion attractive to the world, and especially to the young." They tell us truly, that—

1. "Molasses catches more flies than vinegar." But we are dealing with men, and not flies—men who have reason and conscience. Besides, molasses kills flies. Better use bitter medicine than honeyed poison. Wholesome truth is better than pleasing error. God's command and Christ's example teach us (Jonah 3:2; Matt. 11:20-24).

2. "We must correct the impression among the young that religion is gloomy and long-faced, and that it is a sin to laugh."

So far as this impression exists, it seems to me due chiefly to these play-people of the church themselves, who have no religion at all, or just little enough to make them miserable in it; who have no joy in God's salvation, but must resort to scenes of worldly and carnal mirth for all their pleasure, and only endure the formal yoke of Christ to escape something worse hereafter. Let these ecclesiastical pleasure-lovers undertake to carry on a social prayer and conference meeting in the presence of outsiders with whom they had joined the night before in the lascivious mazes of the dance, or the carnal mirth of a church fair, and see if they would not feel blue and make religion appear blue to these spectators. A worldly working at religion is in the gloomiest business in the world; but a Christian with the fullness of the blessing of the gospel in his heart, rejoices in the unspeakable privilege.

But it does not become us to cultivate irreverence, frivolity, and folly to attract the world. We are not to turn montebanks for the amusement of this world, cultivate the laughter of fools, and endeavor to attract the world by showing how Christians can be jolly. This policy of attraction has not unfrequently been carried a little too far in ecclesiastical meetings, to the shame and grief of the godly. Christianity gives joy to the heart; but while so many millions of souls are perishing, it also inculcates an earnest, a serious, and a useful life. When David Hume complained that the Christians he met looked sad, he was told that the sight of such a man as he, was enough to sadden any one.—2 Cor. 5:13; Acts 20:18-38; Luke 19:41-44.

3. "The young people must have recreations and amusements."

Yes, and they can invent them without ecclesiastical aid. The church is not to be made a bureau of amusements for the world. It is bought with the blood of Christ to witness for him and "rescue the perishing." Work and not play, is its mission.

Christ and the apostles never dreamed that the administration of the gospel could ever be made an entertainment for the world. Read 2 Tim. 4:1-8; Tit. 2:1-15.

4. "Bishop Simpson, before the Methodist General Council, advocated church entertainments to counteract the theater and the opera."

Yes, and he might as well have advocated wine-drinking, or petty larceny. These rude dramatics in the churches whet the appetite for the real thing and swell the throng at the play-house. Probably the attendance of church members at the theater and opera has doubled since these church dramatics began, and the testimony of the pulpit against the play-house has been silenced or multiplied. A Methodist minister lately made the following public statement: "Twenty-five years ago I used to hear the Methodist Church talk of converting the world; but I have to see the world convert the Methodist Church"—sad spectacle so far as true.

Instead of "Lyceums" in the churches to get up entertainments, and "train young people to have confidence before an audience so that they can be office bearers," would it not be better to revive the old Wesleyan class-meeting? We should overcome evil with good, and not with evil (Rom. 12:21).

5. "Well, such severe Puritan views might do fifty years ago, but this is an era of progress, and you cannot run churches in that way now."

Truth is as fixed as a star, eternally. There is no progress in it. We only discover new truths, but old ones do not change. Ruin, redemption and regeneration are the same as when Paul rung them out on the ears of a perishing world. Men are born, and born again, just as they were when Christ preached to Nicodemus. God does not want audiences drawn to the church by these unblest entertainments, and he does not want the unconsecrated pelf of the uncircumcised. The intellectual and material progress of the times is unquestionably amazing, but for its moral and spiritual progress, see God's forecast.—Matt. 24:37-42; 2 Tim. 3:1-8.

6. "Still it does seem to me that these entertainments make religion pleasing and attract the young to Christ."

They make irreligion attracting and there is no Christ in them to attract any one. They make "lovers of pleasures" but not "lovers of God." It must be the worldly and carnal element in them that attracts carnal hearts. The play-house employs this element and "studies to please;" but the church employs the truth and Spirit and "studies to save." When we remove the offense of the Cross and please men we are not the servants of God. We convert the world not by conformity but by contrast. Whenever the church has been most holy and separate from the world it has been most triumphant in the conquest. What pleases carnal hearts cannot please God nor convert the world.

And now let me close with this solemn declaration and testimony; the churches that are pursuing this policy of attracting the world by entertainments and converting it by conformity, are repudiating the fundamental principles of Christianity, going into final apostacy, and preparing to be spewed out of the mouth of the Lord. I utter this with profound convictions and heartfelt grief, present the clear confirmations of God's word, and leave to God's judgment all those who shun the light. See Rom. 12:2; Rom. 8:5-10; Gal. 1:10, 11; Gal. 5:11; 2 Cor. 6:14-18; 2 Tim. 3:4, 5; John 15:18-22; Rev. 3:14-22.—*Rev. E. P. Marvin (Presbyterian).*

I HAVE a pledge from Christ, have his note of hand, which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? "Lo, I am with you always, even unto the end of the world." If Christ be with me, what shall I fear? If he is mine, all the powers of the earth to me are nothing more than the spider's web.—*St. Chrysostom.*

"Know ye not that the friendship of the world is enmity with God?"

Theater-Going.

WHY is theater-going sinful? The evil here is quite sufficiently marked to prevent one who wishes to lead a consistent Christian life from becoming a *habitué* of theaters. 1. The stage always caters to the lascivious and immoral classes of our cities—not in every play—but always in a sufficient number of them to attract those classes. We need not specify how this is done. Every habitual theater-goer knows how it is done. 2. The stage always, though not in every play, makes flings at religion. It is popular with the immoral classes who are to be attracted. 3. The stage teaches a maudlin and often a false system of morality. It sometimes teaches a pure and lofty morality, but the rule is the other way. 4. It gives false views of life, just as the sensational French novel does. Persons who have no prejudice against theaters from churchly education, know and admit that these objections are well founded. Therefore it is not well for Christians to give encouragement to such institutions, nor, by their example, to lead others into them.—*Interior.*

Power of Littles.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessings dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumult of the world; it will be the dearest spot beneath the circuit of the sun. And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and the father kindly finds his echo in the nobility and courtesy of his sons, who come to wear his mantle and fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own early lives so wretched and distorted. And what is here said of home life is only less true of school life.—*Southern Workman.*

Chasing Lies.

A LIE is a bad thing to run at large. It damages, rages, devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years in chasing it and contradicting it? By no means. Let those who made it attend to their own word or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it, or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his lips that they speak no guile."—*The Safeguard.*

WHEN afflictions overtake us, we should recognize them as friends; for on some basis in the line of God's providence they are intended for our good. If as clouds they intervene between our souls and the Sun of the spiritual world, they may have originated in the impurity of our own hearts, and, as the atmosphere by which life is sustained, would become the reservoir of death if never agitated and purified by the storms. So must our tranquility be disturbed by affliction, lest inactivity and forgetfulness of God should end in spiritual death.—*Rev. D. Trueman.*

"BLESSED is the man that walketh not in the counsel of the ungodly."

Among the Mountains.

THE Health Retreat at St. Helena is situated upon a mountain side commanding an extensive view of the surrounding country. During my stay here, the sublime and beautiful scenery spread out before me, was a source of increasing interest and delight. In the valley are dwellings and cultivated lands. Beyond are the mountains, rising peak above peak until they seem to touch the blue ether of the heavens. There from age to age they have stood, like silent sentinels, directing our eyes upward, and telling us of the unchanging power and glory of the infinite God. His word of promise is more immutable than the everlasting hills. "The mountains shall depart, and the hills be removed; but his kindness shall not depart, neither shall the covenant of peace be removed from those that put their trust in him." Oh that we could ever cast fear and anxiety from our hearts, and find secure, satisfying rest in Jesus! And we can do this, if we will look upward to God with constancy and faith, as the mountain heights forever look to the clouds and the sky.

The morning sun pours its new glories upon these mountains of God, while in the valley, mists and clouds are rolling like the billows of the sea. In the distance they appear white as the drifted snow in the noonday sun. Soon they roll swiftly up the mountain steeps, until they reach the summit, and shut out from us the bright rays of the sun. A few moments, and all is clear again, and the sunlight rests on the bald mountain tops. There is enough to feast the imagination in the scenes of nature. Surely, no one who loves the sublime and the beautiful could be lonely among these grand old mountains.

The mountain heights and rocky fastnesses have ever been the friendly refuge of God's people when oppressed and hunted by their enemies. For hundreds of years the Waldenses worshiped God amid the mountain solitudes, and there defied the armies of kings and emperors. On their rocky heights, in sight of their enemies, they sang the praise of Him who made the hills; and no opposing power could silence their hymns of lofty cheer:—

"For the strength of the hills we bless thee,
Our God, our fathers' God!
Thou hast made thy children mighty
By the touch of the mountain sod.

"Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
Our God, our fathers' God!"

Among the blessings of the lot of Ephraim and Manasseh, Moses enumerated "the chief things of the ancient mountains, and the precious things of the lasting hills." In his last prophetic words to the tribes of Israel, he dwelt with peculiar earnestness upon the precious things of the hills. While the chosen people were wandering in the desert, he encouraged them by describing their promised inheritance as a land of hills and valleys; a land that drinketh water of the rain of heaven; a land upon which the eyes of the Lord rest for good throughout the year. To those who have lived in a level country, there is something peculiarly inspiring in the sight of the mountains. And all who have dwelt amid their wild and romantic scenery must ever long for the high places of the earth. I have never enjoyed the privilege of gazing upon the hills of Palestine, but I can look upon the mountains of our own land, and behold the wisdom and love of the Creator.

As I stood among the hills, I thought how centuries ago our Saviour came to the groves and mountains to worship God. The most costly and beautiful structure which man can devise is not to be compared with the solemn grandeur of these mountain sanctuaries. To such retreats Jesus often led his disciples. With the beautiful scenes of nature, he associated lessons of divine truth. Afar from the bustle and strife of the haunts of men, he strove to turn the hearts of rich and poor from the perishable treasures of earth to the unfading glories of the world to come.

The hills and forests furnish a blessed retreat for those who, weary of the din and confusion of city life, desire to enjoy communion with nature. And the invigorating air and sunshine bring new life to the over-tasked and weary. In all my journeyings, east and west, north and south, I have seen no place which offered so many and so great advantages as are offered at St. Helena. Here the hills pour forth their treasures in streams and fountains of the purest water. The atmos-

phere is mild and balmy, the surrounding heights seeming to modify the temperature, shutting off storms and chilling currents. While in many parts of our country the trees are in winter stripped of their foliage, and the bare, skeleton-like frames speak of death and decay, the trees here are green throughout the year. The bright sunbeams, pouring their glory on the living verdure of the madrona, the manzanita, the fir, the pine, and the California laurel, delight the senses, and fill the heart with gratitude to God.

Many have gladly availed themselves of the advantages for rest and recreation afforded by the mountain home at this place. We found here one family, eight in number, comprising three generations, mother, daughters, and granddaughters. For five months they have here enjoyed freedom from the claims of society and the restrictions of fashionable life. All were indisposed when they left Oakland, some suffering from continual colds, and others from general debility; but during their stay in the mountains they have greatly improved in health. In the city they thought it a task to walk even a short distance; but as they enjoyed the fresh, mountain air, the pure water, and the restful quiet of this home, they were soon able to climb the steep ascents, and daily to walk miles without inconvenience.

I could but think of the large sums paid annually in doctors' bills, or in the purchase of hurtful or poisonous drugs. If the means thus often worse than wasted could be spent in visiting such a resort as is afforded in this delightful place, how many might be benefited physically and mentally. Our people should purchase this establishment, and make of it a Hygienic Institute, as was the original intention of its founders. New buildings ought to be erected, and all needed facilities added to make it in all respects a first-class institution. It should be opened in the spring for the reception of patients.

"The groves were God's first temples," and still he speaks to us in the fields, the forests, and the mountains, as verily as in the house of prayer. The prophets and poets of the Bible were keenly susceptible to the beauty of the leafy woods. The psalmist calls upon the trees to praise the Lord; and the prophet Isaiah declares that all the trees of the field shall clap their hands in that day when the word of the Lord shall have accomplished its work of salvation among men.

When Israel marched out of Egypt, they made their first encampment under the shelter of green boughs at Succoth. And for more than fifteen hundred years the Hebrew nation by the command of God left their houses, and dwelt one whole week in tabernacles of green boughs, to commemorate the encampment of their fathers under the palm branches of Succoth. These seasons of sacred recreation were fraught with both physical and spiritual blessings to Israel. God's people still need seasons of quiet and reflection—seasons in which the soul may undisturbed commune with its Maker. The great work which has been committed to our hands cannot be best carried forward in excitement and confusion. That calm deliberation so essential to sound judgment can often be best secured in some quiet retreat where the thoughtful mind and pure heart can be prompted by the still, small voice. These forest and mountain homes have great blessings for those who are wearied physically or mentally. Wisely has an American poet counseled:—

"If thou art worn and hard beset
With trials that thou wouldst forget,
Go to the fields and hills; no tears
Dim the sweet look that Nature wears."
MRS. E. G. WHITE.

"I Love Your Jesus."

AN English lady writing from Syria, says that the Mohammedan girls there are singing our beautiful hymns in Arabic. "Safe in the Arms of Jesus," is a great favorite. A little Moslem girl accounted for her preference for the Christian religion by saying, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct, she had seized upon at least one of the great differences between the two religions.

No better reason could be given by any one for loving Jesus. The Apostle John says: "We love him because he first loved us." He not only loved little girls, but he loved everybody.—*Censer.*

The Jew's Longevity.

"THESE are the beasts of which ye shall eat." So says the portion of the law and though the text be old and oft used there may yet remain something to be said.

That the Jews are the physical superiors of their neighbors is unquestioned. The best scientists admit the fact which, to skeptics, statistics will prove. The Jews are longer lived and less susceptible to contagious diseases than any other people. Subject as they are to the same climatic influences, "heated and cooled by the same summer and winter," liable, from without, to the same dangers of disease, there must be some point of difference between this people and others to cause the superior longevity. That it is not the result of accident is self-evident, for Nature works by law; and the very first principle of science teaches us to seek a cause for effects which we observe. The only physical point of difference between Jew and Gentile is the former's observance of the dietary laws, and with only this difference—the Jew outlives his neighbor. Is it not, then, the logical conclusion that this observance has caused the increased longevity?

It may be argued that within recent years these laws have been neglected, and that there has been no decrease in the average of Jewish life. True enough, but the steady growth of thirty-five centuries cannot be checked in one or even half-a-dozen generations. Those who to-day violate the dietary laws, sin less against themselves than against their descendants. Just as observers of the laws have been blessed "to the thousandth generation" by longer lease of life, freedom from disease and consequent increased happiness; just so will non-observers be punished. It will need no especial intervention of providence to bring the penalty. We can well foresee it for ourselves. By the same immutable law that attention to health laws brings health, will their disregard cause disease.

It is not true that these laws were designed for only a certain clime and time. They are eternal truths, as is proven in the two thousand years of Israel's dispersion through all lands, in which time and countries the laws have been observed and their observance rewarded, and it is for us to decide whether we will lengthen or shorten our children's lives by obeying or neglecting these laws of the "animals which we may eat."—*American Hebrew.*

A True Lady.

WILDNESS is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes women exalting and ennobling. It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and not banish men or women from the amenities of their kind. But self possessed, unshrinking, and aggressive coarseness of demeanor may be reckoned as a State's prison offense, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Do not be restrained. Do not have impulses that need restraint. Carry yourself so lofty that men will look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she should be found wanting, he receives an inward hurt.—*Gail Hamilton.*

A CERTAIN amount of opposition is a great help to man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—*John Neal.*

THE true Christian, amidst all the diversities of opinion, searches for the holy in desire, for the good in counsel, for the just in works; and he loves the good, under whatever temple, at whatever altar, he may find them.—*Sidney Smith.*

The Undying Worm and Quenchless Fire.

MARK 9:43, 44: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not, and the fire is not quenched." Verses 46, 48. These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures, till it was thus used in the New Testament, it might be urged with some degree of plausibility, as an expressive imagery of eternal torment. But even in this case, it might be replied that fire, so far as we have any experience with it, or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression, as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar scriptures the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27, and read:—

"But if ye will not hearken unto me to hallow the Sabbath-day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

From this text we certainly can learn the meaning that was attached to the expression, unquenchable fire," by the Hebrew people. This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36:19: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Verse 21. "To fulfill the word of the Lord by Jeremiah." Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed.

To the wicked the threatened fire is unquenchable because it will not be quenched, or caused to cease, till it has entirely devoured them.

Ps. 37:20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Mal. 4:3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts."

Ezekiel speaks of unquenchable fire in a similar manner.

Eze. 20:47, 48: "Thus saith the Lord God: Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched."

Though this is doubtless figurative language, denoting sore calamities upon a certain land called the forest of the south field, it nevertheless furnishes an instance of how the expression, unquenchable fire, was then used and understood; for that generation many ages ago perished, and those judgments long since ceased to exist.

Isaiah not only speaks of the unquenchable fire, but he couples with it the undying worm, the same as the language in Mark:

Isa. 66:24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

This is undoubtedly the language from which

the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not the remorse of a guilty conscience, but that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover that those upon whom it feeds are not the living, but the dead: it is the "carcasses" of the men that have transgressed against the Lord. In Isaiah. 14:11, and 51:8, the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus evident that the terms employed by our Lord in describing the doom of the wicked would convey to the minds of his hearers the very opposite of the idea of eternal life in misery.

There is other evidence, though no other is necessary, to show that the idea which would be conveyed, and which the language was designed to convey to their minds, was that of complete extinction of being, an utter consumption by external elements of destruction. The word translated hell in the passage under consideration is *ge-en-na*. It is better to enter into life maimed, than to go, in full possession of all our members and faculties, into *ge-en-na*. Did those to whom Christ spoke know anything about this place, and what kind of a fate awaited those who were cast therein? A vivid picture of the place of torment to which our Lord refers was in constant operation before their eyes, near by Jerusalem.

Greenfield defines the word thus:—

"Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Such was the fire of Gehenna; not a fire into which people were cast to be kept alive and tortured, but one into which they were cast to be consumed; not one which was designed to prey upon living beings, but upon the carcasses of animals and the dead bodies of malefactors. Hence we can see the consistency of associating the fire and the worm together. Whatever portion of the dead body the fire failed to consume, the worm would soon seize upon and devour. If a person had been condemned to be cast alive into this place, as the wicked will be cast into their Gehenna, what would have been his hope of escape? If the fire could have been speedily quenched before it had taken his life, and the worms which consumed what the fire left, could have been destroyed, he might have had some hope of coming out alive; but if this could not be done, he would know of a surety that his life would soon become extinct, and then even his lifeless remains would be utterly consumed by these agents of destruction.

This was the scene to which Christ pointed his hearers to represent the doom that awaits the wicked; that, as they gazed upon the work of complete destruction going on in the valley of Hinnom, the worms devouring what the flames spared, they might learn that in the future Gehenna which awaited them, no part of their being would be exempt from utter and complete destruction, one agent of death completing what another failed to accomplish.

As the definition of the word *ge-en-na* throws great light on the meaning of this text, so the definition of another term used is equally to the point. The words for unquenchable fire are *pur* (long u) *asbeston*, and this word *asbeston*, primarily means simply unquenched, that is, not caused to cease by any external means; the idea of eternal is a theological definition which has been attached to it. Ancient writers used it in this sense. Homer, in the *Iliad*, xvi., 123, 294, speaks of the Trojans' hurling "unquenchable fire" upon the Grecian ships, though but one of them was burnt by it. And Eusebius, who was a learned Greek, employs the same expression in two instances in recounting the martyrdom of Christians. Cronion and Julian, after being tortured in various ways, were consumed in an "unquenchable fire," *puri asbesto*. The same is also said of Epimachus and Alexander. "The *pur asbeston*," says Wetstein, "denotes such a fire as cannot be extinguished before it has consumed and destroyed all."

Such is the evident meaning of this passage, and the sense in which it must have been understood at that time. Yet commentators, eighteen hundred years this side of that time, presume to turn this whole representation upside down, and give to the terms a meaning exactly opposite from that which they were intended to convey.

That sense alone can be the correct one in which they were first spoken; and concerning that there can be no question.

There is another text often urged to prove the eternal conscious misery of the wicked. It is one in which fire is mentioned as the instrument used for the punishment of the wicked; and this fire being called eternal, is understood in the same sense as the unquenchable fire of Mark 9:43. It may therefore properly be examined in this connection.

Jude 7. "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."

This text, when rightly understood, will, we think, like that in Mark 9, be found to convey just the opposite meaning from that popularly given to it. The first great error in the interpretation of this text, lies, as we view it, in a wrong application of the tense employed. It is claimed that the inhabitants of Sodom and Gomorrah, having been destroyed, were committed to the flames of hell, where they are now (present tense) suffering the vengeance of that eternal fire. But a moment's glance at the text will show that it is the example set forth, and not the suffering, that is in the present tense. There are other facts mentioned in the same tense with the suffering; thus "giving themselves over to fornication," "going after strange flesh," "suffering the vengeance of eternal fire." If one of these expressions denotes something that is now going on, the others also denote the same. If they are now suffering the fire, they are now giving themselves over to fornication, and going after strange flesh; for all these declarations are in the same construction. But no one will claim that the Sodomites are now taking the course here described; neither, then, can it be claimed that they are now suffering the pain of fire.

The sense of the passage appears to be very evidently this: That the Sodomites, giving themselves up to their wicked practices, and, as a consequence, suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the overthrow they will also experience if they follow the same course.

Peter speaks of the same event, as an example to the wicked, and tells what effect that fire had upon the cities of the plain. It did not preserve them in the midst of the fire in unceasing torture, but turned them into ashes. He says, 2 Pet. 2:6: "And 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." This language is too plain to need comment. How are the Sodomites made an example? By being overthrown and turned into ashes for their open and presumptuous sins. It is God saying to the wicked of all coming time, Behold, how your sins shall be visited unless you repent.

But those fires are not now burning. Seek out the site of those ancient and abandoned cities, and the brackish waters of the Dead Sea will be found rolling their sluggish waves over the spot where once they stood. Those fires are therefore called eternal, because their effects are eternal, or age-lasting. They never have recovered, nor will they ever recover while the world stands, from that terrible overthrow.

And thus this text is very much to the purpose on the question before us; for it declares that the punishment of Sodom is an exact pattern of the future punishment of the wicked; hence that punishment will not be eternal life in the fiery flame, but an utter consumption, even as Sodom was consumed, by its resistless vengeance. u. s.

"MEN speak against the religion of the Bible, and try to talk it down. Suppose they were to succeed, and that, in consequence, all the church buildings were turned into warehouses, and that all our present religious services were broken up, what has any one suggested that we should take in the place of what we should lose?"—*Christian Index*.

THEY that believe, have Christ in their hearts, Heaven in their eye, and the world under their feet. God's word is their teacher; his Spirit their guide; his fear their guard; his providence their inheritance; his people their friends; his promises their cordials; holiness their way; and Heaven their home.

The Sabbath-School.

Lesson Comments for February 11.

LUKE 12:13-40.

"AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" In denying this request, Jesus acted consistently with his principle not to meddle with purely secular affairs. Although he could in a moment have decided as to the justice of the claim, and his decision would, doubtless, have been accepted by both parties, he would not do anything that would strengthen the popular idea of the Messiah—a civil ruler. His doing so might have given the Pharisees an occasion for making an accusation against him. Jesus and the apostles always taught respect to the magistrates, and never confounded the purely secular with the religious. There were men appointed by law to decide disputes of this kind; his work was of more importance. The great reason, however, why Jesus could not act as umpire in this case, is doubtless because the request sprung wholly from selfishness. This is shown by his admonition which followed: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." The parable which follows enforces this idea. Scott, in his notes on this passage, draws the following lessons from this parable:—

"To illustrate and enforce this caution, he spoke a parable, replete with instruction. The 'rich man,' described in it, is not said to have obtained his wealth by fraud or oppression, or to have been a penurious miser. He had an estate; and, by skillful and diligent culture, it yielded him large crops, so that his affluence increased rapidly; at length, however, he found difficulty about storing his treasures, seeing he had no longer room for them. He therefore determined to build larger barns, and granaries; and, having thus secured his abundance, to have done with the encumbrance of business, and to give himself up to ease and indulgence, in the liberal use of his riches.

"The character here drawn, is exactly that of a prudent worldly man, who rises from inferior circumstances to great affluence, by assiduous industry and good management; and then retires from business, to spend the latter part of his life according to his own inclinations. But there was no grateful regard to the bountiful providence of God, 'who gave him power to get wealth;' no consideration of his accountableness for the use of it; and no respect to the authority, commandment, favor, or glory of God. There was no proper sense of the instability of human affairs, the uncertainty of life, the vanity of earthly pleasure, the worth of his soul, or the importance of eternity; no thought of happiness to be found in communion with God, in peace of conscience, and the hope of glory! But the man spake 'within himself,' as if 'eating, drinking, and being merry' had constituted the chief good of a rational creature; and as if it might be enjoyed here forever. Neither did he express any regard to his neighbor; his wealth was *his own*, and he would hoard it *for himself*, and spend it *on himself*; for if he had inquired how many poor persons were destitute of food and raiment, and in various ways needed relief, he might have found a far better way to dispose of his superfluity, and have enjoyed a far superior satisfaction, than what he proposed to himself: 'What shall I do?' The whole was the language of a selfish ungodly man, and was intended to expose men of this character, even when not chargeable with gross immorality. However, therefore, this man might glory, that 'the might of his hand had gotten him this wealth,' and deem himself wise and happy; or however he might be envied, respected, or commended by his neighbors; he was in the judgment of God 'a fool,' and as such God addressed him. He hath *foolishly* reckoned on many years to come, when he had not a single day to live! He had provided a large superfluity for a future continuance on earth, which was never to be granted him; but he had made no provision for the world to come. On that very 'night his soul was required of him,'—and he must give an account of his ungodliness, selfishness, and covetousness; 'and then whose would those things be, which he had provided,' to the neglect of his soul, and to his everlasting ruin? He could not tell

into whose hands his wealth would pass: nor would it be any comfort to him, even for his children or friends to possess it, when he was torn from all which he loved and idolized, and plunged into the pit of destruction; and perhaps they, too, were preparing by it for the same dreadful end.

"To this parable our Lord added, that 'so is every one, who layeth up treasure for himself, and is not rich towards God.' All those persons 'lay up treasure *for themselves*,' who seek wealth either for its own sake, or for the influence and consequence which it bestows, or to spend in the pride of life and luxurious indulgence; or in order to aggrandize their families; but who are not rich in faith, in wisdom, and grace, in good works, and a heavenly treasure. Every man of this character is in God's account 'a fool;' his life is vanity and vexation; his success an empty bubble, or a destructive delusion; and his end most miserable."

Following this, our Lord showed them the folly of undue care and worry for the things of this life, repeating some of the instruction which he had given in the sermon on the mount. A skillful teacher will always repeat again and again those things which are of most importance. Christ was a pattern for teachers, and it need occasion no surprise that he should repeat his former words on this point, because, (1) nothing is more necessary to be impressed on the minds of men, than that "the things which are not seen" are of more importance than the "things which are seen;" and (2) the teaching of the scribes and Pharisees had always been that a man's wealth determined the degree of his favor with God, thus making wealth the chief object of life. Under this teaching the disciples had been brought up, and Christ took every opportunity to counteract it. The lesson is as much needed now as then. Let us bear it in mind.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." On this passage, Scott has the following appropriate remarks:—

"His disciples are a small flock of harmless, defenseless sheep, in the midst of the vast multitudes of this wicked world; but they are dear to him, who has purchased them, and brought them back to his fold: and, as their Father intends to give them the kingdom of heavenly glory and felicity, and greatly delights in doing this; so he will certainly provide for them during their passage through this world to it. They ought therefore to dismiss their fears, and to cast all their cares upon him. 'It is a foolish thing, not to look for small things at his hands, who freely giveth us the greatest things.'—*Beza*. Instead of burdening themselves in endeavors to accumulate wealth, Christ's disciples ought, when properly called to it, to part with their possessions, and distribute to their needy brethren. When this is done in faith and love, it insures to them a treasure, of which God himself is the Guardian. In this manner they are secured from putting their 'money into a bag with holes,' or into one liable to wear out (which is an apt emblem of the uncertainty of all earthly possessions); for their treasure is laid up in Heaven, out of the reach of change or danger; and their hearts also become more and more heavenly. Probably, this instruction influenced the primitive converts, after the day of Pentecost, to sell their estates for the support of their poor brethren."

Christ then gave a warning which shows that his teaching on this subject is not only of general importance, but has a special application to our own time: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they open to him immediately." "Let your loins be girded about." A striking figure is this. The ancients wore a long, flowing, outer garment. When taking their ease, this was allowed to be loose, for greater comfort; but when work was to be done, or a journey to be made, this was fastened tightly about them, so as not to impede their movements. So the Christian, especially when he is looking for his Lord, should so hold the means that has been given him, that it may not be a hindrance to him. And again the warning is made more emphatic: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

It is a great mistake for Sabbath-school teachers ever to teach Bible truth without being really in earnest—calmly, cheerfully, seriously in earnest.

The Art of Questioning.

THERE is a real *art* in knowing where, when, and how to put a good question, that shall quicken the memory, set the mind to thinking, and call back the reflective faculties. Such are the possibilities of a question. A large proportion of all the good teaching in our Sabbath-schools is brought about by the simple process of questions and answers. "A question unveils the soul. Nothing can escape a question. A question reveals a decision." Hence the skill required. Mr. J. G. Fitch says: "The success and efficiency of our teaching depend more on the skill and judgment with which we put questions than on any other single circumstance."

This art is to be learned, like any other art, by much study and patient practice, for we best learn the art of questioning *by questioning*. Augustine says: "A boy can preach, but a man only can catechise," and Lord Bacon says: "A wise question is the half of knowledge. Therefore the great skill in teaching, consists mainly in the right forming and asking of questions.

If this be true, it follows that this subject should be regarded as of special importance by every teacher. Teachers often say that they cannot succeed in asking questions without the book; that they do not know what to ask. To this I reply, 1. There is never any difficulty in forming the question where there is an interest to obtain the answer. 2. It is generally unwise to ask any question unless we have an interest in obtaining the answer. Do not tantalize the little ones. Says Mr. Hassell: "A question under some circumstances will merely produce an exercise of the memory; under others an exercise of reasoning; and under others again it will stimulate inquiry," and we may add, awaken curiosity. Mr. Groser says: "The true scope of questioning-power is as follows: To awaken curiosity or the desire to know; to arouse the memory or the recollection of what is already known; or to point out something unknown, which may be inferred from that which is known." A question skillfully put will arouse, will fix attention, concentrate the thoughts, and so discipline the mind of the pupil.

There are, however, many bad and indifferent questions put, in religious teaching, which a little knowledge of the correct rules of the art of questioning will enable us to avoid. Frequently a slight variation in the form changes a bad question into a good one. For instance: "Moses was a good man, was he not?" is a bad question. "What kind of a man was Moses?" is a good question, as it awakens thought. "What do you understand by faith and repentance?" is a bad question, for it is ambiguous and indefinite, and perplexes the child. "Will you tell me what is faith?" is a good question, for it compels the child to think and to inquire—it puts into his hand the laboring oar and he must row. "Did David kill Goliath with a stone or with a sword?" This is a bad question. It is involved and suggestive. Ask the child simply, "With what did David kill Goliath?" and the question is a good one, in strict conformity to the laws of questioning and of the child-mind.

Another class of questions is very common, but well nigh useless, namely, leading questions, such as, "Was David a good man?" "Was Goliath a wicked man?" These are mostly bad or indifferent questions, and are almost a total loss to the teacher. Slightly vary them in the following way, and you make them at once, in every respect, good questions. "What kind of a man was David?" "What kind of a man was Goliath?" Teachers will remember, therefore, to avoid ambiguous or indefinite, involved or suggestive, and leading questions, which latter are answered "Yes" or "No," for they are generally of little avail.—*S. S. Index*.

A CLERGYMAN, writing to the *N. Y. Independent*, complained that, as a result of modern Sunday-school teaching, children "lose all confidence in the piety of a man, unselfish, benevolent, and devout though he be, if in the privacy of his own house, he rests himself with the aid of a cigar." To this the *S. S. Times* responds: "A minister must be pretty tough who would hold on to the use of tobacco, when its indulgence clearly destroyed all confidence in his piety among the children of his pastoral charge."

It is a great mistake to think that our scholars are too young to appreciate a well-prepared lesson or a well-governed school.

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 2, 1882.

The Return of the Jews.

PERHAPS no one subject has been so much talked of which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views. Some time since we promised to publish an article on this subject, in reply to the Anglo-Israelites, and we now fulfill the promise.

We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here which we apply to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zachariah, 518; Malachi, 400. These dates are designed to cover the latest periods of their prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 6:14, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses, 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he, hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil,

to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith the Lord: and I will turn away your captivity, and I will gather you from all the nations and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age to Come theorists who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; Thus the twelve tribes were represented. See Josephus' "Antiquities" B. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together, as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice in verse 11, the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy upon them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are THE WHOLE HOUSE OF ISRAEL: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. * * * * And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM ON every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various

points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

The Memorial of Creation.

THE psalmist tells us that "the works of the Lord are great, sought out of all them that have pleasure therein." And he adds: "He hath made his wonderful works to be remembered." Ps. 111:2, 4. Certainly, the greatest of all his works, and that which surpasses every other in its manifestation of infinite power, is the creation of the heavens and the earth. This is the most wonderful of all the works of his hands. This great work is worthy of being sought out of all them that have pleasure therein. God wrought this wonderful work to be remembered; that is to say, he designed that men who owe their existence to the creation of the heavens and the earth, and of mankind upon the earth, should never forget that he had wrought this work, and that he was their Creator. Indeed, it is this great fact that he appeals to as distinguishing himself from all false Gods. And thus he speaks by Jeremiah: "Thus shall ye say unto them, The gods that have NOT MADE THE HEAVENS AND THE EARTH, even they shall perish from the earth, and from under these heavens." Jer. 10:11. But he speaks thus of himself: "The Lord is the true God; he is the living God, and an everlasting king. . . HE HATH MADE THE EARTH by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10, 12.

One of the highest acts of faith is to grasp the existence of an uncreated Being, who has called into existence, out of nothing, an infinite host of worlds. To believe this great truth, which Paul makes so prominent an act of faith, we must credit the testimony of the Scriptures; for he tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But faith without works is dead, being alone. No human being can have so perfect a theoretical faith in this great truth as has Satan. But his faith in it is of no benefit to himself. If our faith in this cardinal truth of revelation is of greater value to us than Satan's faith to himself, it must produce certain acts of obedience by which our love for the truth we believe, is made manifest. And thus the apostle James states the case: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

"Through faith we understand that the worlds were framed by the word of God." But by what act of obedience do we manifest our love for this great truth? And by what good work do we show that our faith in the creation of the heavens and the earth is not a dead faith? If God made his wonderful works to be remembered, how are we to remember our Creator? If the creation of the heavens and the earth distinguishes the true God from all false gods, by what acts are we to preserve in our minds the memory of this work of infinite power?

To answer these questions, we have only to turn to the record of the creation in Genesis 1 and 2. The close of the sixth day witnessed the perfection of the Creator's work. He surveyed all the works of his hands, and behold they were all very good. With the beginning of the seventh day, God's work of creation ceased. And thus we read: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

The record tells us what God did on the seventh day as distinctly as it relates what he did on the six days of creation which preceded it. His work was wrought in six days. On the seventh day he rested from that work. He did not rest because of weariness, for the Creator of the heavens and the earth cannot be wearied. Isa. 40:28. He made the seventh day his rest-day in order that he might set up an everlasting memorial of

his creative work. For when he had rested upon the day, he blessed it, and sanctified or hallowed it. He blessed the seventh day because he had rested upon it, which shows that the day of God's rest was past when he blessed the seventh day. He did not bless the day because he was about to rest upon it, but because he had rested upon it. So it is evident that the blessing was placed upon the seventh day for time to come, in honor of what God had done upon that day. And thus also with respect to the sanctification of the seventh day. God sanctified it because he had rested upon it. He did not sanctify the day because he purposed to rest upon it, but because he had rested upon it. The sanctification cannot be placed upon a day after it has ceased to exist. And hence God did not sanctify the first seventh day of time because he had made it his rest-day, for when he had thus rested, the day had expired; but he sanctified the seventh day for time to come, in memory of his own rest on that day, from the work of creation.

To sanctify is to set apart, or appoint to a holy use. And here we learn at the very beginning of the Bible that God appointed the seventh day to a holy use. He did it because that in it he had rested from all his work. So it is incontestible that the seventh day was appointed to a holy use in order that God's rest from creation might be remembered. And this appointment must have been made to Adam and Eve, for they were the ones who had the days of the week to use. The fact, therefore, is undeniable that God bade Adam set apart the seventh day for sacred rest in memory of his own rest upon that day.

Here, then, we find the memorial of the creation of the heavens and the earth. The seventh day was set apart to a holy use because God rested upon it from all his works which he *created* and *made*. So the creation which called the elements into existence, and the making of the earth out of those elements, are here distinguished from each other, and both are included in the commemorative rest. He rested from the six days of creation. God made his works to be remembered; and no sooner was his work complete than he set up a lasting memorial of that work. He hallowed every seventh day, that man might remember God, his creator. And that man might grasp the great truth that God in his infinite power, spoke into existence, from nothing, the heaven and the earth, he ordained, at the very beginning, one grand act of obedience by which his faith in that truth should be declared, and his love for it made manifest. The observance of the Creator's rest-day is that act of obedience by which we declare our faith in God as the creator of the heavens and the earth.

J. N. A.

Who is to Blame?

BY E. J. WAGGONER.

THERE are very many people who want peace, but they want it after their own ideas. It is quite common for people who have taken a wrong course, to lay the blame of the trouble that inevitably follows upon some one who, so far from following in the wrong, has endeavored to set things right. They say, "If you will let us alone, there will be no trouble." Many children are very patterns of propriety so long as everything goes to suit them, but when their tracks are crossed, there is trouble. Then the trouble is charged, not to their own perverseness, but to their parents, or those who try to check their wrong-doing. It is a painful fact that these children do not always lose this trait when they grow up. It is not easy to live under condemnation, and, therefore, the natural mind seeks an excuse for sin, and an *excuse* is not very hard to find.

An instance in point is seen in the case of Ahab. His course is briefly stated in the following scripture: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. . . . And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:30-33. Elijah was a man of God, who dared to stand boldly for the worship of the true God, even though he were the only one in the nation who was not an idolater. His life alone was a constant rebuke to the wicked king, and his testimony was plain. Through him the Lord spoke and said that on account of the wickedness of Israel there should be no rain throughout the land. This came to pass, and great suffering necessarily followed.

But did Ahab acknowledge that he himself was the cause of all this? Hear him: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. Like a petulant child, he blamed the one who was trying to save him. But Elijah stated the case in its true light when he answered: "I have not troubled Israel; but thou and thy father's house [have], in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verse 18.

But human nature is the same now as in the days of Ahab. A few months ago the following paragraph appeared in a report of labor, which a first-day preacher sent to the organ of his denomination:—

"Our next was at Battle Creek. This is the headquarters of the Seventh-day Adventists. As Saturday is one of the busiest days of a city, and Sabbath, [Sunday], the great working day of the Adventists, and as the ungodly are embolden to respect neither, it is hard to tell in Battle Creek whether it is Saturday, Sunday, or Monday. Thus the Seventh-day system spreads infidelity."

Note the parallel, Ahab led Israel into idolatry. Elijah fearlessly preached and practiced the religion of the true God. The result of this was that many of the people halted "between two opinions." 1 Kings 18:21. They did not believe anything. In the modern instance the Seventh-day Adventists teach, and try to conscientiously live out, the commandments of God. This includes the observance of God's Sabbath, the day which he rested upon, blessed, sanctified, called his own, and commanded all men to observe. See Gen. 2:2, 3; Ex. 20:8-11; Isa. 58:13, and many other texts. The great mass of mankind, following in the wake of papal lawlessness and assumption, trample upon God's holy day, and exalt a rival in its place. In consequence of this, some people accept neither. They do not take the trouble to examine for themselves to see which is right, and reject both as of no consequence.

Now who is to blame for their infidelity? Is it those who are walking according to God's rule, or those who walk in a way of their own devising? In the case of Ahab and Elijah all will agree. Elijah did right. He is looked upon by all Bible readers as a model of integrity; and such he was. All the trouble and unbelief that existed is chargeable solely to Ahab's wicked course, and to those who followed him. Would it not, then, be more in accordance with the facts to say that first-day keeping, or at least Sabbath-breaking, leads to infidelity? If God's word remains the same now that it was four thousand years ago, it would. He gave the Sabbath as a sign, that men might know that he was the true God. Ex. 31:13; Eze. 20:20. If men had always kept the Sabbath of the Lord, remembering that it is the memorial of his creative power, there would never have been any idolatry or infidelity.

The question to be decided is simply this: Does it make a wrong thing right, for a majority to practice it? Is it better to disobey God with the many, or to obey him with the few? Will God alter his laws, and make wrong right, because the majority do wrong? His word says: "Thou shalt not follow a multitude to do evil." Ex. 22:2; and, "Though hand join in hand, the wicked shall not be unpunished." Prov. 11:21. It is safe to believe these statements, in spite of the assertions of men to the contrary. Although the gospel of Christ is a gospel of peace, it does not contemplate a peace purchased by a sacrifice of right-doing. Christ foresaw that men would be shaken when they saw divisions on account of his doctrine, and he forwarned his disciples in Luke 12:51-53. Let men deplore divisions, and let them endeavor to promote harmony; but let them labor only for Bible union, and not fear to say, with Joshua, "Choose you this day whom ye will serve; . . . but as for me, and my house, we will serve the Lord."

Harmony Between Paganism, Catholicism, And Protestantism.

BY ELD. R. F. COTTRELL.

"THE religion of Rome imperial, when symbolized by the dragon, was Paganism; that of the ten kingdoms, was the Papacy; and that of the eastern empire, is Mohammedanism. From these three, then, emerge the 'unclean spirits.' Diverse as their origin appears, they have no marked individual peculiarities. Being alike in their characteristics, they must symbolize some common agency—a combination of religious teachers whose views harmonize in a system of belief common to Paganism, Catholicism, and Mohammedanism."—Bliss on the Apocalypse, p. 256.

In reading the above extract, let the United States be substituted for the eastern empire, and Protestantism for Mohammedanism, and it will express the truth. For doubtless the three unclean spirits "symbolize a common agency—a combination of religious teachers, whose views harmonize in a system of belief common to Paganism, Catholicism, and Protestantism. It is the belief of certain doctrines concerning demons" (Campbell's translation), which is common to them all. Mr. Bliss proceeds to show that Pagans and Catholics harmonize in their teachings concerning demons, and, strange as it may seem, adopts them as the truth. After speaking of the distinction between the two Greek words, one of which is applied to Satan, the prince of the demons, and the other, to those demons which are his angels, he affirms that in order to learn the signification of the term demon, "recourse must be had to the testimony of the Pagan, Jewish, and Christian writers of those times."

Why not have recourse to the testimony of the Bible on this point? The Scriptures given by inspiration of God are "profitable for doctrine," and are able to thoroughly furnish the man of God. Why not understand those angels of the devil to be the "angels that kept not their first estate, but left their own habitation;" especially since the Bible positively contradicts the heathen notion of departed human spirits? Mr. Bliss proceeds:—

Hesiod taught that, "the spirits of departed mortals become demons when separated from their earthly bodies; and Plutarch, that "The demons of the Greeks were the *ghosts* and *genii* of departed men." "All Pagan antiquity affirms," says Dr. Campbell, "that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Proteus, and Minos, all their *divinities* were the *ghosts* of dead men, and were so regarded by the most erudite of the Pagans themselves."

Such testimonies as these he takes as "evidence of the New Testament signification of the word;" adopting the fabled notions of the heathens concerning their gods, as the truth. Catholics receive these "doctrines about dead men" (Wakefield), and so do Protestants, if Mr. Bliss has fairly represented their views.

After settling the doctrine of demons to his own satisfaction, and that of Catholics and Pagans, Mr. Bliss refers his readers to the rise of modern spirit manifestations in the United States, as leading directly to the battle of the great day. The three unclean spirits that were to gather the nations to that battle issue from the dragon, the beast, and the false prophet or two-horned beast, all of which Bliss locates on the Eastern continent. The two-horned beast, the last of the three, he locates in the Turkish empire. This beast was to do great wonders—have power to perform "miracles," by means of which he deceives them which had the mark of the beast, and them that worshiped his image. But lo! the last great spiritual wonders and deceptions, which "are to prepare the way for the final destruction of the nations who reject the claims of Jehovah" (see p. 280), and which *should* issue from the mouth of the false prophet, instead of appearing in the "eastern empire" among the disciples of Mohammed, take their rise remote from the three great powers which were to be their source, in Protestant United States!

How much more consistent to believe that the United States has something to do in the fulfillment of prophecy—that the symbol of the two-horned beast, or false prophet, applies here. Here is a numerous class of religious teachers "whose views harmonize in a system of belief common to Paganism and Catholicism." Here the worship of the beast—obedience to the Papacy—is urged upon the people in preference to the commandments of God. Here God, in fulfillment of his prophetic word, is sending out the warning message against the worship of the beast and his image; and here demons, professing to be the spirits of dead men, who, according to the word of God, "know not anything," are working miracles and preparing the way for the gathering of the nations, when the sixth vial of that wrath which is threatened in the warning message, shall be poured out.

God is his own interpreter, and he is making these prophecies plain. The wise shall understand. Reader, would you be wise in the sight of God? Obey the third angel's message—keep the commandments of God. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psa. 111:10. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14. Obey God and believe when you see his word fulfilled, and he will give you an understanding of those things that are hid from the wise and prudent and revealed to babes.

A Mother's Prayers Answered.

TRAINED religiously, I reached a young man's years before making a public profession of religion. Occasionally, prior to my conversion, thoughts of the ministry sometimes flashed across my mind; but it was only a flash. After my conversion, I was earnest for the welfare of others and wanted to promote the interests of the church and of humanity. The conviction grew upon me that I must preach; yet I tried to put that away, because I feared I could never succeed. I saw the greatness of the work, and the reproachful poverty then connected with the itinerant ministry. There were two special difficulties in the way. First, I had no gift of speech. My voice was poor, and in school I always shunned declamation. I firmly believed I could never make a speaker; and so chose the profession of medicine, which I studied three years in a professional school. I think I should have resolutely rejected the idea of the ministry, except that it seemed inseparably connected with my salvation. I fasted, I prayed for divine direction; but I found no rest, until, in reading the Bible one day, I found a passage which seemed specially written for me: "Trust in the Lord with all thy heart, lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." I accepted it, and resolved to do whatever God in his providence should indicate by opening the way. I never lisped to a friend the slightest intimation of my mental agony, but I took a more earnest part in the church services.

One Sabbath I felt a strong impression that I ought to speak to the people at night in prayer-meeting, as we had no preaching. I said to myself, "How shall I? for my friends will say I am foolish, as they know I cannot speak with interest." Especially I dreaded an old uncle, who had been a father to me and superintended my education. While I was discussing this matter with myself in the afternoon, my uncle came into the room, and, after a moment's hesitation, said to me, "Don't you think you could speak to the people to-night?" I was surprised and startled. I asked him if he thought I ought. He said "Yes I think you can do good."

That night, for some strange reason, the house was crowded, and I made my first religious address to a public congregation. It was not written. It was not very well premeditated. It was simply an earnest outgushing of a sincere and honest heart.

My mother was a widow. I was her eldest son, and the only child remaining at home. I feared it would break her heart to leave her, and feared it would be impossible to do so.

One day, after great embarrassment, I was induced to speak to my mother on the subject of my mental struggles, and tell her what I thought God required of me. I never shall forget how she turned to me with a smile, and said: "My son, I have been looking for this hour ever since you were born!" She then told me how she and my dying father, who left me an infant, consecrated me to God, and prayed that, if it were his will, I might become a minister, and yet that mother had never dropped a word of intimation in my ear, that she ever desired me to be a preacher. She believed so fully in the divine call, that she would not bias my mind with even suggestion of it in prayer.

That conversation settled my mind. Oh, what a blessing is a sainted mother! To-day I can feel her hands on my head, and I hear the intonation of her voice in prayer.—*Bishop Simpson.*

THE story is told of an eagle that, flying over an ice-covered valley, saw a dead animal, and, descending from its lofty flight, feasted so long upon the carcass, that when it thought to mount, it could not, its wings having become frozen to the ice. Like to this is what is often witnessed of the influence of the world on the soul. How many men seem to be completely earth-bound!

THE truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies.—*William McKinley.*

"THY word is truth."

The Missionary.

From the Field.

KANSAS, *Milan.*—Bro. G. H. Rogers gives the following good report: "The meetings at this place closed December 27. There is an increase of interest and there are several families that we hope will yet accept the faith. A company of eleven have signed the covenant. The Sabbath-school is well attended. A Tract and Missionary Society has been formed, eleven copies of SIGNS have been subscribed for, and \$2.75 worth of books have been sold. Nearly all have signed the teetotal pledge."

IOWA, *Spirit-Lake.*—W. B. Hill writes: "I continued meetings at this place four weeks. The interest was small at first, only a few attending the meetings, but the attendance increased until the house would scarcely contain the audience at times. I sold some books, and obtained some subscribers for the *Review*. Fourteen signed the covenant, which makes over twenty adults in this band, besides the children. A Sabbath-school was organized, which will contain over thirty members. They take a club of ten *Instructors*. Sabbath and Wednesday evening meetings were appointed."

WINTERSSET.—Elder Washburn visited this church and reports thirteen accessions, four by baptism, and eight by letter. They have an interesting Sabbath-school of fifty members, and steps are being taken to build a place of worship.

NEW SHARON.—Brethren Fifield and Nicola held meetings here last fall with good results. The opposition was bitter but not open until after they left. Then a minister was sent for to uphold the Sunday, they returning in time to hear and review him. "The decision by those who heard both sides was unanimously in favor of truth. Three began to keep the Sabbath as a result of the review; and now, after holding a two-days' meeting, three more have decided to keep all of God's commandments. This makes in all, twenty-four or five here who are heeding the call of the third angel, and more are apparently on the eve of starting. To the dear Lord be all the praise."

MICHIGAN, *Monterey.*—Elder Canright has been laboring for this church. He writes: "Have been here now three weeks, and yet the work seems only fairly begun. Our interest and attendance are increasing steadily. Fair evenings our house is well filled. Many from outside are attending, some of whom had never been in before. All take hold earnestly and faithfully in the meetings. Nearly every day some one decides to obey the Lord. It is said that the neighbors around feel better toward our people and the cause than they have before in long years. Several have embraced the Sabbath, and we believe others will yet do so. Some twenty-five or more have started to be Christians. We thank God and feel encouraged."

Brother Wm. F. Killen writes that there are a sufficient number of brethren and sisters in Brooks County, Georgia, to form a church, and he has promised to go there and organize one. This will be the first Seventh-day Adventist Church in Georgia.

It is gratifying to hear of the progress of the cause in new fields, but there is special reason to rejoice when additions are made to the ranks of our old churches. It is an index to the condition of the church. We have a right to expect such progress, if we follow the teaching of Christ. See Matt. 5:16.

The Christian and the Missionary Spirit Identical.

ZEAL in the cause of missions is not seldom regarded as something quite distinct and separable from the requirements of an ordinary Christian life, though perhaps no one would deny that this zeal is in entire harmony with the sentiments a Christian should cherish. A good woman on meeting a young friend whom she had long regarded as a thorough Christian, but of whom she had just learned that he proposed to spend his life in labors among the heathen, saluted him in a tone of utmost surprise: "Have you got the missionary spirit?" Unconsciously she expressed a common notion that the missionary spirit is not an essential element in Christian character, that it

is an addendum found in some disciples of Christ, but not necessarily belonging to any of them. Sheldon Dibble has affirmed that "a Christian needs to be converted to a personal interest in foreign missions, just as an unregenerate man needs to be converted to a personal interest in Christ and his salvation."

Now it is sadly true that the missionary spirit is not apparent in many who are enrolled as Christians. It is true, moreover, that some of those enrolled Christians have to pass through an experience not unlike that at conversion before they come to any just apprehension of the obligation Christ has placed upon his disciples to evangelize the world. But let it not be thought, therefore, that missionary zeal is anything but the natural and legitimate outgrowth of Christian principle. Let it not be thought that there is any satisfactory evidence of life in Christ where this missionary spirit is wanting. For what is the essential element of Christian life? Is it not love, without which we are nothing? When self is subdued and love is regnant in the soul, then and then only, is there a new creature. The basis of the Christian life is love, and what other basis than this has the missionary spirit? The wish to redeem men, and the willingness to make sacrifices to save them, are not born except of love, the fundamental principle of the Christian life. The very grace which constitutes a man a disciple of Christ should make him in spirit a missionary.

But we may be told that many who are regarded as Christians are not interested in missions, perhaps do not believe in them. Who regards them as Christians? There is only One whose judgment on this matter is final, or even of much account. He has assured us that many will say, "Lord! Lord!" whom he never knew. "If any man have not the spirit of Christ, he is none of his." But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are only slightly developed. A person has faculties of which he has little use. He may cherish opinions of which he has not as yet seen the application. This is what we must say in hope of many who are regarded as having no missionary spirit. If, indeed, they do not have this spirit in germ, they cannot be Christians. They lack the fundamental grace of love, which alone binds the soul to Christ, and certifies that his regenerating work has been wrought within. But it is possible for spiritual life to be, as physical life sometimes is, quite dormant. It does not know itself; it does not appreciate the principle on which it should work itself out. It is life without life; just as we say of a human body when in a comatose state, that it has no vitality, though it be not literally dead. This is, indeed, a contradiction of terms, but we are understood to mean that the body has no vigor, and is in a low state next to death. So, to say that one has a Christian but not a missionary spirit is a contradiction of terms. It is saying that one is filled with love, yet has none of it; that he is loyal to God, yet cares nothing for his commands. Still the expression is intelligible. It means that the Christian life is very low, so low as to be scarcely recognizable. It is a sad state, and its sadness is not, in the least, alleviated by the fact that many are in it.

Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's, and yet not be like him; he cannot love the Saviour's person, and be indifferent to the coming of his kingdom. He who has no earnest wish, and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ?—*The Missionary Herald.*

Praying and Doing.

"BLESS the poor children who haven't got any beds to-night," prayed a little boy just before he lay down on his nice, warm cot on a cold winter-night.

As he rose from his knees, his mother said:—"You have just asked God to bless the poor children, what will you do to bless them?"

The boy thought for a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't money enough to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they are now—you know you have what is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give half my money; I have seven pennies: I'll give them four. Wouldn't that be right?"

AMONG the strongly marked characters of the heroic age of English Methodism, was a comely farmer's wife named Alice Cross. After her conversion, her quiet, sober husband refused for a season to obey the truth. She strove hard to win him to Christ. When leaving home for the Wesleyan meeting, she would pause at the door, with her straw hat in one hand, and the other on the door-latch, while she said: "John Cross, wilt thou go to Heaven with me? If thou wilt not, I am determined not to go to hell with thee." These blunt sentences, had they been spoken in an acrid tone, might have wrought more powerfully on John's temper than on his conscience. But being the utterance of an earnest woman, the expression of profound conviction, the voice of a soul full of tenderness and of the spirit of heaven, they were finally effectual, and John Cross sought to go to Heaven with his devoted wife. If every Christian wife were as earnest as Alice Cross, there would be few homes with one of its heads traveling toward Heaven and the other toward perdition. Her *spirit*, not her peculiar method, cannot be too highly commended, or too faithfully emulated by Christian wives.—*Zion's Herald*.

Temperance.

Relation of Intemperance to Crime.

It is beyond question that strong drink inflames the baser passions of human nature. Persons who, when sober, are mild tempered, amiable, and correct in deportment, become fiends incarnate when under the influence of drink. The devoted husband and affectionate father is transformed into a brutal tyrant, before whose demoniacal ravings and cruel persecution affection flies and helpless dependence cowers in terror. Reason is dethroned, and rage and lust hurry the poor wretch onward to crimes at which his whole nature would revolt when not under the power of the destroyer.

Or if the victim of the traffic is naturally vicious, strong drink excites and fortifies the evil tendencies of his nature, and nerves him to deeds of darker guilt than he would otherwise perpetrate. The oft-quoted circumstance attending the killing of President Lincoln is a case in point. Brandy was the demon which nerved the courage and steadied the arm of the assassin ere the dastardly deed could be done.

At the trial of a criminal for a murder committed in the city of Coldwater, a few years ago, it was proved that the prisoner drank no less than thirteen times at a single bar in that city on the day of the murder, and before the crime was committed. The deed was pre-determined; but strong drink fortified the criminal purpose, and induced the necessary recklessness.

Idleness and poverty tend to produce crime, and strong drink is the cause of most of the indolence and pauperism from which the ranks of vice are recruited throughout the world.

Opinions differ as to the proportion of crime that may be legitimately charged to the drinking habits of society, and it is not possible to compute with perfect accuracy the offspring of this prolific parent of vice. All careful observers, however, affirm that the proportion is very large, and it is significant that the widest observers and those who have the best means of informing themselves put the proportion at the highest figures.

Sir Matthew Hale, Lord Chief Justice of England, said nearly two hundred years ago: "Drink is the cause of four-fifths of all crimes;" and modern jurists have seen no reason for reviewing the judgment.

The Hon. John C. Park, district attorney for the county of Suffolk, Massachusetts, affirmed that careful observation during his incumbency in office led him to the conclusion that ninety-nine hundredths of all crime committed were the result of intemperance. Similar testimony might be had from nearly every county in the union. But the objection lying against such testimony is that it is merely the judgment of individuals formed from observation, and lacks the solidity and tangibility of actual facts and figures. A more satisfactory result is obtained by instituting comparisons. For example, the decrease of crime where prohibition has been enforced leads to conclusions which warrant the very highest estimates given above. During the great riots which occurred at Belfast some years ago, the lawfully constituted authorities were at their wits' end. Property and life were at the mercy of the furious mob; murders were numerous and the sky was lurid with the flames of burning buildings. After a time the municipal authorities issued an order closing all the dram shops of the city. Soon the mob began to melt away, and in twenty-four hours' time the riot had entirely subsided. No riot is possible where no liquor is to be had.

Lord Hamilton, a member of the British parliament, testified that in the county which he represented—a county containing 10,000 inhabitants—where formerly scenes of drunkenness, riot, and strife were common, and where a large police force was necessary for the preservation of peace and the protection of life and property, subsequently, under prohibition, the district became so quiet and orderly that not a policeman was required within its bounds, and at the same time the poor rates were reduced one-half. In the town of Low Moor, England, there is a population of 1,100, and not a dram shop in the place; there is no jail or lock-up, no constable or policeman. Order reigns supreme.

In Potter County, Pennsylvania, liquor has been excluded under local option; and the jail is without an inmate one-half the time.—*H. M. Joy, in Lever*.

Will Beer Intoxicate?

THEY say that beer does not intoxicate; that it promotes health and happiness, and if its use should become general, would redeem society from much of the evil effects of liquor drinking. Along with such assertions put testimony like the following confession of a hard working man arrested recently for homicide: "I am forty-three years old, have been sixteen years in this country, and have worked at Tiemann's paint factory fifteen years. I have a wife and three children. I live on the top floor, and Lippold on the second floor in the same house. We had some angry talk four weeks ago, since which I have avoided him and kept up stairs after getting through my day's work so as to keep out of trouble. On Sunday I went for a walk by the river, and when I came home went straight to my room. Afterward I came down in my stockings. As I came out on the stoop he hit me, and I got mad and stabbed him with my knife. I did not mean to kill him. I did not say anything to provoke him before he hit me. *I was not much drunk, I think, having drunk only four or five glasses of beer.* I never had any similar trouble before."—*The Signal*.

A NEW meaning is unfolded from the word "temperate," so harped upon by our "moderate" friends, when it is understood that in the Scriptural use of the term, the Greek word employed is synonymous with the Hebrew term used in Gen. 43:31, where, in speaking of Joseph's tears for his brothers, he is said to have gone out of his chamber, where he had been weeping, and "refrained himself." Temperance, in Bible language, evidently means refraining, or total abstinence.—*Signal*.

AN inquirer at a temperance meeting interrupted the speaker by exclaiming: "I say, mister, do you think a gin sling does a fellow any harm?" To which the lecturer replied: "Not if the man slings it far enough; but when the gin slings him ever so little, then it does harm."—*Temperance Chronicle*.

Damages To Be Paid.

THE Chicago *Tribune* proposes, since most crimes are instigated by the use of intoxicating drinks, that licenses be put up to a price that will make a fund to pay the expenses of courts and prisons. But the *Tribune* fails to tell us why we should tolerate for a day a system which beyond all doubt does originate and foster most of the vice and crime of every city. Why continue it at all? If the loss it occasions is thirty times as much as the income from license, does it seem wise to license it? The *Tribune's* plan is to put the cost of license very high. But would not a higher license simply compel the doing of a larger business, so that the higher the fees the wider the ruin. The more expense the more sales, and the proportion between expenses and profits must be always about the same. We advise a shorter method, grant no more licenses, make no costs, and then we shall need no fund to pay them.

Mr. P. T. Barnum writes that in Bridgeport a liquor saloon depreciates adjoining property to the amount of \$5,000. We may add that one saloon will also cause to disappear values among its customers to the amount of \$5,000 annually. So that the average license fee does not nearly pay back to government a sum equal to the taxes it suppresses, to say nothing of the actual costs entailed by crime.

We protest against using money paid by honest temperance men to pay the cost of prosecution and other damages occasioned by the sale of liquors licensed or unlicensed. Give us laws that will define clearly the legitimate effects of drinking, and let the costs, be they less or more, be levied on the men who sell the liquors. When we give good material to a blacksmith or tailor or miller, and he ruins it, we can recover the value. We ought to be able to recover at least a percentage of the value of a boy from those who planned and compassed his ruin.

If we tolerate license at all, they should give bonds stronger than straw, to guarantee all such assessments. The fact that all saloons unite in ruining men, and that any one drinker usually obtains drink at many places, should bind them together as one man, when we fasten damages upon them. We should not object to grouping them by corporations or by counties in cases of damage.—*Golden Censer*.

Something about Whisky.

"WHAT is whisky bringing?" asked a dealer in that article, one day. He meant to ask, how much it is selling for.

A gentleman who heard the remark took it in an entirely different sense from that.

"What is whisky bringing?" do you ask. I'll tell you: "It is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want."

There never was a truer answer than this.

It is estimated that it sends to prison every year one hundred thousand men and women.

Twenty thousand children are sent to the work-house annually by drink.

Three hundred murders are caused by intemperance every year. Two hundred thousand children are made orphans every year, by this dreadful evil; and sixty-five thousand are killed by intemperance every year in this country.

Does it seem possible that man will deal out to his brother such poisonous stuff, when he knows that it will prove his ruin?

Laws ought to be established and put in force, so affecting the rum-seller that not one would dare put up his sign, or stand behind the counter and deal out the fatal poison.

Visit our large cities. Over the door of almost every other place of business you will read: "Ales, wines, liquors, and cigars." "Ales on draught." "Lager beer saloon," etc. How can the unwary escape, where so many traps are set for them. Villages rarely have such signs over their doors, but then there are "holes in the wall" protected by a few oyster shells, where the thirsty can dodge in for a glass of stale beer, if for nothing stronger, and thus pave their way to destruction.—*Baptist Flag*.

NEW YORK pays more for tobacco than for bread. Dealers say that there are smokers in that city who average a hundred cigars a week, and men whose cigar bills run up to thousands of dollars per annum.

The Home Circle.

IT MAY BE YOUR TURN NEXT.

JUDGE not too harshly, oh my friend,
Of him your fellow-man,
But draw the veil of charity
About him if you can.
He once was called an honest man,
Before sore trial vexed;
He stepped from out the narrow way—
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go staunch his wounds and quench his thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless, vain pretext;
A fellow-mortal bites the dust—
It may be your turn next.

You heard one day a single word
Against a person's name;
Oh, bear it not from door to door,
To further hurt his fame.
If you're the man you claim to be,
Remember, then, the text,
To "speak no evil," true or false—
It may be your turn next.

The world is bad enough, we own,
And many need more light;
Yet, with true love to all, may we
Help in the cause of right:
Lift up the sinful and the weak,
The soul by care perplexed,
Well knowing that to drink the gall
It may be our turn next.

—Downsville News.

Sandy's Partner.

You know how quickly news spreads in a small town. As soon as anything unusual happens, there are always people ready to carry the news about, so that one cannot long escape hearing of it. So it is not strange that when Sandy McNeil announced his intention of closing his saloon, half the town heard of it before night. I heard of it sooner than many, because I had worked to get that saloon closed—worked long and hard, appealing to the law, to the people, and to Sandy himself. I knew Sandy—knew him before he began his cursed life-destroying traffic, and though he was a coarse, hard man, wholly given up to the spirit of this world, I did not at first despair of convincing him of the sinfulness of liquor-selling, and of persuading him to abandon it. I had even kept up a sort of friendliness for him all through my fight against his saloon, which he was too sensible to take mortal offense at.

"You're doing what you have a right to do, and so am I," he said. "Beat me, and I'll give in, provided you'll do the same."

"I'm bound to fight against the saloon," I answered; "but I have no desire to annoy you—unnecessarily, that is. If you will agree to close your bar, I'll take your liquor off your hands, so you'll lose nothing."

"What will you do with it?" he asked slyly.

"Pour it in the street, make liniment of it, or put it to some honest use. No human being shall taste a drop of it, you may be sure."

"I dare say, but I don't care to sell. Go ahead and fight me. I'll fight fair if you will."

So we tried it, and as I said, I was beaten. The court upheld Sandy, and the majority of the voters refused to vote for prohibition, so I had to give in with the best possible grace, and turn my attention to other branches of temperance work.

Hence, I was surprised to hear it reported that Sandy had voluntarily closed his saloon, and it was with curiosity not unmixed with skepticism, that I hastened to learn the truth. The saloon was closed, sure enough, and that fact was announced by a notice posted on the door. But Sandy was nowhere about, and no one else knew the reason for his sudden decision. Apparently the saloon keeper had gone away to avoid questioning, but I was too much interested to let the matter rest, so I posted off to hunt him up. Finally I found him.

"Well, Sandy," I said, "have you closed the saloon?"

"I should think you could see that," he answered, shortly.

"Yes, but what I want to know is, have you closed it for good?"

"I thought it was your belief that all closing of saloons was for good. But I've closed her to stay, if that's what you mean."

"That is for good, I am sure," I answered. "How came you to do it?"

"Thought it wouldn't pay."
"But I tried to convince you of that, and couldn't. Who else has been laboring with you?"

"I cannot say," he answered, mysteriously. "Do you stick by your offer to take the liquor off my hands?"

"Yes," I said, hesitating a little, "if you'll tell me what brought you round."

"I'd sooner give you the stock," he said; "take it, and do as you like with it; and if you get anything from it, use it for temperance."

"Thank you, Sandy," I answered; "but I wish you would tell me all about it. I really want to know, Sandy, for it might help me in my work."

"It would not help you," said Sandy; "you could not make people dream as I did, and if you could, maybe it would not affect them."

"So it was a dream?"

"It must have been, and yet I can scarcely believe it yet. Listen, and I'll tell you. Last night I was staying in the bar-room till pretty late—after turning out my latest customer, Rob Tipple, because he had no money, and was bothering me for credit. I was leaning against the bar, and I may have dozed a little. Suddenly the door opened, and Seldrink, the drummer from the wholesale dealer that supplies me, came in. I was rather surprised to see him, for I did not expect him for a week yet, but I welcomed him, and we had a drink together, and sat down to talk over the state of the trade. We were looking over the books and calculating what supplies I'd need, when I turned my head and saw Rob Tipple coming in the door and making for the bottle I had left on the counter. I reached it first, and then he began to beg and whine for drink, as he had done in the evening. Of course I refused him.

"Just a sip, Sandy," he said, 'for old time's sake. Consider how much money I've spent with you.'

"If you have spent your money, you have had the drinks," says I; 'we're square as far as that goes, barring your account on the books.'

"It isn't the money altogether. Think of what else I have spent here. Think of the precious time wasted; of the health, honor, principle, and good name—all that makes life worth living, which I have thrown away here. Look at me and remember what I was—look at my home and remember what it was before you opened this saloon; and look at me and my home now. All these have I given for this cursed appetite for drink, which you refuse to gratify. Give it to me! Oh, give it to me, Sandy! 'Tis the only way I can forget what I have lost!'

"Come, get out of here," I said. "I don't want to hear any such talk. I sold you the liquor, but it was you that made a sot of yourself. I have nothing to do with that. I pay for my liquor and my license, and run the ordinary risks of business, and if I make it pay, that's my own affair. I sell the liquor, but you drink it, and whether you make that pay or not is your lookout."

"Say, you have not mentioned all of our liabilities," put in Seldrink, looking over my shoulder. "Our liabilities, I say, for we are partners, ain't we Sandy?"

"I looked at him, and I declare, if I had not known it was Seldrink, I'd have thought it was Satan himself. There were horns sprouting out on both sides of his head, and he looked for all the world like the picture of 'auld hornie,' in the book my grandmother taught me to read in.

"We're partners," he said, chuckling; "we both take pleasure and profit from sin and misery. We'll have to pay for it some day, but the lake of fire and brimstone is a long way off yet, and there's time to do any amount of devil's work yet. 'Woe be to him by whom the offense cometh,' that doesn't touch us, Sandy, my boy. We don't make sots or sinners. We only lay the trap, and 'they are drawn away of their own lusts and enticed.' Go ahead, Sandy, and more power to you. Keep your profit. I work for you, but I don't want pay of that kind. Give me the pleasure of exulting in your success. Ta! ta! See you later, partner! Guess I'll see you last of all, if you come to that!"

"And with a fiendish laugh he disappeared, and I—I either fainted or slipped down to the floor and woke up, for the next thing I knew I was lying on the floor, and it was past midnight.

"So I have closed the saloon, for I don't ex-

actly like the idea of being the devil's partner. I ain't altogether converted to temperance yet, but I don't feel right about selling liquor."

"Well, Sandy," said I, "you have made a good beginning, and I only wish other saloon keepers would see that it is not to their interest to keep up their partnership with the father of evil. As for not being altogether converted to my way of thinking, all I ask of you is to investigate. Come with me; come and see Rob Tipple's family, for instance, and you will agree that I am not as fanatically mistaken as you have been accustomed to think."—*W. J. Chase, in Church and Home.*

Safe Little Effie.

SHE came bounding down the steps, all ready for school.

"Come across," called her little friend, Johnnie Bates. "I'll wait for you." Right in front of her were two prancing horses.

"I can't come across the street," said Effie, "till the horses pass."

"O pooh!" said Johnnie, "clip across. You'll have time: the horses are standing still. They don't mean to go yet. 'Fore I'd be such a coward."

Down sat Effie plump on the stone step.

"I can't come across till the horses go by, not if they don't go in a week," she said. "My mamma said never to cross the street alone if there is a horse to be seen; and I am not going to."

Just then the horses, that a man had been trying to manage, became frightened at a kite that some boys were playing with, and broke from him. Away they went, right over the very crossing that Effie would have taken! Effie's mamma ran to the door, pale and trembling. She had seen those dreadful horses fly by!

"O my darling," she said, putting her arms around Effie, "what danger you have been in!"

"Why, mamma!" Effie said, looking up at her mother with her eyes full of wonder, "I don't think I was in a speck of danger. You told me not to cross the street when I saw horses, and of course I wouldn't. So how could they hurt me!"

A Lesson in Politeness.

"IRENÆUS," in the *New York Observer*, says: "The stage was full—six on each side. A woman—observe I do not say a lady—entered with two children, a ten-year-old boy and a younger girl. As she could not find a seat, I gave her mine, and the children stood at her knee. Presently two persons left, and the boy and I sat down opposite the mother. Now two ladies entered, and the mother instantly bent forward and said to her son, 'Keep your seat; I paid for you.' This was a lesson in politeness that would probably determine the manners of that boy for life. The mother had just before accepted my seat, compelling me, a man twice as old as herself, to stand up in an omnibus; but the moment when her little son had an opportunity to be kind to ladies, she interposed and bade him keep his seat. * * I was coming up-town, and entered the stage in which five elegantly-dressed and fine-looking women were sitting on each side of it. They might be the lady patronesses of some society. There was room for another person on each side, but not one of those ten women moved to make room for me, and I rode a mile or more while those ten women—I do not say ladies—declined to give me a seat, as they could have done any moment, without rising or crowding. The most of them were probably mothers. But as the instinct of good manners—that is, of politeness, which is simply the law of kindness—was not in the breast of one of the ten, what is to be expected of their children? They cannot teach what they do not know, and, as they know nothing of politeness, their children will be boors, and the mothers will never know it."

A STORY is told of an old gentleman who always took notes of his minister's sermon, and on one occasion read them to the minister himself. "Stop, stop!" said he, at the occurrence of a certain sentence; "I didn't say that." "I know you didn't," was the reply; "I put that in myself to make sense."—*Golden Rule.*

THE difference between coarse and refined abuse is as the difference between being bruised by a club and wounded by a poisoned arrow.

"Wild Oats."

THERE has grown up in this country within a half century a spirit of levity, and a leniency toward some forms of vice, and a general loosening of restraint on the young which tend to encourage the sowing of wild oats, regardless of the yield. The old strictness has gone out of our home life. Our young folks are left very much to their own inclinations. And society has let down the bars into all pastures, so that colts prance and browse at will. There is a freedom which verges on looseness and license, and it is looked upon as an indication of spirit and force for young people to kick over the proprieties and even try to knock the "nots" out of the commandments. It seems in many quarters to be taken for granted that youth has a deal of folly to get rid of, and must have its run of fastness as childhood is expected to have measles and chicken-pox. A smoking, swaggering, pool-playing, wine-bibbing boy, turning night into day and sleeping till noon to recover from his carouse, why, he is only sowing his wild oats, which is spoken of as sympathetically as though he were a baby cutting his teeth. Yes, wild oats! And very bad, bitter, blasting, poisonous grain they are. They are sure to injure if they do not kill. They affect the taste and constitution, and leave remorseful recollections like a canker in the mouth. Whoever has the inclination to fast ways and reckless behavior which goes under that name, should bury it under all possible thickness of good resolutions and noble conduct, and let it fertilize the soil for a finer growth of manliness instead of planting it where it will reproduce after its kind. For wild oats grow. They yield a crop of bad habits, of evil companions, of vicious tastes, of disease, and sometimes of crime and death. They produce hundreds of Jennie-Cramer deaths every year. They colonize the prison cells. They bring a heavy aftermath of remorse and wretchedness. There is no crop sown that brings forth such a harvest of sorrow, wretchedness, and shame. Yet at the present time the customs of society and the too lenient judgment of our easy-going people encourage the sowing and furnish all the conditions for raising the crop. The time has come for parents to consider whether it pays them or their children to sow wild oats, when a better kind of seed can be scattered just as well. All possible joy to the young; all possible innocent pleasure to young people; all the freedom compatible with safety. But the lines drawn across the world by the finger of the Eternal, which cannot be crossed, should be pointed out, and every precipice should be fenced against the feet of inexperience.—*Christian at Work.*

Religious Notes.

—In ten years the number of churches in Chicago has increased from 156 to 218.

—President Robinson, of Brown University, will deliver the Yale lectures on preaching, this year.

—It is proposed to start at Little Rock, Ark., a college for young men and women, under the control of the Methodist Church.

—Of all the arrests made in Oakland under the Sunday law, only two were made by Home Protection Association. These were the proprietors of the Opera Garden, who have been twice arrested. The remainder of the arrests, together with all those made in San Francisco, were made by the League of Freedom.

Items of News.

—The Hartford, (Conn.) public school building was burned on the 24th. Loss \$120,000.

—Clarkson N. Potter, a prominent Democratic politician of New York, died January 23.

—A fire at the Chicago, Burlington, and Quincy Railroad shops, on the 24th, destroyed \$60,000 worth of property. Cause, incendiary.

—An emigrant train was ditched January 27, between Los Angeles and Deming. Two passengers were seriously injured, and the express train was delayed six hours.

—The large dry goods house of Camp, Morrill & Camp, at Jackson, Mich., was entered by burglars on the night of the 25th ult., and robbed of \$12,000 worth of goods.

—There is a strong Anti-Mormon agitation in the East. Large mass-meetings have been held in many cities, and public indignation is beginning to be aroused over the matter.

—The overseers of the poor in the villages of Walden and Montgomery, New York, brought charges against the hotel keepers for selling liquor, and one was fined \$1,000 and the other \$500, with all the costs of the trial.

—Gambetta's bill for revision of the French Constitution having been rejected by the Chamber of Deputies, by a vote of 305 to 117, he and the entire Cabinet handed in their resignations.

—A furious wind-storm prevailed throughout the interior of New York State last week, seriously interrupting telegraphic communication. At Syracuse a school house was blown down, and other damage done.

—The Oakland Times calculates that the danger to a murderer's life by hanging is not much greater than the danger of death by a railroad accident. We should say that about the surest course a man can take to insure his life is to kill somebody else.

—The Prince of Montenegro has informed the deputation of Herzegovinians who asked for his support in their struggle against Austria, that they must not count on any Montenegrin support, and that if they did not return forthwith, he should imprison them at Podgoritga.

—Severe cold weather is reported from the East. At Norwich, N. Y., the thermometer indicated 33 degrees below zero, on the 24th ult. The Hudson River is entirely frozen north of Peekskill. At Newport, R. I., the schools were closed, as it was impossible to heat the buildings.

San Francisco stands third among the importing cities of the country. The figures for the year ending June 30, 1881, recently published by the Treasury Department, show the value of New York's imports to be \$435,450,395; Boston's \$61,960,103; San Francisco's \$37,943,695; and Philadelphia's \$32,583,106.

—After mature deliberation, a powerful syndicate of Paris bankers, among whom are the Rothschilds, have determined to come to the relief of the embarrassed Union General Bank. Stringent conditions have been imposed, to prevent any abuse of the assistance given. Other banks will probably be assisted by the same parties.

—A fresh number of the Nihilist journal, *The Will of the People*, is being circulated among all the officials in Russia. It was probably introduced from abroad. The leading editorial says: "The coronation of the Czar will never take place, therefore make no preparation for it. Many things may occur between this and the 25th of May. Do not throw away your money uselessly.

—An uncleanly youngster at Melville, N. J., has been condemned to pay a fine of \$13.50 or to suffer ten days' imprisonment, for discharging tobacco juice on the floor of the Methodist Church during service. This is a good move. We hope it may be generally adopted. There are some churches that, should they follow this plan, would have a magnificent income, besides being very much cleaner.

—The vineyardists of Switzerland are becoming alarmed. The cause of this is the extent of the manufacture of "pure wine" made without grapes. Under the laws of that country fabricated wines can be sold, the same as any other, and as by the employment of water, alcohol, and tannin, an article can be made which cannot be distinguished by a careful analysis from grape wine, and costs but a trifle, the occupation of the grape growers is liable to suffer.

—Captain Eads is making a strong effort to get an appropriation from Congress for his proposed Ship Railroad across the Isthmus, and the prospect is that he will be successful. The question, he says, is whether it will be built under American auspices or by British capital. He says that he was assured while in Europe that the required sum could be raised in sixty days should he apply to them for aid; but he wished to give the United States the first chance. He therefore practically says to Congress: "If you do not guarantee the interest at six per cent. for fifteen years, upon a capital stock of \$50,000,000, you will run the risk of surrendering the Isthmus of Tehuantepec to British hands.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY, 2, 1882.

Meeting at Healdsburg.

THE State Quarterly Meeting at Healdsburg was one of unusual interest, though not all the Directors were present. This was much regretted. Important matters come up for consideration at these meetings, and the officers should not fail to be present. The School Committee have not finished their deliberations at present writing. Full proceedings of the meetings will be given next week.

Acknowledgement.

A CARD from Bro. Geo. R. Drew, dated New York, Jan. 13, just as the company was about to sail for Europe, informs us that the Chicago and North Western Railway gave him a half-fare ticket from Omaha to Chicago; also the Michigan Central from Chicago to Battle Creek. This was accommodating on the part of these railroads, as, in the absence of the Conference officers, he carried nothing but our certificate of his appointment by the General Conference to the English Mission. The C. & N. W. has always shown a disposition to grant reasonable favors to those who labor in the gospel.

Contents of the Signs.

WE have not considered it necessary to call attention to the contents of our paper, trusting confidently in the judgment of our readers, that they will appreciate the many articles of real weight and merit which appear in it. Chief among these we place the series of articles on the first page of each paper, by Mrs. E. G. White. The closing paragraph of the article in No. 3, Jan. 19, reads as follows:—

The law of God was not given to the Jews alone. It is of world-wide and perpetual obligation. "He that offendeth in one point is guilty of all." Its ten precepts are like a chain of ten links. If one link is broken, the chain becomes worthless. Not a single precept can be revoked or changed to save the transgressor. While families and nations exist; while property, life, and character must be guarded; while good and evil are antagonistic, and a blessing or a curse must follow the acts of men—so long must the divine law control us. When God no longer requires men to love him supremely, to reverence his name, and to keep holy the Sabbath; when he permits them to disregard the rights of their fellow-men, to hate and injure one another—then, and not till then, will the moral law lose its force.

We doubt whether many such tributes to the cause of God—so comprehensive, and yet so brief—can be found in the English language. It is an unanswerable argument, applying the law of God in few words, to all the relations of life in a manner to silence opposition and caviling. These articles deserve more than a hasty reading.

The Mormon Abomination.

THIS subject is being widely agitated at the present time. President Garfield's sentiments in regard to it were well known, and it is to be hoped that the efforts to root it out, which would have been made had he lived, will not be allowed to relax.

We can heartily endorse all well-directed efforts against this blot on our civilization, although we do not believe in legislation in regard to religion. The Mormons as a class of people, are not the object of attack, but their criminal practices. The laws of the United States punish adultery in the individual, why should they not punish it when practiced in a wholesale manner? The sinfulness of crime is not diminished because it is indulged in by many people.

But it is not going to be an easy matter to stamp out this evil. The Mormons have a vast amount of money at their disposal, which they are not slow to use, and it is as true of a Congressman as of anybody else, that "a gift blindeth the eyes." Besides this, they have been keeping a record of the lives of those in authority at Washington, and many things have been noted that, to say the least, would not appear well in print. This is held as a club over the officials, to influence their votes. A guilty conscience will doubtless cause many to exaggerate the extent of this knowledge.

The wickedness of the system would be plainly shown by the means employed to uphold it, if in no other way; and it is a sad showing for our Government that such base efforts are likely to prove successful.

E. J. W.

The Guiteau Trial.

THE Guiteau trial is now over, the verdict of guilty has been rendered, and there is no doubt but that the villain will suffer the punishment which he so richly deserves. So much latitude has been given to the prisoner, that no ground seems to remain upon which to base a new trial. The verdict gives general satisfaction, and the country will feel relieved when the assassin has expiated his crime on the gallows. And this feeling does not arise from vindictiveness to the prisoner. The safety of society demands that justice be done. There are some who think that it is a manifestation of charity to save the life of a criminal. Such should remember that charity "rejoices not in iniquity." These persons' charity, seldom takes in the victims of the assassin, or considers those who are liable to become victims. One important part of charity is to secure the rights of the innocent, by punishing the guilty. Had Guiteau been cleared, every individual's life would hereafter be at the mercy of any evil-disposed wretch who might have a grudge against him.

This protection can only be insured by making crime seem as hideous as it really is. The criminal is too often, as is the case of Guiteau, allowed to pose as a hero or a martyr, and a glamour is thrown around his crime, which even the execution of the sentence cannot counteract. There are silly women and crack-brained men, whose highest honor consists in having received the autograph or shaken the hand of a murderer. Until this is reversed, until the criminal can have a fair and impartial trial, without being the object of false sympathy or a maudlin sentimentality, crime need not be expected to diminish.

The Doctors and the Pentateuch.

PROF. ROBERTSON SMITH, of Edinburg, has demonstrated to his own satisfaction that the Pentateuch was not inspired, that it is not authentic history, and that it was not written by Moses, but was the product of a later age; in short, that it is a fraud. Of course when this was affirmed by so eminent a man, many people accepted it as truth. But now comes Dr. Rufus B. Stebbins, President of the Unitarian Theological School at Meadville, Pa., and combats the above theory very earnestly and with much learning. He argues that the Pentateuch belongs to the Mosaic age, and traces references to it back from the time of Christ to that of Joshua. He shows that the peculiar words of the law were as familiar to the Israelites of the age immediately succeeding that of Joshua, as the language of the sermon on the mount is to modern preachers. He says: "The whole atmosphere of these books is fragrant with the incense which rose from the law; and the whole magnificent ritual of the nation is found imbedded in it. Our Pentateuch did exist in their day. It must have existed, or all historical evidence is false and worthless."

THE last census shows that religious journals of the United States are divided among the denominations as follows: Baptist, 73; Christian, 2; Congregational, 15; Disciples, 12; Dunkards, 3; Episcopal, 32; Evangelical, 26; Friends, 6; Jewish, 16; Lutheran, 21; Mennonitische, 7; Methodist, 75; Moravian, 2; Mormon, 6; New Jerusalem, 0; Presbyterian, 39; Primitive Christians, 2; Reformed, 10; Roman Catholic, 67; Second Advent, 14; Spiritualist, 6; Swedenborgian, 3; Unitarian, 5; United Brethren, 7; Universalist, 9; Unsectarian, 114.

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