

# The Signs of the Times.

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

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## The Signs of the Times.

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

### BEGIN WITH GOD.

BEGIN the day with God!  
He is thy sun and day;  
He is the radiance of thy dawn,  
To him address thy lay.

Sing thy first song to God!  
Not to thy fellow-man;  
Not to the creatures of his hand,  
But to the Glorious One.

Look up beyond these clouds!  
Thither thy pathway lies;  
Mount up, away, and linger not;  
The goal is yonder skies.

Cast every weight aside!  
Do battle with each sin.  
Fight with the faithless world without,  
The faithless heart within.

Take thy first meal with God!  
He is thy heavenly food!  
Feed with and on him; he with thee  
Will feast in brotherhood.

Take thy first walk with God!  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Seek still his company.

Thy first transaction be  
With God himself above;  
So shall thy business prosper well,  
And all thy days be love.

—Horatius Bonar.

## General Articles.

### THE SONS OF ELI.

BY MRS. E. G. WHITE.

AS THE sons of Eli advanced to manhood, and entered upon the duties of the priesthood, the evil effects of their early training became more apparent. Though engaged in so important and sacred a work, they were "sons of Belial; they knew not the Lord." From childhood they had been familiar with the solemn, impressive services of the sanctuary. They had been faithfully instructed in the commandments and ordinances of the Lord. Intellectually, they had a knowledge of God; but their hearts had never yielded to the influence of divine grace. They loved not God's character or his requirements.

Had these youth improved the privileges granted them, they might have become men of both intellectual and moral power. A faithful obedience to God's requirements will have a surprising influence to elevate, develop, and strengthen all man's faculties. Those who have in youth devoted themselves to the service of God, are found to be the men of sound judgment and keen discrimination. And why should it not be so? Communion with the greatest Teacher the world has ever known, strengthens the understanding, illuminates the mind, and purifies the heart—elevates, refines, and ennoble the whole man. "The entrance of Thy word giveth light; it giveth understanding unto the simple."

Among the youth who profess godliness, there is a large class who may seem to contradict this statement. They make no advancement in knowledge or in spirituality. Their powers are dwarfing, rather than developing. But the psalmist's words are true of the genuine Christian. It is not, indeed, the bare letter of God's word that gives light and understanding; it is the word opened and applied to the heart by the Holy Spirit. When a man is truly converted, he becomes a son of God, a partaker of the divine nature. Not only is the heart renewed, but the intellect is strengthened and invigorated. There

have been many instances of persons who before conversion were thought to possess ordinary and even inferior ability, but who after conversion seemed entirely transformed. They then manifested remarkable power to comprehend the truths of God's word, and to present these truths to others. Men of high intellectual standing have considered it a privilege to hold intercourse with these men. The Sun of Righteousness, shedding its bright beams into their minds, quickened every power into more vigorous action.

God will do a great work for the youth, if they will by the aid of the Holy Spirit, receive his word into the heart, and obey it in the life. He is constantly seeking to attract them to himself, the Source of all wisdom, the Fountain of goodness, purity, and truth. The mind which is occupied with exalted themes, becomes itself ennobled. Those who profess to serve God, and yet make no advancement in knowledge and piety, are Christians only in name. The soul-temple is filled with desecrated shrines. Frivolous reading, trifling conversation, and worldly pleasure, occupy the mind so completely that there is no room left for the entrance of God's word. Worldliness, frivolity, and pride take the place which Christ should occupy in the soul.

To fix the heart's best affections upon any finite object, any earthly good, degrades the soul and weakens the intellect. God alone is worthy of man's supreme devotion. The individual whose heart is placed on worldly gain becomes covetous, selfish, and even cruel, in his efforts to amass wealth. Living for himself, he becomes narrow-minded. All his thoughts and feelings are absorbed in promoting his own interests. Mind and heart are dwarfed to meet his low standard of excellence.

Those who seek as their chief good the indulgence of appetite and passion, are never good or truly great men. However high they may stand in the opinion of the world, they are low, vile, and corrupt in God's estimation. Heaven has ordered that the mark of their depravity shall be written upon their very countenance. Their thoughts are of the earth, earthly. Their words reveal the low level of the mind. They have filled the heart with vileness, and well-nigh effaced therefrom the image of God. The voice of reason is drowned, and judgment is perverted. Oh, how is man's entire nature debased by sensual indulgence! When the will is surrendered to Satan, to what depths of vice and folly will not men descend! In vain does truth appeal to the intellect; for the heart is opposed to its pure principles.

Eli's sons chose the false, the sensual, the debased, instead of the true, the pure, and the holy. Thus they became sons of Belial,—children of Satan. Standing, as they did, in sacred office, the chosen exponents of the divine will, mediators between a holy God and repentant sinners, the course of these wicked men brought temptation upon all Israel. Again the faith and devotion of the people were tested. Those who had cherished iniquity in their hearts, were inclined to unite with these vile men; and many excused their own sins, because those in high position led the way in transgression.

The typical service was the connecting link between God and Israel. The sacrificial offerings were designed to prefigure the sacrifice of Christ, and thus to preserve in the hearts of the people an unwavering faith in the Redeemer to come. Hence, in order that the Lord might accept their sacrifices, and continue his presence with them, and, on the other hand, that the people might have a correct knowledge of the plan of salvation, and a right understanding of their duty, it was of the utmost importance that holiness of heart and purity of life, reverence for God, and strict obedience to his requirements, should be maintained by all connected with the sanctuary.

The Lord had, through Moses, given the most explicit directions concerning the sacrificial offerings. But selfish, avaricious priests, to serve their own interests, had departed from these instructions. The sacrifice of the peace-offerings especially, which were made as an expression of thanksgiving to God, and were presented in great numbers when the people assembled at the annual feasts, afforded a favorable opportunity for unscrupulous priests to enrich themselves at the expense of the people. The Lord had directed that the fat of the peace-offering should be burned upon the altar as a type of the great Sacrifice; a specified portion, the breast and the right shoulder, with some minor parts, were given to the priest as his perquisite; the remainder was to be eaten by those who brought the offering.

Infinite wisdom had foreseen that the clamors of appetite, and a covetous desire for gain, might lead the priest to appropriate to himself the sacrifices solemnly devoted to the Lord. That there might be no room for confusion or misunderstanding, the most exact and minute directions had been given.

Hophni and Phinehas, the sons of Eli, disregarded the laws of the sanctuary more boldly than had any of their predecessors. While they arrayed themselves in the sacerdotal garments and ministered before the Lord, they cared only for the gratification of their own debased appetites and passions. The priests not being content with their rightful share of the peace-offerings, it had become customary for one of their servants to come while the offerers were cooking their portion in some apartment adjacent to the sanctuary, and to carry away whatever could be taken up with the flesh-hook. The great numbers of sacrifices offered, made this a considerable addition to the priest's perquisite.

But even this departure from the Lord's commands failed to satisfy Hophni and Phinehas. They desired the fat, which the Lord had expressly stated should never be eaten, but burned on the altar as an offering to himself. As they had learned to despise the authority of their father, they now despised the authority of God, and sent their servants to demand the flesh of the peace-offerings before the fat had been separated from it. When the offerer remonstrated, "Let them not fail to burn the fat presently, and then take as much as thy soul desireth," the answer was, "Nay, but thou shalt give it to me now; and if not, I will take it by force." The people stood in awe of the priests, and submitted to their unlawful claims, robbing themselves of their rightful share of the offering. Thus, appetite, selfishness, and avarice triumphed, exerting their evil influence upon the people at the very time when every heart should have been directed in penitence and faith to the great Sacrifice which was to take away the sins of the world. These things had a telling influence upon the people, and they were fast losing all sense of the sacredness of the sacrificial offerings, and of the importance of attending upon the services of the sanctuary.

The recreant priests added licentiousness to the dark catalogue of their crimes; yet they still polluted by their presence the tabernacle of the Lord, and, laden with sin, dared to come into the presence of a holy God. As the men of Israel witnessed the corrupt course of the priests, they thought it safer for their families not to come up to the appointed place of worship. Many went from Shiloh with their peace disturbed, their indignation aroused, until they at last determined to offer their sacrifices themselves, concluding that this would be fully as acceptable to God, as to sanction in any manner the abominations practiced in the sanctuary.

The worship which Jehovah himself had ordained was despised and neglected because associated with the sins of wicked men. This was a critical time for the people of God. Ungodliness,



profligacy, and even idolatry prevailed to a fearful extent among them. And where now was the priest and judge of Israel? Eli was not ignorant of the course pursued by his sons. Faithful men, who mourned over the corruption of the priesthood, presented the matter in its true character before him. The indignation of the people had been aroused, and complaints were coming to him from every side. He had passed over these transgressions till he dared remain silent no longer. But the aged father still manifested the same partiality which he had ever shown his wayward sons. He took no decisive measures to bring them to justice, but mildly remonstrated with them, as with persons of tender conscience, who had for once fallen under temptation:—

"And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?"

Eli had long known that his sons were not what God would have them. He knew that they did not give to Israel an example worthy of imitation. But he was growing old, and the burden of official care rested heavily upon him. Some one must assist him in bearing this responsibility. Should he deal justly with his sons, they would be speedily rejected from the priestly office, and punished with death. He dreaded thus to bring public disgrace and condemnation upon them. By passing over their crimes again and again without punishment, his own abhorrence of sin was lessened, and in his efforts to shield them, he became accessory to their guilt.

God held Eli, as priest and judge of Israel, accountable for the moral and religious standing of his people, and in a special sense for the character of his sons. The most severe punishment should have been meted out to them, as due the insulted honor of God, and as needful to counteract the influence of their daring sacrilege and gross immorality. Well had it been for Eli and for all Israel, had the high priest manifested such zeal for the honor of God, and such a desire to avert his wrath, as had been shown by the tribe of Levi in slaying the worshipers of the golden calf. On that occasion the priests at God's command executed justice upon the leaders in transgression, without regard to rank or kindred. Those who faithfully performed this painful duty, were approved and honored of the Lord.

Had not Eli's love for his wicked sons surpassed his zeal for the honor of God, he would have pursued a similar course. He should have exercised his authority to repress crime and uphold righteousness, thus saying to all Israel, "Sin is sin, even if found in the sons of the high priest; and although a most painful duty devolves upon me as a father, God shall not be dishonored by my sons before the people. Holiness and iniquity shall not be confounded in the minds of Israel, because men in high position dare to sin." But the aged priest loved ease and peace, and rather than endure the pain and strife of meeting and resisting wrong, he remained silent, and suffered the work of iniquity to go on, and the clouds of divine wrath to gather above a guilty nation.

#### FRIVOLITY AND INSANITY.

THE Creator doubtless gave man a brain with the intention that it should be used. No one, therefore, need fear injuring it by using it to its utmost capacity, for it gains in power by use. The blacksmith's arm does not palsy, and examples are numerous to show that the most intense brain work, when accompanied with temperate habits, is conducive to health and longevity, rather than otherwise. The following from the *Scientific American* we commend to the thoughtful perusal of all, especially the young:—

"Another fact which tells against the theory that 'high pressure' living tends to unhinge the mind may be found in the source of the larger portion of the inmates of insane asylums. The records of asylums show that most of the insane come, not from the busy professional, mercantile, and manufacturing classes, but from those whose lives are a monotonous round of petty drudgery, or, what is equally killing, petty inaction, unfruitful idleness, and dissipation. Frivolity probably leads more men and women to the insane asylum than the hardest and intensest pursuit of mental or material wealth."

#### SPIRITUALISM A SATANIC DELUSION.

##### ITS ORIGIN AND PROGRESS.

"TRY THE SPIRITS." 1 JOHN 4:1.

SPIRITUALISM, in its modern phases and manifestations, began in the Fox family, in Hydesville, N. Y., in 1848. It next broke out in Rochester, and took the name of "Rochester Knockings." The manifestations have increased and spread, until now in every part of the world there are "rapping," "writing," "speaking," and "healing" mediums. In the United States alone, Spiritualists number upward of ten millions. Only thirty-three years have passed since the development of Spiritualism; yet it can now boast of far greater numbers than any religious sect. Who, then, will deny that it is a matter of importance, and that it demands attention?

Every candid man who has had a fair chance to witness its phenomena, is compelled to acknowledge that it must be the work of invisible spirits, that have both power and intelligence more than human.

Judge Edmunds, in "Year-Book of Spiritualism," for 1871, makes the following statement in regard to their numbers at that time:—

"Preparatory to the Ecumenical Council, the Pope desired to learn the religious convictions of Christendom; and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood; and the result of inquiry was what I obtained and gave to the world; so that it was not our statement of our strength, but that of our adversaries, and they have never contradicted or in any way questioned it.

"Within the last two or three months there has been at Baltimore a convocation of the Roman Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information; and the result was, that while Romanism and Protestantism combined numbered from eight to nine millions, with some forty-five thousand preachers, *Spiritualism numbered between ten and eleven millions with fifty thousand mediums.*

"Recollect, now, that this estimate comes, not from us, but from our opponents; is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration."

On the importance of spiritual phenomena, as demanding attention, we clip the following from one of the leading dailies of the Pacific Coast, which has a circulation of about one hundred thousand.

"Until quite recently, science has coldly ignored the alleged phenomena of Spiritualism, and treated Andrew Jackson Davis, Home, and the Davenport brothers, as if they belonged to the common fraternity of showmen and mountebanks. But now there has come a most noteworthy change. We learn from such high authority as the *Fortnightly Review* that Alfred R. Wallace, F. R. S.; William Crookes, F. R. S., and editor of the *Quarterly Journal of Science*; W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of spiritism. The report which those learned gentlemen make is simply astounding. There is no fairy tale, no story of myth or miracle, that is more incredible than their narrative. They tell us, in grave and sober speech, that the spirit of a girl who died a hundred years ago appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress, and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the room in which they were, and disappeared without the opening of a door. The savants declare that they have had numerous interviews with her under conditions forbidding the idea of trickery or imposture.

"Now that men eminent in the scientific world have taken up the investigation, spiritism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace's articles in the *Fortnightly* have attracted general attention, and many of the leading English reviews and newspapers are discussing the matter. The *New York World* devotes three columns of its space to a summary of the last article in the *Fortnightly*, and declares, editorially, that the 'phenomena' thus attested 'deserve the rigid scientific examination which Mr. Wallace invites for them.'—*S. P. Chronicle.*

#### THE BIBLE AGAINST IT.

It is positively forbidden under the head of *necromancy, familiar spirits, etc.*

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; For all that do these things are an abomination unto the Lord." Deut. 18:9-12.

Webster gives the definition of necromancy as "*pretended communication with the dead.*" And Spiritualists everywhere claim that their spiritual communications are from the spirits of the dead.

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God." Lev. 19:31.

Spiritualists do not deny that their mesmerizing, magnetizing, calling on the dead, etc., are what is called in the Bible, "charming," "enchantment," "sorcery," "witchcraft," "necromancy," "divination," "consulting with familiar spirits," etc. And every Bible student knows that these are declared in numerous places to be "abominations," and are strictly forbidden in both the Old and the New Testament. See 2 Kings 21:2, 6, 9, 11; Rev. 21:8; Gal. 5:19-21; Acts 16:16-18. Those who embrace Spiritualism, therefore, have to give up the Bible. Both cannot be true.

Brown says, "Necromancers were those who pretended to raise and consult with such persons as were dead."

Dr. Jahn says, "Necromancers pretended that they were able by their incantations to summon back departed spirits from their abodes. They uttered the communications which they pretended to receive from the dead."

Gesenius says, "Sorcerers are those who profess to call up the dead."

Webster says, "A familiar spirit is a demon, or evil spirit, supposed to attend at a call."

#### THEY ARE NOT SPIRITS OF THE DEAD.

1. In ancient times, when people supposed they were sacrificing to "the dead," it is positively declared that they sacrificed "unto devils." Ps. 106:28, 37; 1 Cor. 10:20.

Nearly all the crowned heads of the world are Spiritualists. Napoleon of France was a convert to Spiritualism. The following extracts show how it is welcomed by emperors and kings:—

"The *New York Times* London correspondent says: 'The late emperor of all the Russians received Mr. D. D. Home (Spiritualist) at his court with great marks of friendship, made him presents, and actually became godfather to his child. Spiritualism is fashionable at more than one of the European courts.' (*Letter, Feb. 3, 1877.*)"

"William Howitt writes: 'It would startle some people to discover in how many royal palaces in Europe Spiritualism is firmly seated.' (*Journal, March 15.*)"

But we have also their own confession. When challenged in the name of the Lord to tell the truth, they have acknowledged it as they did when our Saviour was on the earth. To him they said, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

The following confession of the spirits, was made to Mr. Laning, of New Jersey, through a writing medium:—

"In the name of the Lord, is the Bible true?" "Yes."

"The Bible forbids necromancy and the consulting of familiar spirits; which shall I believe, you or the Bible?" "The Bible."

"Why, then, did you tell me that it was right and useful to consult the spirits?" "Because I wished to deceive you."

"What is the business of the spirits with men?" "It is to deceive."

"Are you happy?" "No, I am miserable."

"Are you in hell?" "Not yet."

"Do you expect to go there?" "Yes."

"When?" "At the day of Judgment."

"Is there to be a day of Judgment?" "Yes."

"Have you any prospect of happiness?" "I have no hope."

"In the name of the Lord, is there a good spirit among all these rapping and writing spirits?" "No, not one."

"Are all communications of Spiritualism from personating demons?" "Yes."

#### HOW THEY OPERATE.

They are invisible personating demons, controlling their mediums as a magnetizer does the subject under



his influence. The Bible informs us that Satan has power to transform himself into an angel of light; if so, how easy for him to personate our friends who are dead. We have their own admission of this fact.

Mr. A. E. Newton says:—

"The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

Andrew Jackson Davis, in the *Herald of Progress*, Oct. 27, 1860, of which he was editor, says:—

"It is known that a wise and strong-minded person, in the spirit world, has power to make visible to the eyes of mortals the exact appearance, or semblance, of the body it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."

Again he says, in the *Herald of Progress* for Feb. 1, 1862: "All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style to produce the deepest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

The *Spiritual Telegraph*, of July 11, 1857, says:—

"In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*."

#### WHAT BROUGHT HIM?

I WAS sitting one Sabbath morning, with a newspaper in one hand, feeling really miserable. My wife and eldest boy had gone to church. I heard the other children talking, and the question fell upon my ear, "Horace, when you are a man, which will you do—go to church like mamma does, or stay at home always and read the newspaper?"

"I," said Horace, eight years old, with great emphasis on the I, "shall do neither. I shall not go to church and I shall not sit about home. I shall have a big horse; and Jamie Lincoln and I will go a riding, and go right away and have lots of fun."

That child's words set me thinking. I saw my own boy in company with others of the loosest and most unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart. I thought of my white-haired old father and my placid, amiable mother, both gone; saw them quietly walking side by side to church in the old country town, and we children following. I could not sit another five minutes. Up I rose, and putting on hat and coat, went to the church, and slipped into a pew in the rear, and, heard the sermon, or tried to hear it, for that boy's speech had taken possession of my soul, and had filled it. My wife was astonished to see me waiting for her at the church door. "I thought I would come and meet you," was all I said.—*Messiah's Herald*.

ALMOST all physicians agree concerning the necessity for dressing warmly in winter, and regard the popular theory of getting hardened by the cold as fruitful of danger. Woolen undergarments, or very thick silk, say they, should be worn by everybody. Thick clothing is not more needed in January, in clear, cold weather, than in the damp chilliness of November. During early spring and late fall the moist air is a good conductor of heat, and the body loses warmth readily and becomes chilled. If the day be warm the change should be made only in the outside garments. Europeans dress more warmly than we, and have less catarrh. One of their ablest physicians once said: "Flannels should not be put off until midsummer's day, and should be put on—the day after."—*Sel*.

#### SPIRITUALISTIC TRICKS.

WHILE the self-styled "Professor" Denton was gathering gold from the lovers of novelty in San Francisco, the following appeared in the *Chronicle*:—

Last evening at the Central Presbyterian Tabernacle, Rev. W. J. Smith lectured on "Spiritualism, is it God or the devil?" The lecturer said that at the inquiry meetings lately, many had interrogated him as to the existence of spirits, and the propriety of believing in Spiritualism. A reference to the Scriptures, he said, was sufficient to convince him that there were both good and evil spirits, but he discarded the belief that the spirits of the departed could through any medium be recalled to this earth, either to rap on tables, hurl them through a room, utter sepulchral language and the like. "Ninty-nine one-hundredths of Spiritualism is sheer trickery and deception, and the other one-hundredth part is performed either directly or indirectly by the devil. Spiritualism, so great an enemy of religion, is rapidly gaining ground. The number of advertisements in the Sunday papers, of materializing seances, marvelous materialization, Christian Spiritualistic unions, and the like, are as numerous as church notices. This is a deplorable fact, and argues an irreligious tendency on the part of the community, many of whom are encouraging this work of the devil by their presence at seances and spiritualistic meetings, and by their belief in the trickery there resorted to. Spiritualism, when tried either by the word of God, by the rules of common sense and reason, or by its moral effect on those who believe in it, utterly fails to stand the test, and is found greatly wanting. It was conceived in Satanic regions, and is emphatically denounced by the Scriptures in sundry passages. The children of God are warned to shun witches, enchanters, and the like. No wonder, then, that Professor Denton, and others of like proclivities, tramp upon the Bible, and use all their influence to crush it out of existence, for it ignores them and cautions all to beware of them. Spiritualism has been one of the greatest causes of insanity in the United States of late years. Our lunatic asylums are thronged with victims of this diabolical vice. People that make a practice of visiting these spiritualistic meetings become gradually unnerved. Their nervous system becomes a perfect wreck. They pass sleepless nights. Phantoms, visions, rappings, and the like are everlastingly haunting them. At last the brain will necessarily become affected, and insanity will culminate in a wicked belief in spiritual manifestations." Mr. Smith related an incident of which he was a witness, showing the trickery and deception of spiritual mediums. Once upon a time he was moved by curiosity and attended a seance. The medium informed him of a message that was sent to him by his deceased father. After the message was delivered, Mr. Smith paralyzed the medium by informing her that his father was not dead, and that he was a hearty, healthy old man, four score years of age. The medium expostulated with Mr. Smith, assured him it was a mistake, that the message was for another party, but he left the place convinced that spiritualism was just as the church has ever denominated it, a series of diabolical tricks and deceptions.

#### THE CHURCH THERMOMETER.

WELL, what is that? Ask any veteran pastor, who has weathered the storms and rejoiced in the sunshines of a long ministerial life, and he will tell you it is the social *prayer-meeting*. The true thermometer of a church, to indicate its spiritual temperature is the weekly gathering around the mercy-seat. A cold prayer-meeting marks a cold church. It is at once the cause and the effect of spiritual declension. If the place of prayer is well-nigh deserted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then the pastor has abundant cause for heaviness and tears. Sermons preached to such a people are like discourses delivered in one of the ruined temples of Luxor, with the shriveled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints. And as a church has no surer symptoms of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly be-

gins there. The deserted seats are filled. Those who "could not leave their business" now find but little difficulty in closing the doors of their shops and counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there, too, with his benedictions. Those who seldom prayed are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbor's spiritual health with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loth to go away. They are one in heart; the church is a living unity. The experienced mariner consults the glass. Brethren! if we are wise, we too will keep a lookout upon the thermometer of the church! A prayer-meeting below freezing-point is a fatal indication.—*Rev. T. L. Cuyler*.

#### ROMISH BLASPHEMY.

THE arrogance of Roman Catholic assumption is well put in the following quotation from a recent sermon of Archbishop Manning, the principal representative of the Pope in England. Defending the modern dogma of the Papal Infallibility, he puts the following language into the mouth of the Pope:—

"You tell me I ought to submit to the civil power, that I am the subject of the king of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than this. I claim to be the Supreme Judge and director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last Supreme Judge of what is right and wrong."

That any man should dare to utter such impious and revolting words is a melancholy proof of the depths of deception into which an intelligent man may sink, who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ. But more than this, we read these sentences in the light of an organized and deeply concerted spiritual Jesuitism that is actively working in order to bring our country under the power of the church of Rome.—*London Commonwealth*.

#### USELESS TREASURE.

A RICH nobleman was once showing a friend a great collection of precious stones whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country, which had been gathered by their possessor with the greatest labor and expense. "And yet," he remarked, "they yield me no income." His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toiling, gray millstones. They were laboriously crushing the grain into snowy flour for the use of hundreds who depended on this work for their daily bread. Those two dull, homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good, fixed purpose, but to hoard it up for its own sake is more than a folly—it is a sin.

THE Lord is "thy keeper," but not thy jailor. His keeping is not confinement—it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.



## THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

## CHAPTER VIII.—THE RAM, HE-GOAT, AND LITTLE HORN.

VERSE 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

*The Time.* These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet, and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against high Heaven? Daniel, if time had been given, might perhaps have asked this question himself, but Heaven is ever ready to anticipate our wants, and sometimes to answer, even before we ask. Hence, two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which spake." He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered, Rev. 10:3, and which, when John was about to write, he was restrained, for some good reason, from so doing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record, which is *prima facie* evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given. "And he said unto me," said Daniel, recording the answer to the angel's question, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

*The Daily Sacrifice.* We have proof in verse 13, that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant or in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered daily, occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered "continual," and "continually." The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently took an erroneous view, the sacrifices of the Jews not being referred to at all. We therefore suggest, as being more in accordance with both the construction and the context, that the word daily refers to a desolating power, like the transgression of desolation with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate, the church. The Hebrew, *kittamid*, *vehappesha shomam* justifies this construction; the last word, *shomam*, desolation, being the leading word, in the construct state, and having a common relation to the two preceding nouns, "the perpetual" and "the transgression," which are connected by the conjunction "and." Literally it may be rendered,

"How long the vision (concerning) the continuance and the transgression of desolation," the word desolation being related to both continuance and transgression, as though it were expressed in full, "the continuance of desolation and the transgression of desolation." By the continuance of desolation, or the perpetual desolation, paganism through all its long history is meant; and by "the transgression of desolation" is meant the papacy. The phrase describing this power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church, the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases. Hence, although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here ranged under two heads; the daily, and the transgression of desolation. Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of Satanic craft and cunning, an incarnation of fiendish bloodthirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the veil of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from *tribulum*, a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes, there is nothing else of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the daily and the transgression of desolation—concerning what? the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host,—the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will itself be crushed, and a people will be brought out of the furnace, prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what an exalted position! How much higher than that of any king, president, or potentate of earth! Reader, are you one of the number?

Respecting the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which we can determine their commencement and close, or tell what portion of the world's history they cover. We are obliged, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and which instruction we may be certain that the angel at some time carried out, and hence that somewhere the necessary information is given respecting this important period. We shall look for something further on this point in subsequent portions of the prophecy of Daniel; and we shall find that the mystery which hangs over these days in this chapter, is dispelled in the next.

*The Sanctuary.* Connected with the 2300 days

is another object of equal importance, which now presents itself for investigation; namely, the sanctuary; and with this is also connected the subject of its cleansing. As we examine these subjects, we shall see the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the great event called the cleansing of the sanctuary is to transpire; for all the inhabitants of earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: 1. The earth. 2. The land of Canaan. 3. The church. 4. The sanctuary, the "true tabernacle, which the Lord pitched and not man," which is "in the Heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. 8:1, 2; 9:23, 24. These conflicting claims must be decided by what the Scriptures say on the subject; and fortunately its testimony is neither meager nor ambiguous.

1. The word sanctuary occurs in the Old and New Testaments one hundred and forty-four times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, now, the earth is the sanctuary, it will answer to the definition, and the Bible will somewhere speak of it as such. But we do not find a single characteristic pertaining to this earth which will satisfy the definition. It is neither a holy nor a sacred place, nor is it a dwelling place for the Most High. It has no mark of distinction except as being a revolted planet, marred by sin, and scarred and withered by the curse. Moreover it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by a false application. Isa. 60:13, says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the place of the sanctuary, just as it is called the place of the Lord's feet; an expression which probably denotes the continual presence of God with his people, as it was revealed to John when it was said: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3. All that can be said of the earth, therefore, is, that when renewed it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth, to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex. 15:17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord which thy hands have established." A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further—What is the sanctuary here spoken of?" We think it would be safer for the reader not to attempt to settle the question definitely from this one isolated text, before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfillment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex. 15:17 must be interpreted accordingly. We turn to David who records as a matter of history what Moses uttered as a matter of prophecy. Ps. 78:53, 54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "And he [God] led them on safely, so that they feared not; but the sea overwhelmed their ene-



mies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." The "mountain" here mentioned by David, is the same as the "mountain of thine inheritance" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the border of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: "And he built his sanctuary like high palaces, like the earth which he hath established forever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat: 2 Chron. 20:7, 8: "Art thou not our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, forever? And they dwelt therein, and have built thee a sanctuary therein for thy name." Taken alone, some try to draw an inference from Ex. 15:17, that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the border of the sanctuary; and that in that border or land, the sanctuary was built like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. But whoever will read carefully Ex. 15:17, will see that not even an inference is necessary, that by the word sanctuary Moses means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there; then the place he was to provide for his dwelling there, namely, the sanctuary which he would cause to be built. David thus associates Mount Zion and Judah together, in Ps. 78:68, because Zion was located in Judah.

#### HOW TO LOVE GOD.

THE *Christian Weekly* gives the following apt incident:—

In a beautiful New England village a young boy lay very sick, drawing near to death, and very sad. His heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the western mines. One day I sat down by him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave to me. I said to him:—

"My boy, you must trust God first, and then you will love him without trying to at all."

With a surprised look he exclaimed:—

"What did you say?"

I repeated the exact words again, and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:—

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust him."

"No, my dear boy," I answered, "God wants us to trust him; that is what Jesus always asks us to do first of all, and he knows that as soon as we trust him we shall begin to love him. This is the way to love God, to put your trust in him first of all." Then I spoke to him of the Lord Jesus, and how God sent him that we might believe in him, and how, all through his life, he tried to win the trust of men; how grieved he was when men would not believe in him, and every one who believed came to love without trying to at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life, doubted that the dear boy had learned to love God without trying to.

To PRAY to God is one thing, and to work with God quite another. It is a pity that the first is thought by many a sufficient proof of piety.

## The Sabbath School.

### THOROUGHNESS IN TEACHING.

A good teacher is one who leaves no point unexplained. No matter how well informed a person may be, if he has not the faculty of making his knowledge intelligible to others, he fails as a teacher. One reason why so few make really good teachers for small children is that they fail to adapt themselves to the comprehension of their pupils; and another reason is that they take it for granted that certain things are clear to the children, because they are so very plain to them. Every person can doubtless call to mind some very simple passages of Scripture, which were a great puzzle to him in his childhood. He should remember that other children have the same difficulties. The following paragraphs from "The Teacher Taught," will serve to illustrate the point:—

It is said that a lady who has distinguished herself in the literary world, in speaking of the imperfect conceptions which children form of the meaning of that which seems familiar to their elders, confessed that when she was a child, in reading Matthew 22:40, she verily thought "these two commandments" were two large pegs, on which the law and the prophets, like some kind of long cloaks, were hung.

We have sometimes heard the most highly figurative language employed to convey to a class of poor, ignorant boys, who have perhaps never heard of a Saviour, some simple truth of religion. For example:—

A teacher began his religious instructions by reading from the seventeenth chapter of Luke an account of the healing of the lepers. His exhortation founded on the passage was of this sort: "Now, my children, you have the leprosy of sin on your souls; you are full of this dreadful disease; Christ is the only physician; he has the balm of Gilead; fly to him to heal you;" and in a strain like this he continued earnestly and sincerely to address his class. A visitor of the school might here, perhaps, ask one of the lads, "How could Jesus Christ cure these lepers? Could any man cure a sick person by just telling him to be well?" The silence and vacant stare will attest that this is a difficulty which they now see for the first time. The teacher is surprised at their ignorance, and says, "Why, boys, did I not tell you that Christ is the Word spoken of in the first chapter of John? don't you remember that he is the Word?" To this they agree; and when the class now say that the lepers were healed by Christ, because he was the Word, the teacher congratulates himself that they have awakened from their temporary forgetfulness!

We have reliable authority for saying that a class of girls, of good parentage, in one of our western cities, when inquired of what Joseph meant when he said to his brethren, on the eve of their journey, "See that ye fall not out by the way"—some replied that he meant to caution them against losing the road; but the class generally thought it was to guard them against falling out of the wagons!

Who would place any reliance on such knowledge, or expect that an intelligible impression could be made on a child's mind of the evil of sin, the divine power of Christ, and the testimony of miracles, by such lessons as those we have described?

On the other hand, a course of instruction by which the pupil is taught to study diligently, observe closely, distinguish accurately, and understand thoroughly, will result in intelligence, discrimination, and quick apprehension.

ONE of the best ways to retain what we read is to endeavor to communicate it to others. Sabbath-school teachers, who read for the instruction of their scholars, have this rare advantage, and would do well to practice it.

"Thought, too, delivered, is the more possessed; Teaching, we learn, and giving, we receive."

WANTED!—Good, humble, self-sacrificing, godly Sabbath-school teachers, who will step into the ranks and with loving hearts and willing hands gently lead the lambs into the fold—teachers who will not only tell them of the right road, but will themselves lead the way.

### THE SABBATH-SCHOOL TEACHER

MUST be a man of faith. He has no business with doubts or uncertainties. He must know what he teaches, and teach it as though he had faith in it. He must have faith in the Bible. Teaching is more a matter of influence than of mere instruction. Especially must he refrain from treating any question of faith or practice, lightly, jestingly; he must be sober and earnest.

The teacher must be a man of honor, in business, in all his doings and relations. He must be honorable in regard to his office; must be on hand, ready for his work, extraordinary only excepted. He must honor the lesser but yet important demands of his position; must never sit when the bell rings for the school to rise, must show proper regard for good order and harmony in all his relations to the superintendent, to his class, and to the school. His example and silent influence are of much importance on such points.

He should be a spiritually-minded man. This does not mean sourness of soul, nor moroseness, nor outward austerity and long-facedness. He should rather be pleasant, social, joyous, full of love and sympathy. But over all he should cultivate that communion of life with Christ, which gives a subtle, but powerful aroma of goodness and pure manliness to his whole life. This should pervade his entire being, until unchristian thoughts, feelings, and actions come to be impossible to him; until those who know him never think of associating any of these with him, or his influence.—*Sabbath Recorder*.

### PUNCTUALITY.

Few things are so important in Sabbath-school teaching as the homely virtues of regularity and punctuality. A Sabbath-school class is usually an organization with little cohesion; and it will go to pieces very readily if the teacher fails to be always present, and present at the moment of opening. Do lay this to heart. If you do not mean to be regular and punctual, better not undertake the work. If you have undertaken it, make it a matter of ambition, honor, affection, conscience, to go, and to go in good time. Better spare, fair sister, some of those last touches at the glass, if necessary in order to wear the precious ornament of punctuality. Have a care, worthy brother, lest, if often late, the boys conclude you are lazy; for laziness in a teacher, is with boys fatal to respect, an unpardonable sin.—*S. S. Workman*.

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## 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, DECEMBER 1, 1881.

### SUNDAY LITERATURE.

THOSE who are acquainted with the methods by which the Sunday was foisted upon the Christian world, will not be surprised at any method which may be adopted to uphold it. "Pious frauds" were current with those who took up "the venerable day of the sun," the favorite day of paganism, and made of it the "chief festival of the church," and substituted it for the Sabbath of the Lord God. Great councils hurled their bitterest anathemas against those who persisted in the observance of the Sabbath of the Bible, in a day when anathemas were followed with imprisonment and stripes. Wonderful miracles were on record to attest the sacredness of Sunday. Prodiges related by priests were of more value than the words of Scripture. And in the absence of Scripture testimony, prodigies have to serve the purpose of Sunday even in this enlightened age. If our readers doubt this we have the proof at hand. We have received the following letter from Belgium:—

"Haarlem, Oct. 25, 1881.

"DEAR BROTHER. In order to drive the people to Sunday-keeping, inclosed report is translated in Dutch and brought among the people here. Is it possible to examine whether the report is true? It says that the case happened in California; perhaps you may have occasion to ask after it. I thought I must send it to you. The Lord bless you. Yours in Christ,

"G. VELTHUYSEN."

The article referred to is in German, but from what it was cut we have no means of determining. The following is a literal translation:—

#### "THE SABBATH-BREAKER.

"We read in the *American Messenger* the following story:—

"In a little inland town of California, charmingly situated on the shores of a lovely lake, lived a well-to-do man who asked no one regarding what he should or should not do. The day of the Lord he ignored entirely, and labored, or followed his pleasure, as best pleased him.

"For pleasure-sailing on the lake he began the construction of a little yacht. While the building of the boat was in progress, it was intimated that this would give occasion for Sunday amusements.

"The clergyman of the place visited the man, inquiring how all went with him, and sought to have him abandon his project; because thereby immoral and godless living was encouraged in the place. 'I fear,' said the minister, 'your boat will prove you a Sabbath-breaker.'

"The man regarded him and answered with decided strength: 'Yes, so it will; and this is now the name I will give to my yacht. I have thought for some time for a suitable name for it and now you have given it me—I thank you for your hint. The name of the little craft will now be, *The Sabbath-Breaker*.' Saying this he bade the clergyman good day, with a scornful laugh on his face at the painful impression given by this intelligence.

"The building went on, and especially was Sunday a busy day in the work. Soon the boat was so far ready as to launch. This took place on Sunday and the name *Sabbath-Breaker* was, amidst the rejoicings of from twenty to thirty half drunken men, confirmed. Several old sailors, who were near by and gave heed, as the boat touched the water, very thoughtfully shook their heads. It was now fully rigged and made ready for a pleasure ride. This must take place on Sunday. A common cargo was secured, and a great many crowded themselves on board.

"The flag fluttered lustily in the breeze, and distinctly on the same was to be read in large letters, *The Sabbath Breaker*. It sailed out from the land, several, who were seized with violent terror, as they saw the name, sprang again on shore; others would have done the same also, but they were already too great a distance out. For a while the pleasure boat glided well enough over the polished surface of the lake.

"As time passed it brought new spirit—the music began to play and the good time began. After scarcely a couple of hours the wind arose, and a violent blow struck the boat. A wild confusion reigned now on board, and in the consternation which seized all, there was scarcely an attempt to make things ready. Within less than the twinkle of an eye the yacht was thrown on her side, and sank beneath the surface of the lake. Now a shriek of the terrified mounted upwards to Heaven! However, soon all was over. Forty young people found in the waves their grave, and directly over the same swam the flag with the writing: *The Sabbath-Breaker*."

On this we remark:—

1. If anything of the kind ever happened in this State, we ask that the facts may be furnished to us, and the place of its occurrence. If it is true, somebody knows of it. We wish to be informed concerning it. We shall refer to it again.

2. If there is truth in the account, we fail to see anything in it in favor of the observance of the Sunday. Such things have happened on other days, when reckless men, stupefied with liquor, rush into danger. According to the account, they were so inflamed with liquor that they made no effort to save the vessel from the effects of the coming storm. It would have been almost a miracle if they had been saved.

3. If there were any Bible precept for the keeping of Sunday, it would look like a providence against its desecration. But it would not then be decisive by any means, for we read that God "reserves the unjust unto the day of Judgment to be punished." 2 Peter 2:9. In the absence of Scripture evidence of any obligation to keep Sunday, we could not accept it as an example of the justice of God against evil-doing.

4. We remember a "providential interposition" which saved Sunday from desecration in an Eastern State. A lady became convinced on the authority of the commandment that it was her duty to keep the Sabbath. But the influence of early education was not entirely overcome by her conscientious convictions. While doing her washing on Sunday morning, she accidentally upset the tub of water on the floor, and she at once decided that it was wrong to wash on Sunday. And then another woman, her near neighbor, declared her own perplexity; for she upset her wash tub in the same manner when washing on Monday morning, "and now," said she, "what day shall I keep?"

5. We have only pity for those who are led by tales of wonders to accept as religious duty that which has no warrant of Scripture to sustain it. There is but one safe criterion by which to test all religious observances and religious teachings. It may be found in Isa. 8:20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

### BRIEF PRACTICAL THOUGHTS.

#### THE END OF LABOR AND TOIL.

SOMETIMES it seems that this will never come. Yet, all the time it is approaching as with swiftness almost inconceivable. It is not only sure to come, but it is certain to come in a brief period. Time flies swiftly. The Judgment is hastening. Ere long, the work will close up forever. It is no time to stand idle in the vineyard. It is an act of folly to sit down and complain of our toil. Work while the day lasts. The night cometh in which no man can work. Rest will come soon enough, and will never end. Courage in the Lord. Our toil shall end. Yet let it last as long as our Master wills. It is his to assign our work and fix its duration. It is ours to do the work well. The reward is infinite, and the time of its bestowal will not delay. God forbid that we murmur.

#### CHRIST FORMED WITHIN.

Christ is formed within when the Holy Spirit has wrought in us all the excellent graces of his character. Our evil natures being put away by genuine conversion, and every wrong being taken from us by the successive steps or acts of conversion, in their place the excellent graces of the Spirit of God one by one are formed in us. These make us like Christ. When the whole work is wrought in us, we are then wholly like him. And those who in character are thus like him, shall certainly be with him in due season. And thus being received into his presence, we shall bear his image in our outward being, as well as in our inner man. For Christ, beholding in us his own character, shall give us his own immortal life.

#### DO NOT MURMUR.

It is all wicked and inexcusable to murmur against God. 1. Because God has the right to chasten us, and because our sins richly deserve and even demand such chastening. 2. Because in all our afflictions God designs our good. He is at work for our salvation. It is then foolish and ungrateful in us to utter one word of complaint. Certainly God is good, and every feeling of our hearts should be mingled with deep gratitude to him for his infinite goodness. Let us forever desist from complaints and murmurings. It is all wicked and unjust and ungrateful.

#### WHAT SHALL WE DO TO BE SAVED?

Two things must be effected for us: 1. We must have our sins removed from us. 2. We must have all the graces of the Holy Spirit perfected in our characters. This two-fold work is of infinite consequence to us. We cannot dispense with it if we hope for everlasting life. We cannot enter the kingdom of God till we have been effectually cleansed from our sins. We cannot enter it without also partaking of the divine nature, so that we shall be completely the subjects of the grace of God. This great work of the Holy Spirit is also our own work. We cannot accomplish it without the aid of the Lord. But he will not do this work without our active co-operation. The work is not wrought in a moment. We add to our graces by being brought into those circumstances which make them a necessity on our part to withstand the power of the devil. If we do then reach out after help from God it will certainly be granted. And the very things in which we are most lacking will be the ones wherein we shall be compelled to seek after God in agonizing prayer. We shall thus grow strong in the very things in which we are weakest and most deficient.

Our sins must be all repented of and pardoned. Our lives must show the genuineness of our repentance. In truth, it will be our work for all our future lives to show that we are changed in principle and in conduct. This work of putting away sin and of establishing in ourselves the excellent graces of the Spirit of God is wrought by the gracious help of the Lord, and by our active co-operation with him. Thus uniting our free will to God's free grace, we carry the work to perfection. It is time that we were in earnest in this business. We can never be saved till this work is fully wrought in our own souls. Let us be diligent in its accomplishment, if we would be found of him in peace. J. N. A.

### SUNDAY-KEEPING—IS IT OF ROME?

THE claim that the Christian Church is indebted to the papacy for Sunday as a Christian institution, rests upon manifold proofs.

We have, first, the prophecy (Dan. 7:25) that the papal power should undertake to change the law of God; and it is easy to show that what the Church of Rome has attempted to do in changing the Sabbath, is a most explicit fulfillment of the prophecy; and further, that no other event can be found which can be claimed as a fulfillment, and if that has not fulfilled the prophecy, then the prophecy has failed.

We have, secondly, the testimony of history showing how the first day of the week was lifted up among festival days, till finally that power which attempted to dictate respecting both faith and practice to all the churches, claiming to be the head over all, even Christ's vicergerent upon earth, endeavored to enforce it upon all as a divine institution.

We have, thirdly, the doctors of the Catholic church expressly claiming that their church has changed the Sabbath, that it had the power and right to change it, that its success in putting Sunday in place of the Sabbath, is proof of its right in this respect, and that all who observe Sunday as the Lord's day, thereby acknowledge the right of that church to institute festivals of precept, and therefore act inconsistently when they refuse to observe other festivals ordained by the same church. And this teaching they put into their standard catechisms for the instruction of their children; and the priests and all Catholics who are intelligent in regard to their faith, will tell us that such is the position of that church respecting the institution of the first-day Sabbath.

But here an attempt is made to nullify all this evidence by the assertion that we do not receive the institution of the Sunday-Sabbath from the Catholics, but from the apostles; and that Romanists themselves claim that the change was made by apostolic authority, and hence that it is wholly wrong to call Sunday-keeping a papal observance.

We recently received a letter from a Methodist minister, who had just read the tract published at this office, entitled, "Who changed the Sabbath?" in which are given extracts from Catholic catechisms in which they claim to have made the change. Our clerical friend thought we were appealing to the prejudices of the people on the Sabbath question. We replied that we were not appealing to prejudice, but to facts; that we claim no more than what the Catholic church itself claims, that it has made the change, and that we are indebted to it for the Sunday-Sabbath. He re-



plies that the catechism of the Council of Trent claims "that the change was made during apostolic time, and was done by apostolic authority." And he adds, "If your authorities are correctly quoted, of which fact I have no doubt, it simply shows the want of harmony in that church respecting this question; but as my authority is that of a Council, and 'published by command of Pope Pius the Fifth,' it will stand against all the individual writers that can be brought on the other side."

The catechisms from which we quote do not rest upon merely individual authority. They are not the expression simply of individual opinion, but published by authority, and used for the education of Catholic children everywhere. And we may be sure that a church which exercises such untiring and keen surveillance over all the literature that goes into the hands of its members, would not tolerate any lack of harmony in the fundamental principles which they teach their children.

That the Catholic church claims that the change was made in apostolic times, we are all well aware. For instance, in one of the catechisms quoted in the tract above mentioned, in answer to the question, "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?" this answer is given: "We have for it the authority of the Catholic church, and apostolic tradition." Now because they refer it to apostolic times and apostolic tradition, does that invalidate their claim and ours that it is an institution of the Catholic church? Let us look at this point candidly.

The rule of the Protestant is, that whatever is taught in the Bible, we can find there as well as others, so that there is no need of tradition in the matter. But do the Romanists claim that this change of the Sabbath can be proved from the Bible? By no means. On the contrary, they say that "the Scriptures do not in particular mention this change" (*Cath. Chris. Instructed*); and after referring to Acts 20:7; 1 Cor. 16:2; and Rev. 1:10, they say, "Neither the one nor the other [of these texts] tells us that the first day of the week was to be henceforth the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church." (*Id.*) They further speak of it as "a change for which there is no scriptural authority," and say that Protestants do not find for their practice in this respect any "permission clearly laid down in the sacred volume." (*Doctrinal Catechism*). They call it a change "that cannot be evidently proved from any text of Scripture." (*Robt. Manning*). And they even go so far as to say that it is "against the plain letter of the Bible."

Thus the Catholic claims no apostolic authority for the change, except what rests upon tradition; but the Protestant does not admit tradition as of any authority in matters of faith; therefore the Catholic reference to apostolic authority for the change of the Sabbath is not of such a kind as Protestants can endorse at all.

All Protestants are ready to admit that purgatory, prayers for the dead, and invocation of the saints, are Catholic doctrines, and rest upon the authority of the Catholic church; yet that church claims apostolic authority in these matters, even more distinctly than for the change of the Sabbath; not written out, to be sure, in the New Testament, but resting on tradition; and they throw it into the face of all Protestants, that if they could produce no better proof for these doctrines, than Protestants can produce for first-day observance, then might Protestants indeed have good cause to laugh them to scorn.

This brings to us the second stage of the answer to the question whether the Catholic appeal to apostolic authority for Sunday-keeping invalidates our claim that it is a Romish institution. The fact already established that they have no apostolic authority except what rests upon tradition, destroys it for all Protestants. But there is something more. When we search for the so-called Christian Sabbath, as a historical fact, where do we find it? In the apostles' days? No. In the age immediately following? No. It is not till we come down well into the centuries, to that period which developed in its strength the great apostasy, that we find it taking its place authoritatively in the church; and then we find Sylvester, one in that line of the bishops of Rome now called popes, formally giving to Sunday the imposing title of "Lord's Day," and enforcing it by the unrepealed law of Constantine which, before his conversion to Christianity, he enacted in

behalf of Sunday as a heathen festival. This is the time, and these are the circumstances under which, Sunday-keeping first appears in fact, as a Christian institution of binding obligation. Every one will acknowledge that it is just to attribute the origin of any institution to that people among whom, and by whose instrumentality, it first appears. But the Catholics say Sunday is of apostolic authority. What of that? So they say of all their errors and corruptions. But when we search the apostolic writings, and do not find them, oh! they tell us, they rest on tradition. And Sunday-keeping rests right there too. Are not all these things then of Roman Catholic origin? and do not all who receive them take them from that church?

To illustrate: Suppose any church of the present day, the Methodist for instance, should succeed in introducing and establishing some new practice. Suppose they should say then that it was not their own, but was introduced by the apostles. Would it make any difference what they should claim in regard to its apostolic origin, if we could not find it there? None at all. Every one would say that such institution was wholly a Methodist concern; and this would be a correct decision. Just so with the Sunday-Sabbath. Facts, applied according to the same principle, show it to be wholly a Romish institution. U. S.

### THE PROMISE OF HIS COMING.

BY E. J. WAGGONER.

IN the second epistle of Peter, the third chapter, and the third and fourth verses, we find the following statement: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." From this, we indirectly learn two things: First, that in the last days there will be some who are teaching that the Lord is coming; for if no one were asserting that there is a promise to that effect, there would be no reason for the inquiry as to where that promise may be found. And, second, we learn that there is such a promise, and that those who teach it are correct, for they who question it are "scoffers" who walk after their own lusts.

The question in itself is a perfectly legitimate one, if it is asked from a sincere desire to know the truth. It is only when asked by those who are "willingly ignorant," that there is in it the element of mockery. For the benefit of the first class, a Scriptural answer to the question will be given.

The question "Will Christ come?" does not admit of argument. The answer is given in the Bible in plain and unequivocal language. Admit the Bible to be the inspired word of God, and the question is at once answered in the affirmative. In this article, therefore, little more can be done than to cite the reader to a few of the passages which positively affirm that Christ is coming again to this earth. Those passages only will be quoted which state the simple fact. Other questions, as to the time, manner, object, etc., of his coming will be considered hereafter.

Perhaps the oldest direct testimony concerning Christ's second advent is found in the 14th verse of Jude. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." This testimony, although second-hand may not be impeached, for it is from one who "walked with God," and is vouched for by "the servant of Jesus Christ."

Another testimony is found in Numbers, the 24th chapter, and 17th verse. It may be objected that Balaam was a wicked man, and, therefore, not entitled to credit; but we must remember that at this time he was under the influence of the Spirit of God, and unable to say anything except as God permitted him. Speaking of what shall happen "in the latter days," he says: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." The language used, as well as the context, shows that Christ is referred to; and it is his second coming that is spoken of for it is then that Christ's enemies are to be destroyed. See 2 Thess. 1:7-9; 2:8.

But we have still more positive testimony in the Old Testament. Job, in the midst of his affliction, comforted himself in the following manner: "Oh, that my words were now written! oh, that they were printed in a

book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job. 19:23-27. This language is very positive; and Job shows his sense of its importance by wishing it to be preserved by all the means of writing then known.

Passing to the Psalms we read the testimony of David. That David was inspired of God, we learn from 2 Sam. 23:2: "The Spirit of the Lord spake by me, and his word was in my tongue." He says: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. Again "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth." Ps. 96:11-13.

We come now to the New Testament, and we shall see that the testimony is even more positive. Paul's words in Heb. 9:27, 28 are very explicit: "And as it is appointed unto man once to die, but after that the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." There is nothing figurative or uncertain about these words. They are a plain declaration of fact. Either Christ will come the second time, or else Paul is an unreliable witness. The latter, no Christian will admit.

Again Paul writes: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Could language be made plainer than this? This is a statement of what shall actually occur. No more definite language can be found in the Bible. It will not do to evade this testimony by saying that Paul did not understand what he wrote. There is not the slightest evidence that he did not fully comprehend the force of every line that he wrote; but even allowing that he did not, the Holy Spirit, which inspired him, certainly did understand what he wrote, and had an object in giving it.

Although no clearer evidence can be given than that quoted above, yet the words which come to us direct from the lips of our Lord himself, have a peculiar force. In Matt. 16:27 he says: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." The twenty-fourth chapter of Matthew is devoted entirely to a description of his coming, but as we are now giving direct answers to the question "Will he come?" we pass this by for the present. The same subject, however, is carried on in the twenty-fifth chapter, and in the 31st verse Christ says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." He here speaks of his coming as a settled fact, so that his words amount to a positive statement.

In John 14:1-3, we have a statement by our Lord, which, if such a thing is possible, is even stronger than any of the foregoing. As Jesus was about to leave this earth, he comforted his sorrowing disciples with the following words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." The point of comfort in the above is the promise that he would come again. The disciples were sorrowing because he had said he was going away. He says, Be not troubled; I will come again. He did not deceive them with a false hope; he will certainly come again. His word is pledged to this and it cannot fail.

These are only a few of the many passages which teach that Christ will come again, but they are sufficient. They are so simple that a child can understand them. No other meaning can possibly attach to them than that Christ is coming the second time to this earth. The Bible abounds with testimony to the same effect. And yet there are people who profess to believe the Bible, who say that the second coming of Christ is a non-essential doctrine. If it is not essential, why is it given so large a place in the Bible?



## THE TWO BRANDS.

If you will allow me I will tell you what happened to me the first morning after we (Fanny and I) were married and began to keep house. We were not blessed with a great deal of this world's goods and had no servants. I rose early to make the fire, and raking open the ashes, found just one brand alive.

"It won't burn alone," thought I, and I broke it in two, laid the parts together to produce a blaze, and soon there was a glowing fire. "Just so it will be with wife and me about religion," thought I. Wife was a whole-hearted Christian, a member of the church, but timid and retiring. I once thought I had a hope, but I never professed Christ, and the hope I once cherished was about dead. I didn't know whether I was a Christian or not. I couldn't eat my breakfast for thinking, and wife said:—

"What ails you Richard? Isn't the breakfast cooked to suit you?"

"The cooking's all right," said I, "but I'll tell you what isn't. We didn't have family prayers last night or this morning. Now, if I never get into the kingdom I don't want to keep you out of the highest seat you can have. I found out this morning, kindling the fire, that one brand would not burn alone. So bring out that Bible, laid away so choice in the parlor, and keep it right here on the shelf. I'll read it aloud, morning and evening, and kneel down and hear you pray for yourself and me."

Wife came and put her arm around me and tried to coax me to do the praying, saying she was afraid she couldn't. I would not and so she did, and we were both in tears before she got through. I could not stand out against those prayers. The Spirit kept knocking, knocking at my heart's door and I had to open it. When we knelt together I began at last to pray for myself, first silently and then aloud. Then I went to the prayer-meeting and asked Christians to pray for me; then I prayed for myself there, and soon after I confessed Christ before men by uniting with the church.

Wife and I have been trying ever since to serve God together. I don't see how I ever could have got on alone, and wife says she is sure she couldn't.

I have thanked God ever since for sending his Spirit to set me thinking about the brands that morning when I made the fire.—*R. N., in Christian at Work.*

## HOW TO LOOK AT THINGS.

I WENT to see a lady once who was in deep trouble and in great darkness on account of the great afflictions which had come to her from the hand of the Lord. She had fallen into deep melancholy. When I went in she was working on a bit of embroidery, and as I talked with her, she dropped it wrong side up, and there it lay, a mass of crude work, tangled, everything seeming out of order. "Well," said I, "what is this you are engaged at?" "Oh," she replied it's for a Christmas gift." I said, "I should not think you would waste your time on that. It looks tangled, without design or meaning," and I went on abusing the combination of colors, and so on. "Why, Mr. Pentecost," she said, surprised at the sudden and abrupt change of the subject on which we had before been talking, and the persistency with which I had opposed her work—"why, Mr. Pentecost, you are looking at the wrong side. Turn it over." Then I said, "That's just what you are doing; you are looking at the wrong side of God's workings with you. Down here they seem tangled, but up there he is working from the right side." Down here we are looking at the tangled side of God's providence; but he has a plan, here a stitch, there a movement of the shuttle, and in the end there is a beautiful work. Be not afraid, only believing. Believe him in the darkness; believe him in the mysteries. Let him that walketh in darkness, and seeth not the light, yet trust in the Lord.—*G. F. Pentecost.*

MR. SPURGEON says that "experimental religion is a hyccle; there can be no standing still; you must go on or come down." Christian workers, your diligence must be unremitting.

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.

"Not slothful in business; fervent in spirit; serving the Lord."

## The Missionary.

## DARLSTON AND MANCHESTER, ENGLAND.

My last was written at Darlaston. I had appointments each evening from October 9 to 16, but on account of business, other meetings, and one market night in which the citizens obtain most of their supplies for the week, few attended our meetings. On the 13th and 14th there was a very terrific gale, making it unsafe for people to leave their houses, as slate and tiles from the roofs, and bricks from chimneys, were hurled fiercely by the wind. The gale did a great amount of damage both by land and sea. In the mining and manufacturing district, smoke stacks and tall brick chimneys were thrown down killing a number of men. The Register of British shipwrecks records the loss of ninety vessels (valued with their cargoes at \$35,000,000), during the gale. Of these vessels eight were steamers. The reporter of the Register says that during the year ending October 14, 1,454 vessels have been wrecked, being 417 more than during the same period of the previous year. He also says that for the twenty-six years that the Register has been kept, 51,841 wrecks have occurred in the waters surrounding these islands, and 18,550 lives lost thereby.

On the second Sunday of my stay at Darlaston, in the forenoon, I attended service with the Primitive Methodists, and at 2.30 P. M., by invitation I addressed their Sunday-school of over 600 scholars and teachers, giving them a description of Chinese idol worship, as I witnessed it in their temples in San Francisco, California, seeking to impress their minds with gratitude which should fill our hearts in that we have a knowledge of the true God, his worship, and the way of salvation.

In the evening I gave another discourse in the hall. As revival services were soon to be commenced by the Primitives, and as I had other engagements, I closed the meetings for the present, having formed acquaintance with many whom we hope to meet again at some future day.

On Monday, Oct. 17, I went to Manchester. In the evening I attended the anniversary meeting of the "British Anti-Tobacco and Anti-Narcotic League," of which I am a member. The meeting was well attended. With others I had an opportunity of speaking of the evils of tobacco-using. The increased interest in the meeting and the reports, indicate progress in the work.

On the 17th I attended the anniversary meetings of the "United Kingdom Temperance Alliance," of which I am also a member. This organization (not a secret society) having as its object the securing of laws for the suppression of the liquor traffic, has been in existence since June 1, 1853. Of its encouragement at the present time, the executive, in their report read before the general council, Oct. 18, say, "At the close of their year of office, a year of more than usual anxiety, your committee can very gladly recognize and gratefully record indubitable and pleasing signs of the advancing power and the broadening sweep of the great temperance reformation in this the jubilee epoch of its history in the United Kingdom."

The greatest source of joy to this vast gathering of five or six thousand, addressed by eight members of Parliament and others, was this: Whereas in 1875 there was a majority of 285 in the House of Commons against the suppressing of the liquor traffic by law, in the last session of Parliament there was a majority of forty-two in favor of such action being taken, and in addition to this our worthy Premier, Hon. W. E. Gladstone, has given plain intimation that in the next session a bill shall be introduced before the House of Commons for Local Option legislation. In the midst of the meeting a letter was read from Hon. Herbert Gladstone, junior member of Parliament. Speaking of other matters to come before Parliament, he closed his letter by urging the "Alliance" to make their voice "heard above all the rest." It seems quite certain now that the Local Option law will be passed, then will come the agitation among the people when every man who occupies a house in Britain can speak, by his vote, and say whether he wants liquor sold in his town or not.

October 19, I attended the annual meeting of the English Vegetarian Society, of which I have the honor to be a member. By the previous request of the executive I gave an address setting forth the Health and Temperance movement in the United States, and as representative of that body, extended its fraternal greeting to the Vege-

tarian Society. The substance of this address I send to the *Review*, and a more full report of the meeting will appear in the *Good Health Journal*.

During my stay in Manchester I formed many acquaintances with those who are zealously working for reform in habits of eating and drinking. I was most kindly entertained at the home of Frank Spence, Esq., Hon. Sec. of the Anti-Narcotic League. As he had spent four years in California, and was immersed in San Francisco bay, it made our interview doubly interesting.

Oct. 31, 1881.

J. N. LOUGHBOROUGH.

## MISSIONARY WORK.

THE following letter has been received at this office. It explains itself, and will be read with interest. We do not know who sent the SIGNS, but the Oakland V. M. Society voted to send the paper and books to the Library of that League. We would suggest that the paper and the Discussion on the proposed Constitutional Amendment be placed in the library of each Liberal League in the country. We have known persons to call themselves infidels who were not so much infidels to the teachings of the Scriptures as to something presented to them in the current religion as the teachings of the Scriptures. "Sow thy seed. . . Ye know not whether shall prosper, either this or that."—ED. SIGNS.

"M—, Pa., Nov. 12, 1881.

"S. D. A. M. SOCIETY: Your literary organ, the SIGNS OF THE TIMES, has been coming to my address for some time. As you have been sending it as a missionary document, I have been placing it in the hands of the Liberal League, of which I am secretary.

"Most of us are entire unbelievers in the divinity of Christianity, but your paper has been attracting considerable attention as a novelty, until the two last numbers; they are considered good, and have received considerable approbation on account of the articles on the 'Change of the Sabbath' and 'The Mound Builders.'

"Several members have requested me to ask your society for the gift of books, containing your peculiar views, to our library.

"A member has clipped the article on the 'Mound Builders' and forwarded it to the Bureau of Ethnology at Washington, D. C.

"Should you deem it advisable to send us any of the publications of your church, they will be judiciously shelved with our other religious works kept for circulation. Very truly yours,

"W. F. B."

## LOS ANGELES, CALIFORNIA.

WE met with the friends at Los Angeles, Sabbath and first-day, November 19, 20. They have a neat meeting-house capable of seating about two hundred and fifty. Their regular Sabbath-school attendance is about sixty. The anteroom and gallery make it very convenient for the different classes of the little ones; while the main body of the house is occupied by those attending the Bible class.

The Sabbath-school was quite interesting. All seemed anxious to make it so. At the close of the discourse Sabbath morning, we had a social meeting in which nearly all took a part.

Sunday afternoon we rode in search of water for baptism. As we rode up to the place previously used for that purpose, notwithstanding, there was sufficient to have dipped up half a pailful and poured upon an individual, or to have sprinkled a hundred, yet we could but think there was much force in John's baptizing in "Ænon near to Salim because there was much water there." However, water was found and Sister Smith was baptized.

To sustain the work here, it is necessary that labor be put forth in the surrounding country. There are small places where school-houses could be obtained, or a tent be pitched. If additions could thus be made it would give permanency to the work here. A good work has commenced and must not be left.

Many of our churches are weakened by the members moving away, and because proper efforts are not put forth to strengthen the things which remain, and secure additions to their numbers.

May God bless the few here and add to their numbers of such as will be an honor to the cause.

S. N. HASKELL.



## FRESHWATER, CALIFORNIA.

HELD a two weeks meeting at this place to try to gather in a few interested ones. The effort has been timely, though not quite so much has been accomplished as we had hoped for; but the end is not yet. We hope to gather more fruit from here for the Master by and by. One took a stand for the truth, and was baptized last Sunday. A general good impression seems to have been made, and the way is favorably opened for a good work at an early date.

Came to this place yesterday to look after the interests of the cause. Will probably remain in this neighborhood through the winter. Remember us in your prayers. J. D. RICE.

Lakeport, Cal., Nov. 25, 1881.

## SALINAS, CALIFORNIA.

LAST Sunday we held our first temperance meeting at Beuna Vista school-house. One was added to the Teetotal Pledge, and four to the Anti-whisky Pledge. Quite an interest was manifested. We elected a leader and a secretary. We have reason to believe that the temperance work here will be a success.

A Vigilant Missionary society has also been started and \$18.00 were subscribed. They send for twelve copies of the SIGNS now, and will swell the list as soon as possible. The people are poor, but anxious to do all they can. The Sabbath-school is well attended. Two more here request baptism.

Bro. Lamb is trying to start an interest at Castroville, two miles from here. A. D. BENTON,  
November 24, 1881. FRANK LAMB.

## Temperance.

## RUMSELLERS LICENSED—FOR WHAT?

LICENSED to make the strong man weak;  
Licensed to lay the wise man low;  
Licensed, a wife's fond heart to break,  
And make her children's tears to flow.

Licensed to do thy neighbor harm;  
Licensed to kindle hate and strife;  
Licensed to nerve the robber's arm.  
Licensed to whet the murderer's knife.

Licensed, thy neighbor's purse to drain,  
And rob him of his very last;  
Licensed to heat his feverish brain,  
Till madness crown thy work at last.

Licensed, like spider for a fly,  
To spread thy nets for man, thy prey;  
To mock his struggles! suck him dry;  
Then cast the worthless hulk away.

Licensed, where peace and quiet dwell,  
To bring disease, and want, and woe;  
Licensed to make this world a hell;  
And fit man for a hell below.

—New York Observer.

## IS THE MAINE LAW A FAILURE?

THERE has been much controversy as to the success of the prohibitory liquor law which has been in operation in Maine for many years, and there may be occasion for believing that it has not been as complete as was expected; still the facts show that there has been a marvelous advance in the pine-tree State over any of her sisters in the Union. Whatever may be the shortcomings there, it is a great thing to be able to say, as Ex-Governor Dingley did last week, that prohibition has closed every distillery in the State; has reduced the dram shops from one to every 225 inhabitants in 1833, to less than one secret grogery to every 1,000; has made the sales of these secret shops less than one-fourth of what they would be under a license system; has reduced the consumption of liquor to \$5 a person, while the average in the United States is \$15; and has reduced the arrests for drunkenness, in cities where the law is enforced, to one-fourth the average of cities where the license system is in operation. While New York has one convict in State prison to every 1,400 inhabitants, and Massachusetts one to every 2,200, Maine has but one to every 3,000. Gov. Plaisted also, in a recent speech in which he expressed himself decidedly and emphatically in favor of prohibition, and, as Governor of Maine, in favor of the strict enforcement of the prohibition law, said, "Temperance has blessed our State; our citizens are intelligent, and the per cent. of illiteracy is so small, comparatively, that it speaks volumes for Maine and its citizens." With these marked results, material and moral, it is not strange that its public men of both par-

ties believe in prohibiting the sale of liquor. It is strange that its example is not followed by the other States.—*Christian Weekly*.

## "MY PAPA DETS DRUNK."

A MAN was passing up State street one cool day, when he saw a little bare-footed girl trotting along the pavement.

"Why are you bare-footed, little girl," said he, "haven't you any shoes?"

"No," she answered, "my papa dets drunk."

No further explanations were necessary. Given: a drunken father as a premise, and we have a bare-footed child as a conclusion. It is so everywhere. At all times and in all places, with the drunken father we find the neglected child. A mother's love may shield, and a mother's care protect for a while her helpless offspring from the calamities caused by intemperance; but as the current sets faster, and the father sinks deeper, the days of poverty and misery come slowly on, and woe to that child whose "papa dets drunk."

There is perhaps no cause so fruitful of children's misery as this accursed crime which fills the land with mourning, lamentations, and woe. There is no day or hour or moment in the wide sweep of centuries that does not witness the sufferings of helpless childhood, caused by the use of strong drink. Hunger, cold, rags, nakedness, want, and squalor, haunt the drunkard's home, and afflict the drunkard's family. Out of the hovels of drunkards, children start on the race of life, burdened with poverty, burdened with disease, burdened with evil habits, burdened with disgrace, burdened with sins, and nothing but a miracle of mercy can save them from plunging downward into darkness and perdition.

But while this tide of misery rolls on, the rum-seller grows rich by his traffic, the politician trims his course to win the dramseller's influence and the rumdrinkers' votes; and the priest and the Levite too often pass by on the other side, leaving helpless infancy stripped and wounded in its anguish and despair. But though man may be indifferent there is One on high, whose tender mercies are over all his works. He watches the sparrow's fall, he numbers the very hairs of our heads, and the convulsive sob or wailing cry of the feeblest child, has power to pierce the very heavens. And though the sword of wrath seems to slumber within its scabbard, yet the woe and curse of God pursues the men who engage in this terrible work, and will pursue them to the end.

Meanwhile the pitying Christ looks down upon a lost world; and he who took little children in his arms and put his hands on them and blessed them, is not forgetful of the needs of these suffering, sorrowing ones. -O that his sympathy and his love may so inspire our hearts, that we shall do what we can to stay this tide of human misery, and rescue the suffering and stricken little ones from the calamities which are brought upon them through strong drink.—*Safeguard*.

## A DRUNKARD'S BRAIN.

HYRTI, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room by one stroke of the scalpel, the brain of the inebriate, from that of a person who lived soberly. Now and then he could congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness and more complete preservation, for the purpose of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects that object by keeping that organ in a vessel of alcohol. From a soft, pulpy substance, it then becomes comparatively hard; but in the inebriate, anticipating the anatomist, the brain begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer-like tissues still throb with the pulse of heaven-born life. Strange infatuation, that thus desecrates the God-like! Terrible enchantment that dries up all the fountains of generous feelings, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone! —*Scientific American*.

THE *Christian at Work* refers to a society started in London, for the purpose of doing away with the wearing of crape, etc., and of "generally raininizing mourning;" and aptly says that one of the best methods of mininizing mourning is to discourage whisky drinking.

## WINE AND BEER LEAD TO STRONGER LIQUORS.

AND now comes a cry of distress from Germany—the land of wine and lager—a cry of alarm at the increase of drunkenness. The advocates of light wines and beer as substitutes for rum and whisky, have for years pointed to Germany as illustration. The advocates of the free sale of beer and ale have pointed to the same example. But now the *Nation* publishes a Berlin letter upon the alarming increase of intemperance, and the use of alcoholic drinks in place of or in addition to the use of beer. Belgium has, since 1840, more than doubled the use of alcohol, and the industrial counties have a dram-shop for every seven persons. In Germany the dram-shops increased in two years 12,261—about 10 per cent. The emperor of Germany in his late address to his Parliament, called attention to the serious increase of crimes and misdemeanors, committed by men in a state of drunkenness, and Parliament has sought to limit the number of licensed dram-shops. One great difficulty in the way is the fact that the Prussian aristocracy have a monopoly of distilling whisky. All the same it is apparent that wine and beer are not preventives of drunkenness. Rather they awaken and stimulate the appetite for stronger drinks. We commend these facts—coming as they do from a source not under suspicion of special favor for total abstinence—to those good men who defend moderate drinking, and especially the drinking of wines and beer. It may be suggestive, also, to the cider drinkers.—*Northwestern Christian Advocate*.

## A MINISTER'S DEGRADATION.

IN an address Dr. Fulton recently delivered, he said: It is not two years ago since he was invited to preach in a certain church in Jersey City. While in the company of the pastor he noticed that the latter's breath smelled of wine. He confessed that he had in obedience to St. Paul's injunction to Timothy taken "a little wine for his stomach's sake." He was a most brilliant scholar and in every sense an ornament to the church. He had gone on from small beginnings till he had broken down the barriers of prudence and discretion one by one, and the end was not far off. He was soon reduced to a mental and physical wreck and went to San Francisco. Three weeks ago this unfortunate man called on Dr. Fulton begging for \$5 to get his overcoat out of pawn. For months previously he had been sleeping in the very lowest and cheapest lodging houses in New York. Hundreds of other cases could be cited, Dr. Fulton said, were it not a work of supererogation. He did not think that any one was so inexperienced with the habits of man not to perceive the danger that lurked in the wine cup. The only safeguard to be found against its polluting power was to let it severely and entirely alone, and not by homœopathic and unfrequent doses at the beginning to familiarize one's system and constitution with its stimulating sway, and in that manner lay the foundation for a life of misery, degradation, and ruin. There should be no compromise tolerated with such a poisonous habit. A man should not tempt fate, and those who would lead abstemious lives should put the wine cup out of sight and out of mind completely and forever.

THE St. Lawrence Presbytery, at its recent meeting, expressed its entire disapprobation of the use of tobacco, and directed its Committee on Education not to recommend for aid, any candidate for the ministry, unless satisfied that he is, and will be thereafter, free from the habit. The popular opinion that smoking and chewing are incompatible with the highest exhibitions of ministerial character, is growing so rapidly, that, at no distant day, the pipe and tobacco-box will hold the same relation to pastoral proprieties as the wine-glass has come to occupy.

At the recent annual meeting of the National W. C. T. U., Miss Willard, President, in mapping out the future work of the society, suggested that a department of hygiene be established, with a lady physician as superintendent, and that the "laws of life and health," with special reference to the twin poisons—alcohol and tobacco—be taught; also the harmful effects of drugs in general, and alcoholic medication in particular.

Put a knife to thy throat, if thou be a man given to appetite. SOLOMON.



## The Home Circle.

## RECOMPENSE.

THE earth gives us treasure four-fold for all that we give to its bosom ;  
The care we bestow on the plant comes back in the bud and the blossom.

The sun draws the sea to the sky, O, stillest and strangest of powers,  
And returns to the hills and the meadows the gladness of bountiful showers.

The mother regains her lost youth in the beauty and youth of her daughters,  
We are fed after many long days by the bread that we cast on the waters.

Never a joy do we cause but we for that joy are the gladder,  
Never a heart do we grieve but we for the grieving are sadder.

Never a slander so vile as the lips of the willing rehearser,  
And curses, though long, loud and deep, come home to abide with the curser.

He who doth give of his best, of that best is the certainest user,  
And he who withholds finds himself of his gaining the pitiful loser.

The flowers that are strewn for the dead bloom first in the heart of the living,  
And this is the truest of truths, that the best of a gift is the giving.

—Carlotta Perry.

## A MAN, AFTER ALL.

THE following true incident was brought to my remembrance while listening to the rebellious words of a man who could not see his father's wisdom in desiring him to learn a trade.

It will make a common man of me, father," he said, querulously. "I shall be as dirty as a blacksmith, and have hands like a coal heaver."

"And if you think, Fred, that wearing fine clothes and having white hands makes you a gentleman, let me tell you, sir, that you are a very common man, to begin with. A good trade might help you to truer notions of gentlemanhood."

Then I looked at the handsome young fellow—for he was handsome—and I thought just now of Steve Gaskill. Steve had made his mark now, but many years ago I heard just such a talk between him and old Josiah Gaskill, relative to the young man learning his father's trade of a wool-stapler.

"It's a dirty business, father," said the splendid Steve, in full evening dress, and I hate the smell of oil and the sight of those men in blue linen blouses. I hope that I shall do something better for myself than that."

"Very well; what is it thou'd fain to be?"

"A lawyer, father."

"They're naught but a lazy, quarrelsome set; but thou shalt not say that I stood in the gate. Be a lawyer; I will speak to Denham to-morrow about thee."

So young Steve was articled in Denham & Downs, to study law, especially conveyancing. He had three sisters, and over them and his mother he exercised supreme influence.

Whatever Steve did was right, whatever he said was beyond dispute. Even old Josiah, with all his sound sense, was in spite of himself swayed by the undisputed acknowledgement of Steve's superiority. He would not have advised his son to be a lawyer, but seeing that Steve was not afraid to be one, he was rather proud of the lad's pluck and ambition.

It cost them a good deal. Steve's tastes were expensive, and he fell naturally among a class of men who led him into many extravagances. There were occasionally awkward scenes, but Steve, supported by his mother and sisters, always cleared every scrape, and finally satisfied the family pride by being regularly admitted upon the roll of her Majesty's attorneys.

In the meantime, his father had been gradually failing in health; soon after this he died. Most of his savings had been secured for the helpless women of the Gaskill family. Steve now found himself with a profession and a thousand pounds to give him a fair start in it. People said that old Gaskill had acted very wisely, and Steve had sense enough to acquiesce in public opinion. He knew, too, that as long as his mother or sisters had a shilling they would share it with him.

So he hopefully opened an office in his native town of Leeds, and waited for clients. But Yorkshire men are proverbially cautious; a young lawyer was not their ideal. Steve could not look crafty and wise under any circumstances, and the first year he did not make enough to pay his rent.

Nevertheless he did not in any way curtail his expenses, and when the summer holidays arrived, he went, as usual, to a fashionable watering place. It happened that year he saw the *debut* of Miss Elizabeth Braithwaite, a great heiress, and a very handsome girl. Steve was attracted by her beauty, and her great wealth was not a drawback in his eyes. In a short time he perceived that Miss Braithwaite favored him above all other pretenders to her hand, and he began to consider the advantages of a rich wife.

His profession had hitherto been a failure; his one thousand pounds was nearly spent; his three sisters were all on the point of marriage, a condition which might seriously modify their sisterly instincts, and his mother's income wouldn't support him a month—wouldn't it be the best plan to accept the good fortune evidently within his reach?

Elizabeth was handsome and inclined to favor him, and though she had the reputation of being authoritative in temper and economical in money matters, he did not doubt that she would finally acknowledge his power as completely as his mother and sisters. So he set himself to win Miss Braithwaite, and before Christmas they were married.

True, he had been compelled to give up a great deal more than he liked, but he promised himself post-marital compensations. Elizabeth insisted on keeping her own house, and as Steve had no house to offer her, he must needs go to Braithwaite Hall as the husband of its proprietress.

She insisted on his removing his office to Braithwaite, a small village, offering none of the advantages for killing time which a large village like Leeds did; and she had all her money scrupulously settled on herself, for her own use, and under her own control.

Steve felt very much as though his wife had bought him, but for a little time the *eclat* of marrying a great heiress, and the bridal festivities, and foreign travel compensated for the loss of his freedom. But when they returned to Braithwaite life showed a far more prosaic side. Mrs. Gaskill's economical disposition became particularly offensive to Steve. She inquired closely into his business, and did not scruple to make unpleasant witty remarks about his income. She rapidly developed, too, an authoritative disposition, against which Steve daily more and more rebelled. The young couple were soon very unhappy.

The truth was that a great transition was taking place in Steve's mind, and times of transition are always times of unrest and misery. The better part of his nature was beginning to claim a hearing. He had now seen all that good society could show him; he had tasted all the pleasures that money could buy, and he was unhappy.

She had no *ennui* or dissatisfaction herself. There were her large house to oversee, her gardens and conservatories, her servants and charity schools, her toilet, and a whole colony of pet animals. Her days were too short for all the small interests that filled her time; and these interests she would willingly have shared with Steve, but to him they soon became intolerable bores.

Under such circumstances he might have found his work in the ordering and investigation of his wife's large estate, but Elizabeth was far too cautious to trust her business to untried hands. Her father's agent was her agent; her banker managed all her investments; her parks and farms and gardens were under the care of old and experienced servants, who looked upon Steve merely as "Missis' husband."

In the second year of their marriage he began to have some thoughts which would have astonished his wife, had she thought it worth while to inquire what occupied his mind in the long hours when he paced the shrubbery, or sat silently looking out of the window. But Steve was now ready for any employment that would take him out of the purposely dependent life which he had so foolishly chosen for himself.

One day, greatly to his surprise, Elizabeth said to him:—

"Steve, I have a letter from a cousin of mother's who lives in Glasgow. She is going to Australia, and wants me to buy her house. She says it is a great bargain, and I wrote a letter to Barret to go and see about it. I have a letter this morning saying he is too ill to leave his bed. I wonder if you could go and attend to it?"

Anything for a change. Steve showed a very business-like interest, and said:—

"Yes, I would be very glad to go."

"Very well, I should think you knew enough

of titles and deeds and conveyances and all that sort of thing. I will trust the affair to you, Steve."

So the next morning Steve found himself on the Caledonia line, with £100 in his pocket and valuable business on hand. The first twenty miles out of Leeds he enjoyed with all the abandon of a bird set free. Then he began to think again. At Creve he missed a train, and he wandered about the station, and fell to talking to the engineer of the next one, who was cleaning and examining the engine with all the love and pride a mother gives her favorite child.

The two men fraternized at once, and Steve made a trip over the line in the engineer's small cuddy. He was a fine young fellow, "one of seven, all machinists and engineers;" he was only serving his time—learning every branch of the business practically. He had brothers who made engines, and he hoped to do so, too, some time.

In spite of his soiled face and greasy clothes, Steve recognized that refinement that comes with education, and when his new friend called upon him at the Queens's Hotel he would not have been ashamed of him even in his most fastidious days.

"Mr. Dalrymple, I am glad to see you," said Steve, holding out both hands to him.

"I thought you would be, sir; it is not often I make mistakes in my likings. I will go with you now to see my father's works if it suits you."

Never had such a place entered Stephen Gaskill's conception. The immense furnaces, the hundreds of giants working around them, the clang of machinery, the mighty struggle of mind with matter was to him a revelation. He envied those cyclops in their leathern masks and aprons; he longed to lift their heavy hammers. He looked upon the craftsmen, with their bare, brawny arms and blackened hands, and felt his heart glow with admiration when he saw the mighty works those hands had fashioned. The tears were in his eyes when Dalrymple and he parted at the gate of the great walled-in yard.

"Thank you," he said, "you have done me the greatest possible service. I shall remember it."

That night Steve formed a strange but noble resolution. First of all he devoted himself to his wife's business, and accomplished it in a manner which elicited Mr. Barret's warm praise, and made Elizabeth wonder whether she might not spare her agent's fees for the future. Then he had a long confidential talk with the owner of the Dalrymple iron and machine works, the result of which was the following letter to Mrs. Gaskill:—

MY DEAR WIFE: I shall not be at home again for at least two years, for I have begun an apprenticeship to Dalrymple as an iron-master. I propose to learn the process practically. I have lived too long on your bounty, for I have lost your esteem as well as my own, and I do not say but that I have deserved the loss. Please God I will redeem my wasted past, and with his help make a man of myself. When I am worthy to be your husband you will respect me, and until then think as kindly as possible of  
STEPHEN GASKILL.

The letter struck the first noble chord in Elizabeth's heart. From that hour not even her favorite maid dared to make little compassionate sneers at "poor master."

Steve, in leather apron and coarse working clothes, began laborious, happy days, which brought him nights of sweetest sleep, and Elizabeth started a series of letters to her husband, which were soon imbued with the tenderest interest and respect. In a few weeks she visited him, of her own free will, and going to the works she saw her half-banished lord wielding a ponderous hammer upon a bar of red-hot iron.

Swarthy, bare armed, clothed in leather, he had never looked so handsome to Elizabeth, and her eyes revealed this fact to Steve, for in them was the tender light of love founded upon genuine respect. Steve deserved it. He wrought faithfully out his two years' service, cheered by his wife's letters and visits, and when he came out of the Dalrymple works there was no more finished iron-master than he.

He held up his head frankly now, and looked fortune boldly in the face. He could earn his living anywhere, and, better than all, he had conquered his wife—won her esteem, and compelled her to acknowledge a physical strength and moral purpose greater than her own.

Between Leeds and Braithwaite Hall there have been for many years gigantic iron works. The mills and railways on the West Riding know them well. Their work is famed for its excellence, for the master is a practical machinist and overlooks every detail. Their profits are enormous, and Stephen Gaskill, their proprietor, is also the well-beloved and respected Master of Braithwaite Hall.



## ITEMS OF NEWS.

—An attempt was made recently to kill the Italian premier Depretis.

—The unfinished city hall in San Francisco has already cost \$3,418,619.

—At Antioch College, Yellow Springs, Ohio, instruction has been suspended.

—The Court at Montreal has declared that the society of Orangemen is illegal.

—A religious paper published in Boston, offers revolvers as premiums to canvassers.

—The merchants of Bakersfield, Cal., have determined to voluntarily obey the Sunday law.

—The first train on the Texas-Mexican railroad, crossed the line into Mexico, November 21.

—A short, but sharp shock of earthquake was felt in Hollister, Cal., on the morning of November 26.

—A new telegraph company—the Mutual Union—has been organized to run opposition to the Western Union.

—The Gospel of Luke has been translated into the Yahgan language, the language spoken by the Patagonians.

—In Paris land has been sold at the rate of \$2,000,000 an acre; in London at \$5,000,000; and in New York at \$8,000,000.

—The iron ship *Culcean*, while being towed to the Clyde from Dundee, November 24, was wrecked, and seventeen people were drowned.

—A Berlin dispatch says: The Admiralty are arranging plans by which German trans-Atlantic steamers could be transformed into cruisers, in case of necessity.

—The steamer *E. P. Dorr*, with a cargo of oak and black walnut, valued at \$15,000, went down off Port Colborne, Lake Ontario, November 20, with her entire crew of eight.

—Of affairs in Egypt it is said: The want of discipline in the Egyptian army is increasing. If energetic measures are not taken soon, the authority of the Khedive will fall to pieces.

—In consequence of Ingersoll's forty-six-page blasphemous article in the *North American Review*, the Appletons have withdrawn the imprint of their firm from that periodical.

—An attempt was made November 26, to assassinate the Minister of the Interior, of Russia, Gen. Tcheravine. The ball passed between the General's arm and side, doing him no injury.

—The District Attorney of Nevada county, Cal., announces that he is about to begin strictly enforcing the Sunday law in Nevada City. The Good Templars will enter the complaints.

—November 24, the steamer *W. F. Gaylord*, while ascending the Ohio river, came into collision with another steamer, and sank out of sight almost immediately. All but one of the crew escaped.

—Great destruction and damage have resulted from the freshet along the Sangamon river in central Illinois. The overflow covers an extensive area, and the losses aggregate from \$250,000 to \$300,000.

—The College of Physicians and Surgeons, of Buffalo, has united with Alfred University of Alfred, Alleghany county, N. Y., and hereafter it will be connected with that institution as its medical department.

—Advices from Panama of November 16 state that the steamer *Albion* foundered in a gale off Point Barbacoas, and thirty-two of forty persons on board were drowned. The vessel and cargo were valued at \$60,000.

—The "Law and Order League" of Pittsburg, Pa., has determined to put a stop to the violation of the Sunday law by liquor sellers. Its members say they will do this peaceably if they can, but forcibly if they must.

—Within the last two weeks no less than five barns in which hay was stored for sale, have been burned in Oakland—the work, doubtless, of incendiaries. No reason can be given for such rascality, unless some individual wishes to get up a "corner" in hay.

—The Brooklyn, N. Y., City Mission reports for the month of October 1,342 visits made to families, seventeen to jails, and twenty-three to public institutions; fifty prayer-meetings held, sixty-eight Bibles distributed, and 5,000 tracts and religious papers distributed.

—Monsignor Termose, Prelate of the household of Pope Leo XIII., expressed the opinion at Montreal, that his Holiness will ere long change his residence to Malta, owing to the opposition he receives in Rome. The Pope foresees his departure, and has made a catalogue of all objects of value in the Vatican.

—The population of Liverpool in 1853, was nearly 380,000, and the number of church attendants was 101,982. The present population is 550,000, and church attendance has fallen to 63,576. The Catholic church has the best attendance; the church of England the smallest. The millennium is not dawning.

—A severe storm has been raging in Great Britain. In many towns, both in England and Ireland, houses have been unroofed and blown down, and the streets flooded. At Dublin the storm was especially severe. The shipping on the coast suffered very much. Several ships were lost with their entire crews. The loss of life and property was very great.

—Quite an excitement has been made in Philadelphia by the disclosure of frauds in the tax office. Large corporations, whose taxes never reached the city Treasurer, have given information from their books as to when their taxes were paid, together with the amount. It is believed that at least \$1,000,000 was stolen during the five years of one receiver's administration. A close investigation is being made.

—Thanksgiving was kept in a very appropriate manner by the Central Presbyterian church of San Francisco. The city was canvassed to find the really deserving poor, and a list of 120 families made out. An appeal to the charitably disposed was made by personal application, and the result was that over \$500 worth of provision was brought to the church, and was distributed by the wagons of the express companies, who volunteered their services. By this means over 500 persons were supplied with a bountiful thanksgiving dinner. Although the church presented the appearance of an agricultural fair, it is not likely that the services were any the less interesting.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 1, 1881.

### THE SUNDAY LAW.

A CERTAIN paper in California sounds a loud cry of victory a long way in advance. It declares that it is not the object merely to close saloons on Sunday, but to close every place where labor is performed on that day. We presume that is the object, and it affords a sufficient answer to those who ask why we will not unite with them in enforcing the law against saloons. It is not a law for the suppression of the liquor traffic, but a law for the protection of Sunday, and, as such, we take no interest in its enforcement.

But the advocates of the law must not be too sanguine. They have solid work before them to accomplish what they have undertaken. Is it true that the Supreme Court has decided that the law is constitutional? Is the declaration of one Justice the decision of the Supreme Court? And, if it can be enforced against the saloons and ordinary laborers on that day, can it, under the New Constitution, be enforced against those who "rest on the Sabbath-day according to the commandment," and labor on the first day, according to the same fourth commandment of the decalogue? We doubt it. Yet such a construction may be put upon it.

We firmly believe that very many of those who are moving to enforce the law are earnestly working to check the liquor traffic. But we must think that others, according to their own expressions, are making Sunday the object, and liquor selling the pretext. We look for the whole movement to take this turn in due time.

In a recent number of the *Woodland Daily Democrat* we find the following interesting letter:—

"THE SUNDAY LAW AND THE TEMPERANCE QUESTION.

"EDITOR DEMOCRAT: Will you grant me a little space in your valuable paper (whose columns I know are always open to both sides of a question), to enable me to express my views as a woman, and ask a question about the Sunday law we are reading so much about of late? We are told that as women we may ask, but must not soil our fingers in the dirty pool of politics. But why should we, because we are women, sit calmly by and see the young and old go down in the awful whirlpool of intemperance, without raising our voices in protest? Will the Sunday law stop the scourge? Perhaps my views will conflict with those of a great many on the subject, but it is a free country as yet, we all have a right to our own opinion, and my opinion is that it will not. I think they have commenced to unravel the skein the wrong way. If I am wrong I hope to be set right. There are different kinds of sects that observe Saturday as a day of worship, and a Sunday law is unjust to them, and still another and large class of law-abiding citizens who think the sin is just as great to keep saloons open and have drunken men around on any other day of the week as on Sunday. Now the question is, if the Sunday-law people are strong enough to enforce that law, why not make a law that will last all the week, and sweep forever the plague of darkness from our fair land? I hope some of our law-makers will enlighten us. OBSERVER.

"*San Francisco, Nov. 12, 1881.*"

Since the above was written, we have had opportunity to hear from the ministry of the various churches on the subject, and have to confess to having made a mistake in supposing that the object of this move was to check or curtail the liquor traffic. The manner in which it is treated by the churches and ministers must astonish those who have supposed that there was a good degree of liberality in the public sentiment of California. And all who have thought that we have misjudged the spirit of the American churches, if the power were once put into their hands, have now a chance to learn that they are the ones who have been deceived.

From the last number of the *Christian at Work* we clip the following item:—

"Two hundred and fifty-eight exiled Jews arrived at Castle Garden, in this city, last Sunday. They are said to be fine specimens of manhood. Many of them will settle in Louisiana. As a class, the Jews are industrious and thrifty immigrants."

These "fine specimens of manhood" fled from Europe to escape religious or rather fanatical persecution. We can warn them that they have come to the wrong land if they expect to enjoy religious freedom. They can have peace here on the same terms on which they can have it in any part of this world,—by sacrificing their religious convictions to please those who happen to be in the majority. It is exceedingly strange that Protest-

ants have learned nothing from the history of the dark ages. But alas! human nature has not changed, and the religion of the present day is not of that kind that it can rely on the power of truth alone.

### TRIAL IN WASHINGTON.

WE are sufficiently loyal to our country to deeply feel the disgrace of the farce which is being enacted in Washington, under the title of the trial of the murderer of President Garfield.

This trial is a matter of national interest, and it is humiliating to every American citizen, that a Judge could not be on the bench who would maintain the dignity of a Court of Justice, and defend respectable witnesses from the persistent insults of a criminal, whose guilt is beyond dispute. Both Scoville and his client are playing a shrewd part,—one which they could not play with a proper Judge upon the bench. Any one who can plot and plan as Guiteau does, should be held responsible for his crimes.

### THE HOLIDAYS

ARE close at hand. The book room of our office is well supplied with books suitable for the occasion, and not a poor one among them. Our books are selected with care, and are as good as can be found anywhere. Examine our list, and call or send in time.

### THANKSGIVING DAY

WAS observed by services in the S. D. Adventist Church in Oakland. "Union services" were held in other places, but our appointment was out before we learned of them. Though the congregation was small, and composed entirely of those of small means, \$17.85 were received by collection for the Old Soldiers' Home; a larger sum than was raised by any other congregation of medium size. And we are glad to learn that there is good prospect of raising sufficient means to build the Home. The object is a worthy one.

### NOW IS THE TIME!

WHILE the Sunday agitation is so strong, the friends of the truth should improve the opportunity to circulate our important publications which set forth the truth most clearly. First among these is the "History of the Sabbath." Many thoughtful people may be induced to read this book at this time, and they will read it with an interest which they never felt before in this subject. The "Discussion" of the subject of the Religious Amendment of the Constitution will prove of special interest to many just now, and efforts should be made to circulate it extensively. Also, the "United States in the light of Prophecy," and all our books and tracts on the Sabbath question. See advertisements on previous page.

The advocates of Sunday feel strong now with the law of California on their side. But they are weak in Bible arguments. Let all the people understand this by placing the truth before them. Scatter the books everywhere.

### THE SIGNS IN CALIFORNIA.

THE friends of the cause in California should not forget the appeal made by Elder Haskell in last week's paper in behalf of the SIGNS OF THE TIMES in California. The number of subscribers in this State should be largely increased, and it certainly can be if the suggestions of Elder H. be carried out. The Tract Societies of all the States, and individual friends east of the mountains, have stood by us nobly in our efforts to furnish a "pioneer paper" to go into all the world to interest the people in the "present truth"—the important doctrines relating to the soon coming of our blessed Lord. It is conceded that, for a paper to be used in all countries, and in all parts of our country, California presents the most favored locality for its publication. Also that the port of San Francisco presents opportunities to send the truth to the world, either by publications in bulk or by individual missionary effort, unequalled by any other in the country. The office in Oakland must be sustained. It will not do to despise the providence of God which established the press on this coast, and which has carried it through many discouragements, by neglecting the interests of the institution, and letting it languish. If the friends in the East take such a lively interest in the work here, and are so ready to give it their hearty support, much more should they on this coast put forth strenuous efforts to maintain it.

The Lord will never bless half-hearted efforts in his

cause. His work requires "all diligence," and nothing less will be accepted with him. We invite all the patrons of the SIGNS to read again the article of Elder Haskell in the paper of Nov. 24, and to ask themselves what they should, and what they can, do to render their work in this matter pleasing to the Lord of the harvest.

Now is the time to plan, and to begin to work for the coming volume. We shall labor to the utmost of our strength and ability to make the SIGNS what it should be to serve its purpose in the missionary work. We earnestly request the prayers of all the lovers of present truth that our strength may not fail, and that the Lord will impart wisdom for this important work.

THE *Alta* every Monday morning contains an article something less than two columns long, entitled, "Industrial Condition of the Slope." And now the religious editors of San Francisco are agonizing over the question of how the editor of the *Alta* spends his Sundays.

### CALIFORNIA CHURCH OFFICERS.

I SENT you special blanks the first of the month, to be filled out, to assist me in making up the U. S. Census Report of the California Conference. It is very important that we have complete reports from every church. At present writing I have received no reports from the following churches: Chico, Fairview, Gilroy, Lemoore, Los Angeles, Lone Oak, Petaluma, Placerville, Red Bluff, Santa Rosa, and Vacaville.

We are waiting on you. Please respond at once to Eld. J. D. Rice, Lakeport, Lake County, Cal. Nov. 23, 1881.

### INDUCEMENTS TO WORKERS.

WE have selected a few choice and valuable books which we will give as prizes to our friends who will send us six or more new subscribers.

FOR SIX NEW SUBSCRIBERS we will give you your choice of the following: "The Comparative New Testament," the "Life and Epistles of St. Paul," by Conybeare and Howson, "Thoughts on Daniel" (new edition), or "Thoughts on Revelation" (new edition).

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