

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.]

"A LITTLE WHILE."

A LITTLE while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us,
His arm almighty is our strength and stay!

A little while to live and work for Jesus,
To gather with the reapers till he come;
Oh, let not faithless fears and doubts seize us—
A little while, and then the harvest-home!

A little while! 'Tis ever drawing nearer—
The wished-for dawning of that glorious day.
Blest Saviour, make our spirit's vision clearer,
And guide, oh, guide us in the shining way.

A little while! Oh, blessed expectation!
A little while! "Lord, tarry not," we cry;
Our hearts up-leap in fond anticipation;
Rejoice! "The coming of the Lord is nigh!"
—Selected.

General Articles.

GOD'S MESSAGE TO SAMUEL.

BY MRS. E. G. WHITE.

WHILE Eli's heart was filled with anxiety and remorse by the evil course of his sons, he found relief and comfort in the integrity and devotion of the youthful Samuel. His ready helpfulness and unvarying fidelity lightened the burdens of the careworn priest. Eli loved Samuel; for he saw that the grace and love of God rested upon him. It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age. But Samuel had been an exception to this rule. Every year saw more important trusts committed to him, and, while yet a child, a linen ephod was placed upon him, as a token of his consecration to the work of the sanctuary.

As Samuel grew older, the anxiety of his parents in his behalf became more intense. Many were the petitions offered that he might not be contaminated by the wickedness reported concerning the sons of Eli. "And the child Samuel grew on, and was in favor both with the Lord and also with men."

(1) When but twelve years old, the son of Hannah received his special commission from the Most High. The circumstances of that call are best related in the simple and touchingly beautiful language of the sacred writer: "The word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel." Supposing the voice to be that of Eli, the child hastened to the bedside of the aged priest, saying, "Here am I, for thou calledst me." The answer was, "I called not, my son, lie down again." Three times Samuel was called, and thrice he responded in like manner; and then Eli was convinced that the mysterious call was the voice of God. What feelings must have stirred the heart of the high priest at that hour! God had passed by his chosen servant, the man of hoary hairs, to commune with a child. This in itself was a bitter yet deserved rebuke to Eli and his house.

No spirit of envy or jealousy was awakened in Eli's heart. He humbly submitted to the will of God, and directed Samuel to answer, if again called, "Speak, Lord, for thy servant heareth." Once more the child heard the mysterious voice, and answered, "Speak, for thy servant heareth." So awed was he at the thought that the great God should speak to him, that he could not remember the exact words which Eli bade him say.

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

The Scriptures state that before receiving this message from God, "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." He was not destitute of a knowledge of God, nor was he a stranger to the influence of divine grace; but he was not acquainted with such direct manifestations of his presence, as were granted to the prophets. It was the Lord's purpose, however, to reveal himself in an unexpected manner, that Eli might hear of it through the surprise and inquiry of the youth.

Samuel had not been ignorant of the wicked course pursued by the sons of Eli, but he was filled with fear and amazement that the Lord should commit to him so terrible a message. He arose in the morning and went about his duties as usual, but with a heavy burden on his young heart. How earnestly did he long for the sympathy and counsel of his parents in that trying hour! The Lord had not commanded him to reveal the fearful denunciation to the priest or to his sons; hence he remained silent, avoiding as far as possible the presence of Eli. He trembled, lest some question would compel him to declare the divine judgments against one whom he so loved and revered.

Eli was confident that the message concerned himself. He felt that some great calamity was about to fall upon him and his house. He called Samuel, and solemnly charged him to faithfully relate what the Lord had revealed. The youth obeyed, and when the venerable man heard the appalling sentence, he bowed in meek submission: "It is the Lord; let him do what seemeth him good." Eli's faith in the wisdom and justice of God was unshaken. He confessed his own guilt and the guilt of his sons; and as he looked forward to the dread result, acknowledged that he deserved it all: "It is the Lord; who shall rise up in judgment against him? I have ever found him merciful, long-suffering, holy, and just. Let him do what seemeth him good."

Year after year the Lord for Eli's sake delayed his threatened judgments. How much might have been done in those years, to redeem the failures of the past! But the aged priest took no effective measures to avert the doom that hung over himself and his house. The forbearance of God caused Hophni and Phinehas to harden their hearts, and to become still bolder and more defiant in transgression. But steadily and surely the day of retribution was approaching. Every warning slighted, every day of probation squandered, made their punishment greater, their doom more certain.

God bears long with the perversity and stubbornness of men. By warnings and reproofs he shows them their true condition. Again and again he calls them to repentance. Though the multitudes wax bold in sin, trampling upon his mercy and defying his justice, still he pours his blessings upon them. Oh, how infinitely beyond human comprehension are the Lord's mercy and

forbearance toward the children of men! Yet there is a limit, beyond which men may not go on in sin. When the fullness of iniquity is reached,—as with the Amorites, and the children of Israel who fell in the wilderness,—then the wrath of God is visited upon the transgressors of his law.

There are many who teach that man may violate God's law with impunity. These men seek to conceal the hideous character of sin, by clothing it with garments of righteousness. They may observe all the forms of religion, but their hearts are at enmity with God. They look upon his law as a yoke of bondage, because it forbids them to indulge their sinful desires. "Thou shalt not," placed at every avenue of sin, is the restriction of the just and holy One. Those who, like Hophni and Phinehas, disregard the commandments of God, and lead others to transgress, are Satan's agents to destroy souls. They say to the sinner, "It shall be well with thee," when God says, "I will punish the transgressor with my wrath, I will take him away in my hot displeasure."

God may bear long with the sins of men, but in his own time he will vindicate his authority. Although the wicked may say, "My way is hid from the Lord," yet when his interposition is needed, he will show that he beholds all the works of the children of men. In the days of Noah, the wickedness of man became so great that it was necessary for God to assert his authority and punish the transgressors of his law. A crisis had come, and the Lord declared the limits of his forbearance toward that guilty race. He sent his faithful servant with a message of warning, giving them one hundred and twenty years in which to turn from their sins. They rejected and despised God's love, and when the measure of their iniquity was full; when the boundaries of divine mercy were passed, the Lord swept that wicked race from the earth by the waters of the flood.

As men again increased, they departed from the Lord, and then Abraham was made the depository of God's law. When the Israelites, through their long bondage in Egypt, had to a great degree lost the knowledge of that law, the Lord himself proclaimed it from Sinai, in the hearing of all the people. The nations of the earth were given to idolatry; it was to preserve the children of men from total apostasy, that the Lord manifested his mighty power in bringing the Israelites out of Egypt, and establishing them in the land of Canaan.

When God's authority had been set aside, and his worship neglected and despised, it became necessary for him to interpose, that the honor of his name might be maintained in the earth. Such a necessity existed in the days of Eli. None but a divine power could free the worship and ordinances of God from the corruption and disorder produced by the course of Hophni and Phinehas. The hand of God must be distinctly recognized; the agents of Israel's apostasy must be destroyed, yet the nation must not become extinct. The service of God must be purged from sin and sinners, and the worship itself honored and exalted.

God's people had been crying to him with humiliation and fasting, that the wickedness of the wicked might come to an end. And while he manifested his power as an avenger to the wicked, he would also appear as the protector of the righteous. Though their prayers might long have seemed unheard, yet in God's own time they saw that he had given ear to their supplications, and answered them by terrible things in righteousness.

In every age, God's judgments have been visited upon the earth because men transgressed his law. What, then, have we to expect as we behold the wickedness which prevails at the present day? An ungrateful people, forgetful of God's care, his long forbearance, and his unnumbered blessings, are showing contempt for his holy law. Many of the acknowledged leaders in the church

and in the nation, break, and teach others to break, that law, as sacred to God as his own throne and name. It is time for the Lord himself to assert his authority in the earth. And he is doing this, by fires, by floods, by tempests. He removes his protecting, providential care, and visits his judgments upon the children of men.

In these days of peril shall we show less devotion to the truth of God, and less fervent attachment to his law, than in former years? The very condition of things exists which Christ declared would be, prior to his second coming in power and glory. The prevailing ungodliness tends to paralyze and even to destroy true faith and piety. But this is the very time when the gold of Christian integrity will shine brightest, in contrast to the dross of hypocrisy and corruption. Now is the time for Christ's chosen to show their devotion to his service,—the time for all his followers to bear the noblest testimony for their Master by standing firm against the prevailing current of evil.

As we see the results which have followed a disregard of God's law,—dishonesty, theft, licentiousness, drunkenness, and murder,—we are prepared to say with the psalmist, "I love thy commandments above gold; yea, above fine gold;" "in keeping of them, there is great reward." When the divine law is set aside, the greatest misery will result, both to families and to society. Our only hope of better things is to be found in a faithful adherence to the precepts of Jehovah. Infidel France once tried the experiment of rejecting the authority of God. What scenes of horror followed! Men cast aside the divine law as a yoke of bondage, and in their boasted liberty they placed themselves under the rule of the veriest tyrant. Anarchy and bloodshed ruled that terrible day. It was then demonstrated to the world that the surest way to undermine the foundation of order and government, is to set at naught the law of God.

Let us remember that "by the law is the knowledge of sin." The commandments of God convict the sinner of his guilt; but that perfect law has been obeyed by Christ in our stead, and through faith in him we are released from our great debt, and are placed where, in his strength, we can render obedience to God. Instead of feeling that we are now in the slightest degree excusable in further transgression, we shall realize as never before the justice of God's claims upon us, and the sacred character of his law, since Christ must die to maintain its authority.

Ere long the obedient will see the blessed results that follow the keeping of all God's commandments, and the transgressors of his law will reap the reward of their doings. The Judge of all the earth will vindicate his insulted authority. Already we see his judgments in the land. And the end is not yet. He will work until sin and sinners are destroyed from the earth.

SPIRITUALISM A SATANIC DELUSION.

SPIRITUALISTS DENY GOD, AND BLASPHEME.

"THE fool hath said in his heart, There is no God." Ps. 53:1.

W. F. Jamieson in debate with Burgess, said, "I do not believe in a personal God, no great first cause, no CREATOR. Space, and the worlds, or the matter composing them, never were created, never needed a First Cause."—*Banner of Light*, April 12, 1871.

In the *Banner of Light* of Aug. 8, 1868, we have the following:—

"It is just as sensible to pray to the ocean, or the sun, as to the Jewish 'unknown Jehovah,' or the Christian's God. Nature justifies faith in no such ABORTION! . . . People of shallow brains are so apt to get mad when they hear a free-thinker speak irreverently of the GREAT OVERGROWN BOSS of the universe!"

Mr. Jamieson, in the *Crucible*, Moses Hull's paper, of April 22, 1871, says:—

"A personal God would be a monstrosity." "All prayer addressed to a supposed Supreme Intelligence is idolatry. There is not and cannot be a Supreme Spirit even." Speaking of the God of the Jews, he describes him as "an unmitigated tyrant, a despicable murderer, worse and meaner than a common cut-throat. If a Yankee should ever have the ill-luck to get into his kingdom, he would kick his 'alabaster throne' to pieces!" &c.

A speaker at the Spiritualist camp-meeting at Havre de Grace, Md., in August, 1871, ranted as follows:—

"It is an insult to our psychological development to

admit such an absurdity as a creature like this God. We look beyond such mummery; ours is a vast hierarchy of spirits endowed with all the power these fools allot to their so-called omnipotent God. Ruler of what is he? Not of this world, for he don't rule me. I do as I please, so do you. Why, even Satan can overmatch him, according to Christian doctrine."

Joel Tiffany, a Spiritualist lecturer and publisher, in his monthly of June, 1858, said:—

"My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity, possessed of love, volition, affection, etc., as an object of religious aspiration and worship."

THE DEVIL IS THEIR GOD AND FATHER.

"Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

Man is so constituted that he will worship some being or power which he regards as superior to himself. And as Spiritualists refuse allegiance to the God of the Bible, it will not be surprising if they choose Satan as their god and father. History shows that such has always been the case with men in past ages.

Concerning demon worship in early times, Gibbon says:—

"It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits who had been degraded from the rank of angels and cast down into the infernal pit, were still permitted to roam upon earth, to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensities of the human heart toward devotion, and, artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honors of the Supreme Deity. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible—the hope of involving the human species in the participation of their guilt and misery."—*Vol. i. p. 523.*

In the *Banner of Light*, Nov. 4, 1865, are the following question and answer; the answer by the "controlling spirit," through Mrs. Conant:—

"Q. Do you know of any such spirit as a person we call the devil?"

"A. We certainly do. And yet THIS SAME DEVIL IS OUR GOD, OUR FATHER."

Dr. A. B. Child says, "What is called the devil is the Spirit of God in nature."—*Christ and the People*, p. 167. The same author in another work says:—

"It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth, and prepare them for the heaven of the spiritual world."—*Better Views of Living*, p. 41.

THEY PRAY TO THE DEVIL.

As they acknowledge Satan to be their god and father, we should naturally expect that when they pray at all, they would pray to him.

Miss Lizzie Doten, a celebrated trance lecturer, opened a prayer as follows:—

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, WE LIFT UP OUR VOICES TO THEE."

A Spiritualist prayer, called an "Invocation," found in *Banner of Light*, April 18, 1871, opens thus: "Thou spirit of the air," etc.

And this, of course, means no other than Satan, who is called the "prince of the power of the air." Eph. 2:2. No doubt Satan inspired that prayer to himself as the spirit or prince of the air. The apostle Peter says: "God spared not the angels that sinned, but cast them down to hell [Gr. TARTARUS], and delivered them into chains of darkness," etc. 2 Pet. 2:4.

The word "tartarus" means the regions of our atmosphere.

Dr. Wm. Ramsey, an able and learned writer, says:— "The word *tartarus* means, according to Greek writers in a physical sense, the bounds or verge of this material system. . . . That place is probably, at present, within the atmosphere of our earth."

We think, rather, that it is the region beyond our atmosphere, the inter-planetary spaces, which are dark and cold beyond our comprehension.

The learned Ralph Cudworth, D. D., in his "Intellectual System," vol. iii. p. 363, while speaking of Peter's remark says:—

"And by tartarus here, in all probability, is meant

this lower caliginous (i. e., dark) air or atmosphere of our earth, according to that of St Austin concerning these angels, 'that after their sin, they were thrust down into the misty darkness of this lower air.'" *De. Gen. ad Lit. lib. 3, cap. 10.*

Apuleius, de Deo Socratis, says:—

"There are certain divine powers of a middle nature, situate in this interval of the air, between the highest ether and the earth below. . . . Through the same demons, as Plato says in his *Symposium*, all revelations, the various miracles of magicians, and all kinds of presages are carried on."

It must please Satan to see that men are willing to worship him directly by name; but when that is too bold, he is satisfied to receive homage through personification, as in the Egyptian hero-worship, and in that of Romans, Brahmans, and Hindoos.

The following extract is from a prayer offered by E. S. Wheeler, in Music Hall, Boston, Sunday, March 5, 1871; and published in the *Banner of Light*, July 15, 1871:—

"Most holy angels, O ye great and good and beautiful souls, who have made earth the Heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom, in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—come to us. Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning Theodore Parker, hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen."

Farmer, in "Demonology," says:—

"To some persons it may appear strange that possessions should be ascribed by many of the fathers after the time of Justin Martyr, to fallen angels.

"Several philosophers taught that the heathen demons were evil spirits of a rank superior to mankind, and that these demons personated the souls of the dead, gods, and genii, and procured themselves to be worshiped under their names."

In this devil-worship, Spiritualists have "progressed" backward into heathenism, so that now they can number their brethren by hundreds of millions!

Rev. B. Clough, speaking of the heathen of Ceylon says:—

"I now state, and I wish to be heard in every corner of the Christian world, that the devil is regularly, systematically, and ceremoniously worshiped by a large majority of the inhabitants of the island of Ceylon!"

THEY ARE ANTICHRIST

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:3.

"Denying the only Lord God, and our Lord Jesus Christ." Jude 4.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." 1 John 2:22.

The following is from the *Spiritual Telegraph*, No 37:—

"What is the meaning of the word Christ? 'Tis not, as generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The *miraculous conception of Christ is merely a fabulous tale.*"

THE WAY TO GOD DIRECT.

It is a very short and direct way to God when we come to him through Christ. He is the way. We can make him our means of access if we will leave our sins. We need not wander long in sorrow and darkness if we will only take this direct way to the light. It is our own fault alone if we do not find the blessing of God. Generally it is caused by an unwillingness on our part to give up all our sins, or if we give them up, to do it with the idea that we are never under any circumstances to return to them again. But we must perish if we do not do this. Why not then all of us, at once and forever, give up our sins and make Christ our portion? We can come to God at once for help if we will do it thus.

SIX WAYS TO KILL PRAYER-MEETINGS.

THERE are many persons who seem to desire to accomplish the object contemplated by this article; but who set about their work in such a bungling sort of way that we have thought they might be grateful for some definite and formulated instruction concerning the best means for accomplishing the end they have in view. We have, accordingly, drawn upon the experience and observation of several of our brethren whose opinion is entitled to respect; we have given the matter no little thought, and venture to lay down a few rules for the attainment of an object which would seem to be dear to a good many Christian hearts.

1. *Be irregular in your attendance at the prayer-meeting.* One might think that systematically "forsaking the assembling of yourselves together—as the manner of some is" would exert a more deleterious effect upon the prayer-meeting than to attend it semi-occasionally; but we are satisfied that this view is incorrect. If all the members of a church would tacitly agree to absent themselves habitually from the prayer-meeting, of course the meeting would soon die; but if only half of them adopt this course of action, the prayer-meeting will still live and may prosper. As it is not likely that all the members of a Christian church will acquiesce in the resolution wholly to forsake the social assemblies of God's people—as it is not likely that even a clear majority of them will do so—we reiterate our advice: Be irregular in your attendance. Come just often enough to make your semi-occasional absences a grief and burden to those who are always there. Lead them to expect you; and then disappoint them. It will have an exceedingly depressing effect. This effect can be intensified, during a season of increasing religious interest, by absenting yourself for three or four consecutive weeks.

2. *Come late to prayer-meeting.* This rule is not without exceptions. We have known excellent effects attained (in the direction of the object contemplated by this article) where persons of prominence in the church were systematically the first ones at the prayer-meeting, and took seats in about the middle of the house, so that three-fourths of those who came after them—taking seats behind the early comers—would be at least forty feet from the leader of the meeting. As a rule, however, come late if you want to kill the prayer-meeting. Come tramping in during the reading of the Scriptures, or the remarks made upon them, so that neither you, nor anybody else, will have any definite idea what direction the leader intended to give to the thought and feeling of God's people. The effect will be admirable.

3. *Sit well back in the prayer-meeting, and as far apart as possible.* There is something gained in sitting close together, so that you can whisper and giggle with your neighbors; but the best results are attained by sitting moodily apart. At any rate, SIT BACK. A household interested in any common object, cluster closely about a common center, and each borrows enthusiasm from personal contact with his friend and brother. Reverse all that in the Christian household, if you want to kill the prayer-meeting.

4. If you can sing, *start some tune* which no one but yourself ever heard. If you *can't* sing, the effect is all the better. The best time to start this tune is just when the leader is about to give out a hymn in which all could join, and which would appropriately voice the sentiment of the meeting.

5. If you speak or pray let it be: (1) At the utmost possible length. Twenty minutes is none too long. (2) On an entirely different theme from that which your brethren have been considering. (3) If possible at the very close of the meeting. Watch your chance—letting slip, of course, a great many chances which an ordinary mortal would choose—and pop up just as the leader is about to pronounce the benediction. The effect will be most happily deleterious—not merely on the meeting in which your efforts in this direction are crowned with success, but on subsequent meetings.

6. If possible, *get up a controversy with the leader, or with some brother that has preceded you, when you speak or pray.* Find fault with his exegesis. Carry his suggestions to ridiculous lengths which he never intended, and then expose the fallacy of them. Turn the prayer-meeting into a debating-society if you possibly can. This will tend to promote irregularity of attendance on the part of some who are inclined to be constant. If done in prayer, the effect is greater than if done in the

course of remarks; and we have seen it very neatly done in prayer more than once.

7. We were at first inclined to announce as our seventh rule: *Hurry out of the prayer-meeting without speaking to anybody—without shaking hands with man, woman, or child.* This line of conduct has its influence, and may be occasionally indulged in—especially where the theme of the meeting has been "brotherly love," or the nature of the meeting tender and melting—with effect. But on the whole, our seventh rule shall be: *Linger after the prayer-meeting; manifest a heartfelt interest in the welfare of Zion; BUT CRITICISE EVERYTHING THAT HAS BEEN SAID AND DONE.* Find fault with the leader; make fun of this sister's grammar, that brother's tones and looks and gestures. If you hear anybody else doing this, make sure that the brother or sister criticised hears of it. By adopting this course, you can carry the work of killing the prayer-meeting out of the prayer-meeting, and scatter it through the week.

P. S. Of course, if you *don't* want to kill the prayer-meeting you will *take pains to violate* the rules given above.—*Examiner and Chronicle.*

GOSSIPS.

If we must talk, at least let us be free from slander, let us not blister our tongues with backbiting. Slander may be sport to talebearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character; as the Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; or the world for the most part believes that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if once it is thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as well as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders, give up the shameful trade of talebearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh. No flies will go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and above all, ask the great Lord to set a watch over your lips.—*John Ploughman's Talks.*

ROME AND REFORMATION.

"You will permit the Italians to be evangelized by Italians. They prefer to be Christianized not Germanly, or Scotchly, or Americanly, but Italianly. It is a mistake to call us reformers. We are not; we don't reform anything in Italy, and we don't reform anything because there is nothing to be reformed. We have learned from young America not to lose time and labor for anything; and to try to reform, and not reform, is to lose time and labor. And as the church of Rome is unreformable, it would be losing time to try to reform the church of Rome. Reform in the church of Rome must come from the laity, and the pope can never accept anything from them, because it would be a bad example for any pope to submit to the wishes of his own children. All the reform is to come from the pope; so we shall have to wait a long time, because the pope is not such a fool as to suicide himself to please anybody.

When I was with Garibaldi, in the military hospitals, I learned many extraordinary facts. A man has a small wound, say, on the smallest finger on his hand, so small that it is almost imperceptible; but owing to the bad blood, or the foul atmosphere, or some other cause, the finger becomes gangrened. The surgeon loses no time, but takes out his knife, and cuts the finger off. He cuts off the hand, again, to save the arm; or, being a young and courageous man, fond of experiment, he severs the arm to save the body.

But if the whole man is gangrened, no surgeon will cut the patient into one hundred parts to save nothing in him. That commits the patient to the undertaker. This is the case with the church of Rome. Now, after its multifarious councils, and especially after the last sacrilegious and blasphemous council held under Pius IX., the church is in error from beginning to end, from head to foot. What will you reform? Nothing! nothing! nothing! The only thing is to commit the church of Rome to the public undertaker, and the sooner he undertakes her burial the better. Oh, the stench! That's the reason why we don't try to reform the church."—*Gavazzi.*

WITHHELD STATISTICS.

How it would startle some of our congregations to have the pastor follow the reading of the annual report of his church with a few of the withheld statistics, somewhat after this sort: "Of the thirty-two who have joined our church the past year, I find that five of those who came in on profession have unmistakably fallen into former evil ways, while of those who were received by letter, three were certainly lacking in good character in the churches they left, although by the record they were in 'good and regular standing.' One of our elders is popularly reported to have swindled a neighbor outrageously in a notorious business transaction. We have lost one of our more prominent members by his transfer to the county jail on conviction of crime. A careful examination of our record has convinced me that fully one-third of our members can be counted on the 'dead head' list. They do nothing in the line of Christian activity. As to their example, they are not bad enough to be a warning to the outside world, nor good enough to be taken as an example by anybody—in or out. Our benevolent contributions look pretty well for our numbers, but I learn that fully one-third of their full amount has been given by four persons; and that of the other members of the church, more than one-half gave less to religious causes than they paid toward public amusements, while there are not a few families which gave more for peanuts during the year than they put in the contribution box. A fair estimate of the tobacco bills of the congregation is twice and three-eighths the amount given by the church to home and foreign missions combined." Such a supplement as this, in kind and in degree, according to the particular community, could be truthfully made in many a church where the annual report last presented is spoken of as "every way encouraging."—*S. S. Times.*

DO NOT GO ALONE.

A CROWD had gathered in a great Welsh "chapel," barn-like in architecture, but spacious and filled with people. The preacher was entertained by a farmer. The time of service arrived, and no preacher. The good farmer became alarmed. He feared Hughs had forgotten or fallen asleep. He sent a servant-maid to his room to inquire. She returned in a few moments, and reported that she did not knock at his door. "Why, sir, Mr. Hughs has company in his room. I heard him address another person and say, 'If thou go not with me I will not go thither! I will not go except thou go with me!' and, added the girl, 'Mr. Hughs spoke as if his friend would not come. I do not think there will be any preaching at the meeting.'" "O yes," said the farmer, "I understand it. He will come, and he will not come alone. We shall have a melting, glorious time over there. Sinners will be converted at that meeting." And sinners were converted by the score.

Boys, walk upright. Be cheerful. Be polite. Be honest. Be industrious. Tell the truth. Use gentlemanly language. Buy nothing because it is cheap, unless you need it. Pay for what you buy. If you doubt your ability to pay, don't buy. When with men or your superiors, be content to listen and learn. Read good newspapers and good books. Keep good company. Keep regular hours, and keep your word. Any boy who will observe these few short precepts is sure to be respected, and nothing promotes success in this world so much as the respect of one's fellows.—*Sel.*

STARS may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VIII.—THE SANCTUARY.

HOWEVER reluctant a person may have been to acknowledge that there is a sanctuary in Heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in Heaven which the Lord pitched, and not man; and that of this heavenly sanctuary, the tabernacle erected with hands was a true figure or representation. And finally John, to corroborate the statement of Paul that this sanctuary is in Heaven, bears testimony, as an eye-witness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary, is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can—consists, first of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and secondly of the true tabernacle in Heaven, of which the former was a type or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word sanctuary, the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Daniel 8:14 have reference to that sanctuary? That depends upon the time to which it applies. Whatever declarations respecting the sanctuary apply under the old dispensation, they have respect to the sanctuary of that time; and whatever declarations apply in this dispensation, they have reference to the sanctuary of this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made, is the sanctuary of this time. This is a point which can only be determined by a further argument on the 2300 days. What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has respect to its cleansing. Unto 2300 days, then shall the sanctuary be cleansed. But it was necessary first to determine what constituted the sanctuary, before we could understandingly examine the question of its cleansing. For this we are now prepared.

Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any such work as pertaining to this earth, the land of Caanan, or the church; which is good evidence that none of these objects constitutes the sanctuary; there is such a service connected with the object which we have shown to be the sanctuary, and which in reference to both the earthly building, and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in Heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is with Paul, who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an utter misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:22, 23. In the light of foregoing arguments, this may be paraphrased thus: "It

was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in Heaven, should be purified, or cleansed with the blood of calves and goats; but the heavenly things themselves, the true tabernacle which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ."

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity, for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in Heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission. Remission, then, that is, the putting away of sin, is the work to be done. The cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sin attached to the sanctuary, either the earthly or the heavenly? This can be ascertained from the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration which was there to be performed. All that is to our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of his victim, for a moment, he placed his hand, and as we may reasonably infer, confessed over him his sin. By this expressive act, he signified that he had sinned and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions?) he then took the life of his victim, on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood; Lev. 17:11, 14; hence, without the shedding of blood there is no remission; with the shedding of blood remission is possible; for the law demanded life, and its demand is satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest, and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim, and the ministration of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people; day by day the work went forward, and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. This accumulation of guilt was removed by a special service which was called the cleansing of the sanctuary. This service in the type occupied one day in the year; and the tenth day of the seventh month on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work, and afflicted their souls, the priest brought two goats and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head, Lev. 16:21, he was to send him away by the hand of a fit man into a land not inhabited, a land of separation or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev. 16:30, 33. By this process, sin was removed, but only in figure; for all that work was typical.

The reader to whom these views are new will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation, which it was designed to prefigure. We answer, A work in the ministration of Christ, as Paul clearly teaches. After stating in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in Heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly, and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, plural, *holy places*) by his own blood. Heb. 9:12. There is, therefore, a work performed by Christ in his ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work, to close the yearly round of service, and cleanse the sanctuary. Therefore Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the cleansing of that sanctuary.

As through the sacrifices of the former dispensation, the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so, ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him, are transferred, in fact, to the heavenly sanctuary where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood we have remission of sins in fact, which was obtained only in figure through the blood of calves and goats. But those sacrifices had real virtue in this respect; they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ with those who come to him by faith, in this dispensation.

This continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, will any one in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf?)—this continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

It shows how American ingenuity and skill are entering into the mechanic and other arts that diamond cutting has been so admirably developed here that diamonds cut in Amsterdam are sent to New York for re-cutting. Hitherto Amsterdam has monopolized the work of diamond cutting; and the aim there has been to remove in cutting the least possible weight of the gem. The American plan is to cut mathematically, according to recognized laws of light, so as to secure the utmost brilliancy for the finished stone. The greater loss in weight, as compared with the Amsterdam cutting, is thus more than made good by the superior brilliancy of the product. It appears that the average increase of value given to diamonds by the New York cutting is \$5,000 for each person employed for twelve months; also, that our dealers are receiving the best Amsterdam-cut gems from abroad to be re-cut here and returned.

POLEMICS have their place, and we would not underestimate their value. After all is said, however, it may be doubted whether they ever won a heart to Christ. They may have silenced, but have they ever convinced the doubting? But the power of a Christian life, which reproduces in some degree, however faint, the life of Jesus himself—that is an argument that the deafest must hear and the blindest must see.—*Sel.*

He is not only idle who does nothing, but he is idle who might be better employed.

FRONT ROW CHRISTIANS.

EVERY pastor, and, for that matter, every public speaker knows how difficult it is to get the front tier of seats occupied. Oftentimes there is good reason why this should be so. It sometimes happens that it brings the hearers too near the speaker. There are many other reasons why front seats are avoided, but modesty is not one of them. Somewhere near the center of the audience room is the favorite location. This gives the listener an opportunity to see as well as hear, and a great many of even those who go to church had rather see and be seen than to hear. If hearing were the only object in attending church, then it would be desirable to get as near the speaker as possible, in order not to lose any of the sermon. In some churches, where there are a great many aged people, front seats are in demand. There used to be an Episcopal Church in Baltimore where this was notably the case, and such seats brought in the largest rentals of any. But the young, and even the middle aged, do not take the front seats in church. They like to take their gospel at a respectable distance. Perhaps they think they would not relish the hard knocks they might receive if they were nearer. It is a waste of money, as things go, to have any seats very near the pulpit. But I notice that no matter how much area there may be between the platform and the front tier, it is very seldom that the first row of seats has its proportion of occupants. Perhaps if Christians got a little closer to their pastors in the public services a more reciprocal feeling might be created. We do not telephone our sympathy when it is possible to express it in a less formal manner. Pastors like the sympathy of their people, and better sermons are the invariable result of a close rally around the preacher.—*Bene-Berak, in Herald of Truth.*

RALPH WALDO EMERSON says: "The best part of health is a fine disposition. It is more essential than talent. Nothing will supply the want of sunshine to preachers; and to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. It is observed that a depression of spirits develops the germs of a plague in individuals and nations."

LORD, keep us watching, waiting,
Till the blest hour shall come
When thou in clouds of glory
Shall take thy people home.
We crave thy loving welcome,
Thy tender, sweet "Well done,"
Whether thou tarry longer,
Or come ere set of sun.

The Sabbath School.

TELLING IS NOT TEACHING.

ONE of the commonest mistakes of a Sabbath-school teacher is in supposing that telling a thing to a scholar is teaching that thing to the scholar. Telling a thing may be a part of the process of teaching; and again it may not be; but in and of itself telling is never teaching—it cannot be. Until a teacher realizes this truth he is not a teacher; therefore we want to tell this truth to all teachers and to all who want to be teachers, although we are very well aware that telling it in this way will not teach it to anybody.

If the scholar is deaf, and you tell him a truth by word of mouth, with your head down so that he cannot see the movement of your lips, it is very clear that you have not taught him what you have told him. If he has ears, but they are intent on something else than your words while you are talking to him; or if you talk in a language which he does not understand,—it is equally clear that your telling is no teaching to him. So far all will agree at the start, but the principle involved has a profounder reach than this. No person learns at once everything that is told to him; and no person is taught until he learns; nor more than he learns. To tell a child for the first time all the letters of the alphabet does not teach him his alphabet. To tell a scholar in a secular school all the rules of grammar or of arithmetic, all the boundaries of all the States of the Union, or all the principles of natural or moral philosophy, does not, by any means, teach him all those things. Teaching would be a very simple matter, if telling were teaching; but no one thinks of counting the two processes identical—except in the sphere of purely religious truth.

Who would think of teaching an apprentice to shoe a horse, or to set type, or to make a watch, by simply telling him how? Who would expect artists, or authors, or soldiers, to be taught in their profession by the mere telling of their duties? If men and women knew all the valuable truths which have been told them, from the lecture platform, in social converse, and by direct personal instruction, how wise the world would be! If children had been taught all the good things that have been told to them at home and elsewhere, how much more they would know than their parents—who have not always been taught by simply being told! And what learned congregations we should have, if all that some of these wise and venerable preachers have told their people, had been learned by their people! That telling has not been teaching in every case, all will see at a glance, whether they are ready or not to agree that telling is never teaching, nor ever can be.

The wisest preachers and teachers have recognized this truth, even though it has, by no means, found general acceptance as yet. "Nothing is more absurd," says an eminent English teacher, "than the common notion of instruction, as if science were to be poured into the mind, like water into a cistern." And a well-known American educator has said, in a similar vein, concerning silent pupils in a Sabbath-school class: "You may pour your stream of knowledge upon them till you drown them, or till they run away, and not get a drop of it into them, because their mouths are shut." It is as if in comment on this very figure, that Thomas Carlyle has said: "To sit, as a passive bucket and be pumped into, can in the long run be exhilarating to no creature, how eloquent soever the flood of utterance that is descending." So brilliant and witty a preacher as Dr. Robert South put the same truth, although by a different figure, two centuries ago, when he described preaching to passive hearers as "a kind of spiritual diet upon which people are always feeding but never full; and many poor souls, God knows too, too like Pharaoh's lean kine, much the leaner for their full feed." And of the teaching or training process in the church, he adds: "To expect that this should be done by preaching or force of lungs, is just as if a smith or artist who works in metal, should expect to form and shape out his work only with his bellows."

A vast deal of what is called "Bible-class teaching" is talking, but not teaching. It might pass for fourth-rate, or third-rate, or second-rate, or—at the very best and rarest—as first-rate preaching, or lecturing; but it never ought to be called "teaching." The teacher talks; the scholars listen. The teacher is a gainer in his mind and heart by what he says; but not so his silent scholars. They hear, but do not learn. The "exercise" is an exercise only to the exerciser. The whole thing is a pocket-edition in poor type of a pulpit-led service, with many of the disadvantages and few of the benefits of the full-page edition. And not a little of the ordinary class-teaching in the Sabbath-school is of the same character. The teacher talks; the scholars listen. There is a "teacher," but no teaching. There are "learners," but no learning. It is not a pleasant thing to face such a fact as this; but if it is a fact, it ought to be faced by those interested.

Telling a thing may be an important part of the process of teaching a thing. The telling may in itself interest or impress even where it fails to instruct. A teacher may teach in other ways than by his telling truths that are worthy of his scholars' hearing and learning. However this may be, it is important that every teacher should understand, at the first and at the last, that telling a thing is not in itself teaching a thing; and that if he is a teacher at all it will be through some other agency than merely his talking.—*S. S. Times.*

PUNCTUALITY IN TEACHERS.

It seems as if some people came into the world a little behind time, and they never catch up. They are always and everywhere a little late. The habit is a grievous misfortune to any one. In a teacher, it is mischievous in the extreme. It betrays, too, a lack in the character, which it is difficult to describe by its true name without giving offense. If a teacher is not in his seat at the proper time, he thereby throws the care of his class upon some one else. Either some other teacher, or the superintendent, must do what properly belongs to the one absenting himself.

But the superintendent and the other teachers have duties of their own to attend to. Is it right for one person thus, without leave or warning, to throw his own responsibilities upon the shoulders of another? Is there uprightness, or honesty, or any proper and conscientious sense of one's responsibility to the class, to the school, to the superintendent, thus to leave the matter at sixes and sevens, just at the most critical moment in the whole session, namely, at the time of opening?

With what face can a teacher who is late himself admonish his pupils for lateness? Is not such a habit a sin? Does not the teacher who takes a class enter into a virtual engagement to be present, and to be present in time? Because the engagement is voluntary, or informal, is it any less binding on the conscience? Is it not rather, like vows to the Lord, of which no human tribunal can take cognizance, for that very reason all the more sacred? In a worldly point of view, what conduces more to the pleasantness and the success of every kind of enterprise, than punctuality on the part of all engaged? What on the other hand, is more damaging both to character and prospects, than the want of punctuality? With what unflinching exactness does our heavenly Father observe all his engagements even with sinners! How, without the failure of a second, he brings forth the sun, and the stars, and the seasons at their appointed time! Shall we not, in this as in other things, aim to be perfect, as our Father which is in heaven is perfect?

There is, in the minds of Sabbath-school teachers, not only a woful apathy on this subject, but a singular misapprehension as to what constitutes punctuality. Many teachers seem to suppose that they are in time, if they are present just at the moment when the school begins. It is a great mistake. If the school begins at nine, and the teacher enters exactly at nine, *he is late!* He is at least ten or fifteen minutes late. That a teacher should be in his place some considerable time before the opening of school, is a truth so obvious that it seems hardly worth while to argue it. In many of the public schools, where the theory of what is right and needful takes the form of legal enactment, teachers are required to be in their school-rooms half an hour before the time of beginning school. The superintendent is not able, and does not wish, to play the school director. But surely we all serve a Master who will take cognizance of shortcomings in duty, and who has a right to something more than a half-way, grudging, scanty service.

There is no time, in the session of a large school, when it is so difficult to maintain order, as in the few moments just before the bell gives the signal for school to begin. Pupils will begin to assemble half an hour before the time. They become more and more numerous as the time advances, and for the last few minutes before school-time, the main body of the scholars will be present. Yet many teachers seem to think that they are fully up to time, if they are present at the moment for opening school. Suppose every teacher should take this ground, what would be the state of the school for the fifteen minutes previous to opening? I recollect once visiting a large city-school, about fifteen minutes before the time for its opening. There were at least two hundred scholars present, and not one teacher on the premises. The scene may be easily imagined. It was a perfect bear-garden. It took half the session of that day to correct the disorder engendered in that fifteen minutes of riot.—*Hart.*

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 15, 1881.

ENFORCEMENT OF THE "CHRISTIAN SABBATH."

SECONDLY, we shall examine the claims of the so-called Christian Sabbath.

Christian institutions are peculiar to the gospel of Christ—they are institutions erected by Christ. We have gospel precepts for certain ordinances, such as baptism and the Lord's supper. These are peculiar to the gospel, wherein they are plainly instituted. We might quote to a great length from the best of Protestant writers to prove their general agreement in this, that *gospel duties are based only on plain and positive precepts*. We cannot say, however, that they are all and always consistent with this declaration, for it is made to meet the Catholics in their argument for tradition. It does not seem to have been made strictly for home use! This principle, applied to Sunday, will rule it out, as not being a gospel institution. There is no precept for its observance; no reason was ever given why it should be observed; no instance of its having been observed. A few inferences, anything but necessary, are all that is ever adduced in its favor. But these can never institute an ordinance; nothing but an express precept will suffice for this.

We have another principle to apply to it which must be decisive. While the gospel enforces morality, it does not originate it. Gospel institutions, therefore, are *not moral*, but *positive*. This truth is, and must be, acknowledged by all. We do not mean that positive institutions are not obligatory; they are, but not in the same sense that moral duties are, because we are differently related to them. And this distinction is not merely one in theory; it is universally recognized in practice. This we will show.

Christian ordinances are for the household of faith; not for infidels or disbelievers; while moral duties are of universal application. By a simple statement of facts, of ordinary occurrence, this may be made clear to every mind. Two persons—a young gentleman and a young lady—call upon a minister and ask to have the rite of marriage solemnized. As a matter of professional duty the minister may inquire if they are, or intend to become, followers of Christ. But this is not a requisite to marriage. He will marry them if they are unbelievers, because he recognizes the truth that marriage is not a Christian institution. Marriage was instituted before the fall of man; it was given to the race, and does not belong to any class or nation. It was never restricted to a class. If it were a religious institution there would be no legitimate children except those born in the church. But the Bible will not justify such a position. Doubtless the minister does right in marrying them, though they are not Christians. And for this reason it is proper for legislators to enact laws for the protection of the marriage rite and tie; it is in no sense religious legislation, or legislation for the church. It is for all classes—for the people at large.

But suppose that the same couple return to the same minister and ask to be baptized. Now the question of their belief in Christ is relevant—it is a necessity. Suppose they both declare their entire disregard of Christ and his gospel—will he baptize them? Of course he will not. And why not? Because baptism is *a Christian institution*, and they are not competent to receive it. But if they cannot be baptized, may they not at least partake of the Lord's supper? Again they are refused. This, too, is a Christian ordinance, and they who reject Christ have no right to observe the institutions of Christ.

This being an accepted fact, we never find the pastors and their flocks asking the legislature to enact laws compelling all classes—believers and unbelievers—to be baptized and to partake of the Lord's supper. So far are they from this, they would reject as a monstrous innovation any legislation to that end by the civil government. As ordinances of Christ—Christian institutions—they may not be the subjects of civil enactments. No church would for a moment accept a law of the State which required infidels to observe these ordinances of Christ. No minister would comply with

the terms of such a law if it were enacted. We repeat it: this distinction is clearly defined, easily recognized, and universally accepted in practice.

And now we inquire, In this classification of institutions, where does the Sabbath belong? We have denied and repeatedly asked the clergy of the Protestant churches to make good their position, that the Sabbath is a Christian institution. But we have never succeeded in getting one to argue the position. We declare that there is no such thing as "the Christian Sabbath." It has no existence. We point to the chapter and verse where baptism was commanded; we can show the act of instituting the Lord's supper; but who will show us when, and by whom, a "Christian Sabbath" was instituted? What are the terms in which it was enacted? It has no foundation in the Scriptures. And our Sunday-Sabbath friends virtually acknowledge their weakness on this point by acting inconsistently with their own position. They affirm that their Sabbath is a Christian institution, and then, in contravention of every principle which governs their actions in regard to Christian institutions, they ask the legislature to make and enforce a law to compel infidels and atheists to observe it! To be perfectly consistent they should unite in asking for "a police regulation" in behalf of baptism and the Lord's supper, and thus place all Christian institutions on an equal footing!

While we declare, and produce the proof, that there is no Christian Sabbath, we freely admit that the Sunday-rest is a church institution. It is a creature of the church;—but it is of the Roman church. History fully justifies the claims put forth by the Catholic church in this behalf. This claim we briefly present. In "A Sure Way to Find the True Religion," a Catholic book, is an argument for tradition, in which are the following words:—

"The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, Remember the Sabbath-day to keep it holy. Ex. 20:8, which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation."

In the "Plain Talk about Protestantism," by M. Segur, is the following:—

"It is worth its while to remember that this observance of the *Sabbath* [Sunday]—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath which is Saturday. It was the Catholic church, which, by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

This is pointed and true. From a Catholic tract we copy the following, being part of an appeal to Protestants on this subject:—

"You tell me that Saturday was the *Jewish Sabbath*, but that the *Christian Sabbath* has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day, in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. * * *

"Now mind, in all this, you would greatly misunderstand me if you supposed I was quarreling with you for acting in this manner on a true and right principle—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourself involved, far more by the fault of your forefathers, three centuries ago, than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one." You keep the Sunday, and

not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified."

And in the "Doctrinal Catechism" of that church we find the following language:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Now if our Protestant pastors deny this position of "the church," will they please to produce the Scriptural authority? Not fine-spun inferences, but such authority as is demanded in questions of law. Here we might fill pages with admissions that no such authority exists. Dr. Buck, in his Theological Dictionary, admits that there is no law for keeping Sunday, but argues for the correctness of it. Argument in the entire absence of law is self-condemnatory. Dr. Scott says it came into practice gradually, without a precept; as did, we add, every traditional innovation. Dr. Matthew Henry says the Sunday was not called the Sabbath in the first two centuries of the Christian era.

We add a century or more to his statement, and are still on safe ground. Dr. Clarke observes an ominous silence in regard to any evidence for a change, which he certainly would not do if the evidence existed. Dr. Heylyn, an eminent historian of the church of England, says there was no law to restrain from labor on the first day of the week in the first three centuries. Constantine's edict is the first which can be produced, A. D. 321, and this has often been referred to as the law of the "first Christian emperor," many overlooking the fact that the emperor had yet made no profession of Christianity when he made this decree. Of this decree Dr. Schaff, in his Church History, says he "enjoined the civil observance of Sunday, though not as *dies Domini* [Lord's day], but as *dies solis* [day of the sun], in conformity to his worship of Apollo." That such is the origin of Sunday consecration is beyond dispute. A late edition of the "Sunday-school Union Bible Dictionary" contains the following:—

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

Dr. Webster said:—

"The heathen nations in the north of Europe, dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."

The Religious Encyclopedia says:—

"The ancient Saxons called it by this name, because upon it they worshiped the sun."

The Douay Catechism says:—

"It is also called Sunday from the old Roman denomination of *dies solis*, the day of the sun, to which it was sacred."

We have not space to extend this point. We only add that, inasmuch as we are enjoined to keep God's commandments because he will bring every work into judgment, we would much rather risk our case in the Judgment standing on what God has commanded, than on what he has not, even though *all the world* may choose the things which God has not commanded.

With this proof of our statement, that it is a creature of the Roman church, we see the consistency of Justice Morrison in deciding in its favor. Reverence for the church is enjoined as the first consideration with all who acknowledge allegiance to her, and this would lead him, yea, compel him to give the decision he has given. All his educational bias; every feeling of his heart, would coincide with this decision, because his church holds that nations and governments should be in subservience to the church, and enforce the decrees of the church. But his decision is inconsistent with the very instincts of Protestantism—contrary to every principle which it professes. It is a triumph of Catholicism in this professedly Protestant and Christian land, which is well calculated to strengthen the assurance expressed by the declining power at Rome, that what the church is losing in Europe she is gaining in the United States. Protestants, American freemen, may affect to think that this is a small matter; but they may remember that the greatest abuses and usurpations

that the world has ever witnessed arose from small beginnings.

The ministry may meet our argument on "the Christian Sabbath" and the nature of Christian institutions with silence,—they may ignore it and act as if no such facts and truths existed, because they are in the majority. Our experience in past efforts to get the truth before them, and our knowledge of the spirit of majorities, and of human nature, gained from our reading of history and the Bible, incline us to fear that this will be the course mostly pursued. But if so it will be additional proof that the spirit of Protestant Christianity is on the wane; that power of majorities, not truth, is the arm on which they depend.

We will conclude our remarks on this subject next week, with a brief examination of the prophecies relating to the approaching warfare against the commandments of God and those who keep them.

A DANGEROUS ERROR.

ALL errors are dangerous. But the one to which reference is here made is becoming popular with popular men, and it is correspondingly dangerous. It has been asserted, substantially, by H. W. Beecher, and is fairly the "stock in trade" of Spiritualists. The following is the form of expression given to it by Professor Burgess, of the "First Christian Church" of Chicago, in a recent sermon, as we find it reported in the *Tribune*:—

"Before Adam ate the apple there was not a moral quality in the world. It may not be very orthodox, and I may startle you to say it, but I had much rather Eve ate the apple than not. Better even sin than nothing. In sinning she possessed a moral quality. Before that she was a nothing, a nonentity, and it was a step forward to act, even though that act was one of disobedience."

It must be evident to every one that before the giving of law to Adam there could be no moral quality in his action. It is not at all supposable, however, that the giving of rules of action was long delayed after his creation. As soon as law was made known to him, that moment his actions began to be measured by the law given. And it must be evident to all that before the time of his disobedience he was only obedient. Now the question arises, Is there no moral quality in obedience? Or, Must a human being sin in order to give moral tone to his actions?

Well might the Professor forewarn his hearers that his theology was not very orthodox. It is absurd in its logic, and highly immoral in its tendency. It is exalting sin and offering a premium on iniquity. We would that eulogies on the sin of Eve might be left to the Spiritualists who have so freely indulged in them. They openly claim that God was the enemy of man, imposing upon him a restriction calculated to keep him in ignorance and imbecility. And what better than this is the doctrine of this learned Disciple Professor? If man had never sinned he would always have remained "a nothing, a nonentity." Shame on such ministers! they strengthen the hands and cheer the hearts of evil-doers, causing them to indulge the vain conceit that they must sin in order to be somebody. This philosophy is about as high-toned as that of the "street gamin," who smokes filthy cigars "to be a man."

When a man preaches such theology as this quoted from Professor B., it is a merit in him to be inconsistent with himself. Mr. Burgess gives a very gloomy representation of the present standing of the race, as follows:—

"For my own part, the greatest puzzle about the whole matter is this: What can God find in the average man worth saving? What is there in man of so much value that he should be willing to give his only begotten Son to die for him? In looking the race over, and in my experience with it, I find the great majority but little raised above the brute creation. Its history is a struggle to get something to eat. Work and strive, and sweat and toil to get a little to eat, and then eat and sleep to get strength to begin the toil again for a little more to eat, and then die. Sin, and sorrow, and shame, evil propensities and passions, and but little good in any. I tell you the outlook is very, very bad. If ever the race gets rid of sin, which is interwoven in its very constitution, it must be created anew, and Christ Jesus alone can do it. This is the only way he can get rid of the guilt of sin already acquired."

Why Mr. Burgess should deplore the present condition of the race, or consider the outlook bad, we cannot imagine, that is, from his own stand-point. If sin is necessary to the development and progress and culture of the race, the outlook is very encouraging, indeed. The race is well-developed in that direction; its progress is almost worthy of a race of demons, with not one so

free from sin as to be classed as "a nothing, a nonentity."

But every Bible reader ought to be able to discover that sin, introduced into the world by our first parents, is the cause of this terrible and disheartening condition of the human family. The disobedience of Eve is not to be commended except by those who are enamored of evil. Sin is always wrong; always insulting and dishonoring to God, and always attended with dire consequences. "The wages of sin is death." This is always and everywhere true. This declaration of justice has had no intermission from Eve clear down to Professor Burgess. And it will stand as a truth to meet the sinner when he has to appear in the Judgment, with his heart unreconciled to God, and his sin unforgiven. Happy are they who "fear God and keep his commandments." Happy had it been for Eve and for her posterity if she had never had the experience of disobedience.

THE VALUE OF QUOTATIONS.

THIS is found in three things: 1. In the doctrine or fact, or point stated in the quotation; 2. In the reliability of the quotation; 3. In the appending to the quotation of definite references to the book, chapter, and section, or to the volume and page of the author quoted.

1. Of the correctness of a doctrine expressed in a quotation, or of the value of an alleged fact, or of the sharpness of the point it makes, the reader *can* and *will* judge for himself.

2. In the matter of the reliability of the quotation, that is to say, in the question whether the author actually uses the language quoted, most readers are compelled to rely upon the integrity of the one who makes the quotation. There is, therefore, the most sacred obligation upon such person to quote *accurately* and *honestly*. It will not do to take a quotation found floating in the papers, for which no one is responsible, and give it to your readers as genuine, thereby yourself becoming responsible for its genuineness. The chances are at least equal that a quotation of this kind will not be found reliable. Sometimes they are made from memory by some careless writer, and then, because they suit the views of those who find them, they are quoted from writer to writer, none taking the trouble to go to the original author to see if the words are used by him. Sometimes these quotations are adhered to even by writers who have gone to the author cited and failed to find the words. These writers seem to think that the forgery has become respectable by use.

Again it is sometimes the case that quotations are deliberately coined in malice, in order to blacken the name of some eminent man, or to bring odium upon some sect or some doctrine. Sometimes they are deliberately coined for exactly the opposite purpose. In not a few instances I have taken quotations that were of immense importance if truthful, and have gone through page by page the voluminous works of the author upon whom they were fathered, and found that no such words were used by him. Therefore those who make quotations should take great care to know that they are reliable. If it is not possible to see the original author, then give the name of a *responsible* writer who professes to make the quotation.

3. Tell just *where* the quotation is to be found. If it is an important statement, opponents will dispute its correctness, and deny that the author uses the language. Therefore, tell the volume, chapter, and section, of the work, and accurately *name* the *work* and the *author*.

This is better than it is to give volume and page, because with respect to the volume and page, different editions are not always alike. If you quote a newspaper, or any periodical, give the *date* exactly, or give the *volume* and *number*. These suggestions are of much importance.

J. N. A.

PUT THIS AND THAT TOGETHER.

THE following quotations are found in a book entitled, "An Exposition of the Church Catechism," by Henry J. Camman, published at Boston in 1867. Under the title of "The Christian Law," he says:—

"Q. You said that your sponsors did promise for you that you should keep God's commandments; tell me how many there are.

"A. Ten.

"Q. Which are they?

"A. The same which God spake in the twentieth chapter of Exodus," etc.

This testimony affirms that the Christian law is the

same as given in Ex. 20. On the third page from this we have the following:—

"Q. What is the fourth commandment?

"A. Remember that thou keep holy, etc.

"Q. How can you keep holy the Sabbath day?

"A. By abstaining from worldly occupations and attending to religious duties.

"Q. Can you do any work?

"A. Yes, I may do works of necessity, piety, and charity.

"Q. What do we call Sunday, and why?

"A. The first day of the seven. It is the Lord's day, because Christ rose from the dead on that day."

Thus the law to keep holy the seventh day, the day on which God rested from the labor of creation, is to be obeyed by keeping holy "the first day of the seven;" for the reason, not that it is the Sabbath, or rest-day of God, but that "Christ rose from the dead on that day."

In the same chapter we are treated with the following:—

"The Jews kept holy the seventh day of the week; because on that day God rested from his work of creation, Gen. 2:2, 3, but we keep the first day of the week, because on that day Christ rose from the dead, having finished his work of redemption. Luke 24:1-16. This change was made by the apostles. John 20:1-19; 1 Cor. 16:2. Although we repeat this commandment, the church, like the Scriptures, never applies the name 'Sabbath' to the first day of the week, but calls it Sunday, or the LORD'S DAY."

Now, ye of sane minds, put these things all together, and discern the sound sense and beautiful harmony of the whole! In the first place, the church promises to keep the Christian law, and that law is "the same which God spake in the twentieth chapter of Exodus." 2. The fourth commandment of that law requires us to "Keep holy the Sabbath day," which is "the seventh day of the week, because on that day, God rested from his work of creation." This commandment the church proposes to obey by keeping holy "the first day of the seven," "because Christ rose from the dead on that day." 3. But "the church, like the Scriptures, never applies the name 'Sabbath' to the first day of the week." The seventh day is the only Sabbath of the Scriptures. So the church does not propose to keep the "Sabbath" at all, while promising to keep the *same* law which says, "Remember the Sabbath day to keep it holy, . . . the seventh day is the Sabbath;" but she proposes to keep another day, not the Sabbath, but a day called by her "Sunday, or the Lord's day." The commandment according to this exposition, is as follows: Remember the Sunday, or the Lord's day, to keep it holy. Six days shalt thou labor and do all thy work; but "the first day of the seven" is Sunday, or the Lord's day; in it thou shalt not do any work; "because on that day Christ rose from the dead."

And thus, for another reason, keeping another day, which neither the Scriptures nor the church ever calls the Sabbath, the church promises to keep the "same" law which God spake as recorded in Ex. 20.

Our author says, "This change was made by the apostles," and for proof refers to John 20:1-19, and 1 Cor. 16:2. Those who will read the testimony will find that at the close of that first day on which Christ arose, he appeared to the assembled disciples, the doors being shut for fear of the Jews, and "showed them his hands and his side" to convince them of his resurrection, a fact that till then they had not believed. See Mark 16:9-14. So, if the apostles had that day changed the Sabbath, they had done it in unbelief.

R. F. COTTRELL.

BAD spelling has now let loose two horse thieves on California society. The intelligent jury spelled "defendants" "defendances," and thereupon the thieves appealed the case, and gained it. Juries are solemnly required not to know anything, and then if they cannot write good English, their verdicts are thrown out of court. If we keep on, after awhile nothing less than horse-stealing will be respectable.—*S. F. Christian Advocate*.

REV. HENRY M. DEXTER has found in the British museum a long-lost tract by Roger Williams, and the *Providence Journal* regards the discovery as "a literary event of importance." The title reads: "Christenings Make not Christians, or a Brief Discourse Concerning that Name Heathen, Commonly given to the Indians." It was printed in London in 1645.

INGOLDSBY LETTERS.

This is the title of two nicely-printed and neatly-bound volumes containing one hundred and twenty-eight letters from the pen of Rev. James Hildyard, B. D., Rector of Ingoldsby, North Grantham, Lincolnshire.

These letters, which were first published some twenty years since in various English journals, deal with the question of Prayer-book Revision.

The author of the letters, while believing that the prayer-book though very good, may be made better—that the divines who lived two or three centuries ago did not monopolize all the wisdom and piety of the country, but have left a little of both to the people of the present day—believing these things, "Ingoldsby" has come to the conclusion that we may safely, and should without delay, suit the prayer-book to the wants of our time. In the letters, he shows that all the objections now made against altering a line, or even a word, in the Book of Common Prayer, have been made over and over again—in fact, whenever the subject has been agitated, and that they have also been answered as often as made.

Having just completed a careful reading of these letters, I deem them well worthy of perusal. They are filled with sharp, pointed, and appropriate quotations from writers both ancient and modern. Their literary ability and pleasing diction show the scholarship of the author. No one who reads them will fail to be benefited, even if he is not sanguine in the special subject of the letters.

The two volumes of letters, comprising nearly one thousand pages, bear the imprint of Bassell, Petter, Galphin & Co., Ludgate Hill, London, and are offered at 10s. or \$2.50 American currency.

J. N. LOUGHBOROUGH.

[This may not forcibly strike the minds of our readers on this continent, most of whom know but little of the subject, but it will be interesting to our many readers across the waters.—ED. SIGNS.]

ASHAMED OF SKEPTICISM.

A WELL-KNOWN judge in one of the Southern States, speaking of his younger days, says that some seventy years ago he had become skeptical, and that Mr. H., a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavored to instill into his mind his own deistical notions. "But he charged me," says the judge, "not to let his wife know that he was a deist or that I was skeptical. I asked him why. To which he replied that if he was to marry a hundred times he would marry only a pious woman. Again I asked why. 'Because,' he said, 'if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor it enables her to bear adversity with patience and fortitude. If she is rich and prosperous it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be.' I asked him if he knew of any other error, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself. And I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the evidences of the Christian religion for myself, the result of which has led me to a full and living faith in the Saviour."

It is axiomatic that every man in this world should make the most of himself. But by as much as the minister's mission transcends in importance, all other missions of all other men, by so much should he regard it as his most sacred duty intelligently to use all his powers, and to use them to the very best advantage. The neglect of a talent is a sin, but the squandering of a talent is a crime. A man without zeal in the ministry is a pitiable object, but a man with abundance of zeal and a lack of knowledge, is a pitiable object too. The danger to the ministry then is, in this extravagant age, itself to be extravagant, extravagant of its vital energy, extravagant of its mental powers.—*Sel.*

VENTURE not to the utmost bounds of even lawful pleasures; the limits of good and evil join.—*Fuller.*

MEN willingly believe what they wish to be true.

The Missionary.

WORK FOR ALL.

"Go ye also into the vineyard."

WHEN morning seeks the eastern sky
And sows, with rosy fingers,
Her seeds of light o'er this fair earth,
Where heaven's dew still lingers,
Arise, and enter in, O youth,
The vineyard of thy Saviour.
Give him thy love, thy hope, thy truth,
Thy whole long day of labor.

And when at noon the sun pours down
His fiercest beams upon us,
When earth beneath our feet is brown,
And heaven is brazen o'er us,
Arise, O man, and seek at length
The vineyard of thy Saviour;
Give him thy love, thy zeal, thy strength,
Thy half a day of labor.

And when at eve the western sun
With level rays declineth,
And thou, O weary, aged one,
The strength of man resigneth,
O haste, arise, and give thy Lord
Thy little hour of labor.
Give him thy fame, thy gold, thy word,
And seek to serve thy neighbor.

Ye slothful souls who say ye love,
Yet serve not God nor neighbor,
But, like to John and Peter, ye
Are fain to dwell on Tabor,
Arouse, arise, the Master calls,
Serve him by zealous labor;
Soon night shall come, and ye shall sleep,
And wake to bide on Tabor.

But, if ye still refuse to do
The word the Lord hath spoken,
The night shall come, the morn shall break,
Your night shall be unbroken;
O day of woe, O day of fear,
O day of dire disaster,
When trembling, quaking, you shall hear
Your sentence from the Master.

—*New York Observer.*

THE GOSPEL IS FREE.

"Freely ye have received, freely give."

SUCH was the charge of Christ to his disciples, when he sent them out to preach the gospel. "Yes," says one, "I believe in a free gospel, a religion that costs nothing; I have been a member of the church for twenty-five years, and it has not cost me more than twenty-five cents."

Well, my friend, you have a very cheap religion. The only question is whether it is genuine, whether it is worth anything. It seems you consider the gospel free till it reaches you; but there it stops; it goes freely no further. You have received it freely, but you have not heeded the injunction, "Freely give."

We sing, "I am glad salvation is free;" but it has cost something notwithstanding. A sacrifice has been made. The Father gave his Son; the Son "gave himself;" and apostles and martyrs gave their lives; and by such means the gospel has come freely to us. Is there no sacrifice for us to make? Are we under no obligation to freely give? Come with me to Calvary; view the Son of God upon the cross; witness the apostles, to whom he said, "Freely ye have received, freely give." See them, after their arduous toils and intense sufferings, sealing their testimony for the truth with their blood; and you will say with me, Away with your cheap religion; it will not fit one for the society of those who have gone before and left us an example that we should follow in their steps.

The church is a missionary society. It is their duty to send the gospel freely to those who have not received it. Instead of hiring a minister to preach to them, and soliciting the aid of the outside world for this object, they should sustain him to go out to preach the gospel freely to those who sit in darkness. This is to be done out of pure benevolence. But when the good news has been freely proclaimed, the receiver is laid under renewed obligation to God, the fountain of salvation, to those who have been his willing instruments of good to them, and to their fellow-men for whom Christ died. So that while they thank God for a free gospel of salvation, they should manifest their gratitude by ministering of their worldly store to those from whom they received it according to their need; for "their debtors they are;" for having "been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. 15: 25-27); and also by uniting with them to send the gospel freely to others. So while the gospel is free, it lays a debt of gratitude upon the receiver which it is impos-

sible for him to ever pay. The apostle Paul understood it so; for having received mercy of the Lord Jesus, he acknowledged himself a debtor to mankind at large; and the only way he could see in which he could discharge the debt was to preach the gospel to others, that they too might receive the benefit of this great salvation. He felt that "necessity was laid upon him." Said he, "Woe is me, if I preach not the gospel." Again, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." 1 Cor. 9: 16; Rom. 1: 14, 15.

Our conclusion is this: Having received the gospel freely, we are under obligation to send it freely to others. The mercy of God to us has brought upon us a debt of gratitude and love, which it is impossible for us to overpay. Our time, our talents, our wealth, all belong to God, and are to be used only for his glory, and the good of those for whom Christ died. "Ye are not your own, for ye are bought with a price." "Freely ye have received, freely give." And when we lay all upon the altar of the Lord, we give no more than is due; and if we withhold, we rob God and our fellow-men. The religion that costs nothing is worth nothing. R. F. COTTELL.

WHITE RIVER, WASHINGTON TERRITORY.

I CAME into this valley eleven days ago. Spent a part of last week canvassing, and obtained one subscriber for SIGNS with premium, and sold two books, one "Thoughts on Daniel," and one "Thoughts on Revelation."

I found four scattered Sabbath-keepers, who stand connected with the body of Seventh-day Adventists. Found others almost convinced of the truth through reading. I spoke at Talbot, a mining town thirteen miles from Seattle, on Sunday, to a few very interested hearers. After speaking on the law and Sabbath, the way was opened for those who were convinced to sign the covenant, when eight persons came forward, and declared their intention to keep the commandments of God and the faith of Jesus. Four of these were already keeping the Sabbath. Two more will probably commence soon. These all became convinced through reading. A preliminary organization was effected, and a leader and clerk appointed. Nine individuals thus stand ready for baptism, waiting to be received into the body of Christ. Four others who are already members of the Seventh-day Adventist church, will very probably unite, and perhaps my wife, and myself, which would make a company of sixteen to commence with here.

The Lord came very near to us in this meeting, and seemed to take charge of it to his honor and glory. There was a general breaking down, tears were flowing down all cheeks, as strong men and women thus turned toward God, in a desire for salvation through Christ. May the Lord truly make this company a light here.

Nov. 22, 1881.

A. W. BENSON.

TEMPORAL DISCOURAGEMENTS IN THE CHRISTIAN MINISTRY.

DISCOURAGEMENTS in the Christian ministry, arising from temporal causes, are many and various. When a young man devotes himself to this work he is generally ignorant of the details of a minister's life; he is enthusiastic—fired with noble resolves, and ready in spirit for hardship and even martyrdom. Years go by, and the freshness of his spirit leaves him under the wearing influences of commonplace trials. Perhaps his salary is small and irregularly paid. He is in debt, and his soul chafes against the bars of his prisonhouse. His family are poorly clad. He can hardly keep the wolf from the door. He sees no good prospect ahead. Nothing but trouble, toil, and vexation of spirit. This is not an exaggerated picture, nor an uncommon one. It may be hard to suggest a remedy for the evil—perhaps there is no remedy that will entirely sweep it away. Let me, then, utter my testimony to the fact—for I have gone among ministers a great deal and observed them closely—that among this very class of suffering brethren are frequently to be found the noblest of men. I know that it is the common fate of poor men to be pitied and neglected. There is enough of the worldly spirit in the church to cause them to be looked down upon by persons who ought to know better. "Man judgeth by the outward appearance," and the poor, self-denying

village preacher is occasionally snubbed by ignorant *parvenus* and the worshipers of Mammon. But the church has in such men many of her rarest jewels. They endure hardship unseen by man, and being themselves not ignorant of suffering, they are the better able to sympathize with and succor the distressed.

When a man, after years of arduous toil in the ministry, begins to feel that there is very little prospect of his receiving fair and satisfactory remuneration for his labors, two courses present themselves before him. He can aim to leave the ministry with its cares, or he can aim to inure himself to privation. It is for him solemnly, and in the fear of God, to select his path, but I have often felt that it must be a terrible thing for a man deliberately to renounce the ministry because of its temporal disappointments. And, again, I have known so many brethren who in their real poverty and suffering have been so manly, so uncomplaining, so tender and heroic, that I have found myself asking whether the Lord had not put an especial mark of his favor upon them.

Nothing that can be said or written can make poverty pleasant, and no one should submit to it without a struggle; but if it fall to be the lot of a man in the path of duty, and there is no escaping from it without dishonor, it is as much a martyrdom as being burned alive for the faith, and there are no doubt compensations added therewith. At the same time it is so manifestly the duty of Christian people to share their temporal blessings with their faithful pastors, that whatever may be the excuse for an occasional dilatoriness in money payments, there can be none for the withholding of substantial and timely gifts of supplies, and a noble sharing of creature comforts.

I have known a congregation fairly comfortable as to the temporal condition of its members, allow its minister and his family to be destitute of proper food and reasonable sheltering, and to run in debt for supplies of actual living necessities, when a very little timely aid from them in kind, systematically given and affectionately tendered, would have lifted the burden from their minister's heart, and brought a blessing down upon themselves from Heaven. Even the punctual payment of the stipulated salary, though a rare virtue, is not all that a congregation owes its pastor. There will be offenses and troubles in the world and in the church, but "woe to that man through whom the offense cometh;" and, therefore, though I think that temporal discouragements in the ministry are not without their uses, I would emphatically urge the lay brethren and sisters of the churches to do their part cheerfully and lovingly to make those discouragements, in the case at least of their own pastors, as light as possible. I have known other congregations where the members, instead of confining their offerings to a half-yearly or quarterly subscription, often grudgingly doled out, have been quick to share their individual successes and comforts with their minister, thereby cheering his heart and strengthening his hands.

That I am perfectly consistent in sounding some of the praises of hardships, while at the same time I urge upon all concerned the duty of doing all they can to mitigate them, must be evident to those who have followed the apostle Paul through some of his inimitable paradoxes, and I will, therefore, advance a step further, and venture to suggest to my ministerial brethren that they would be lacking in some of the highest experiences of a servant of Christ if they did not know what it is to suffer in his name. Possibly it may not be the suffering of actual cold or hunger, but it is some other affliction which has tested their love for their calling and sounded the depth of the conviction of which they once testified that God had in very deed set them apart for their work. It is very pleasant to be called of God or of man to some position of high honor, appreciation, and emolument; very pleasant to lead an admiring and liberal people to the green pastures and beside the still waters; but this is not all of the life even of a popular clergyman. If my experiences among my brethren have taught me to be sure of anything, it is of this, that no true servant of Christ in the ministry of the gospel can escape his seasons of heaviness and disappointment, coming upon him in his work and because of it. Therefore, brethren, let us encourage each other to be "steadfast and immovable"—pregnant words—"knowing that our labor" (*kopos*, the weariness that follows severe toil), "is not in vain in the Lord."—*E. T. Bromfield, in Christian at Work.*

Temperance.

"BETTER CLASS" SALOONS.

THE following paragraph we notice has been recommended to the serious consideration of the temperance people of California:—

"At a recent temperance meeting in Chicago it was stated that there existed in the city 3,400 saloons. The speaker thought that by raising the licenses the number could be greatly reduced. The better class of saloon men favored this move, as it would tend to drive out of the business many who keep low and disreputable places to their detriment. Accordingly a resolution was passed recommending the city authorities to pass an ordinance embodying the views of the meeting."

The question is by no means a new one. Saloon men have always favored it. It is simply a question of whether whisky shall be sold at 3,400 places, or at 2,000. The "better class" of saloon men favor it, because they would get the profits which the smaller saloons now get. The amount of whisky sold would not be diminished. It is time that people understood about this "better class" of saloons. In what respect are they better? Does the phrase "better class" signify that they are more moral, that they incline towards sobriety, encourage temperance, and sell whisky only under protest? Is the whisky that is sold any less poisonous than that sold in saloons kept by men who cannot afford to pay so high a license? Is there anything about them that tends to elevate and ennoble? No one supposes for a moment that there is anything of the kind. Then in what respect are they "better class?" Simply in point of display. They have fine rooms elegantly furnished. Everything is tastefully arranged and made attractive.

And it is this very thing which makes them doubly dangerous. Persons are attracted to these places, who would not go to one of the so-called lower class saloons. Many a youth takes his first lesson here, but would have been repulsed from a less stylish place. They frequent them until they have gotten hopelessly in the toils—until they begin to get seedy, and their money becomes scarce; and then they are passed on to the saloon that is content with smaller profits.

The very fact that any saloon keepers favor a limited license, is enough to condemn it. A general does not usually consult the enemy as to how to conduct his campaign. Napoleon said that the essence of good generalship was to find out what the enemy least desires you to do, and then do just that. Or in other words, find out what the enemy desires you to do, and then do just the opposite. Now it is known that every man who is in the liquor business is the enemy of temperance—that he is bound to sell all the whisky he can. If he advises temperance people it is only for his own selfish interest. We do not believe that anyone who has the cause of temperance really at heart, will ever assent to any such scheme. There can be no compromise. It has been well said that every compromise with evil is a victory for the devil. Absolute prohibition in this case is the only remedy. It is a desperate case, and temporizing would be fatal. *E. J. W.*

PROHIBITION IN KANSAS.

THE following is a part of a letter written October 11, by Governor St. John, of Kansas. It speaks for itself:—

I have the honor to state that in addition to what has already been published in relation to the success of prohibition in Kansas it is gratifying to me, from official statistics in my possession, to be able to report that the population in our penitentiary still continues to decrease, having fallen off from seven hundred and twenty-five, last December, to six hundred and thirty-one on the 1st inst. So long as we were under the old system of licensing dram-shops, the population of our penitentiary continued to increase. We are having no trouble in enforcing the law except in Atchison, Leavenworth, Topeka, Lawrence, and Dodge City, but even in these places prohibition has had a good effect. The city of Leavenworth during the last four months of license had one hundred and two cases of drunkenness in the police court, against seventy-eight cases during the first four months under prohibition. Topeka, during the same period, had one hundred and fifty-nine cases under the license system against ninety-two cases during the first four months of prohibition, while Law-

rence had, of all grades, two hundred and fourteen cases during the last five months of license against one hundred and nine during the first five months of prohibition. Fort Scott has not had the one-tenth part of drunkenness since prohibition took effect that prevailed there under the old license system. Parsons, with five thousand population, had forty-seven cases of drunkenness in the police courts during the last five months of the license system against ten cases during the first five months under prohibition. Winfield, with about three thousand population, had twenty-one convictions for drunkenness in the police court during the last five months of the license system, against three the first five months of prohibition. Newton, with about three thousand population, has not had a case of drunkenness in the police court since the prohibitory law took effect the first of last May, and the district court that convened there last week, for the first time in the history of the county had not a single criminal case upon the docket.

I have before me a written statement signed by every city officer of the city of Olathe, and endorsed by all the ministers and a large majority of the business men, to the effect that there have been no saloons in that city since the first day of January, 1878; that the financial condition of the city has greatly improved, the streets and sidewalks are in a better condition, and instead of prohibition killing the city, that trade has greatly increased until to-day it is better than ever before; that the city is enjoying a healthy growth and the people were never so prosperous; this city contains over two thousand five hundred population, has no policemen, and rarely ever has a case in the police court; it is further averred that any proposition to return to the old system of licensing dram-shops would be defeated by a vote of two to one at least. The same kind of reports come from the city of Ottawa, which contains between four and five thousand population.

I simply mention these facts to illustrate the benefits that any community may derive from a prohibition of the traffic in intoxicating liquors. What is said of the foregoing towns is equally true of a hundred other towns in the State of Kansas. With the exception of the cities first above mentioned, we are having no trouble in convicting parties guilty of a violation of the law, and it is only a question of time when these cities will be brought to a realization that they cannot defiantly trample the constitution and laws of a State under foot. Prohibition in Kansas, as a whole, is a success, and the rum-power knows it, hence the great struggle that is being made to defeat it.

WHAT IS WINE MADE OF?

As wine merchants are petitioning the French government to put a stop to the manufacture of artificial wines, the petitioners asserting that not one-third of the wine used in Paris is made of grapes, the many Americans who turn up their noses at the juice of our own grapes will naturally wonder what the spurious French wines are made of. An exchange says that there are a number of large factories near Paris in which wines are made from rotten apples, damaged dried fruit of all kinds, beets, and spoiled molasses. But there are not enough of these materials to make as much wine as is required by foreign trade. Turnip juice has been worked over into wine, and American cider is the basis of millions of bottles of champagne, but good apples and turnips are too costly to be wasted on cheap wines, such as most Americans buy. Some of the temperance societies might find the returns they are after by satisfying public curiosity about what wines are made of.—*N. Y. Herald.*

A YOUNG man was recently found in the Mersey, drowned. On a paper found in his pocket, was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they had loved had been drawn away into the shining halls of sin and drink.

THE *Retailer* of New York, a journal issued in the interests of the liquor trade, is seriously alarmed on account of the free ice-water fountains, which it considers a public danger. It is not often that the *Retailer* shows such a zeal for the public health.—*S. S. Workman.*

The Home Circle.

COMPENSATION.

EARTH plowed the deepest, bears the best;
Growth comes of motion, not of rest;
From sweetest grapes, in presses flung,
The richest wine is sharply wrung.

Then let your harrowed, anguished soul
Enrich, and ripened sheaves unroll;
For lo! endurance means in thee
Maturing for eternity.

No word, nor look, nor touch, perchance,
Of mortals can thy strength enhance,
Till they shall have, by God's decrees,
The plowshare felt and borne the sheaves.

It is not new, this hurt of thine;
All hearts have ached that give the wine.
In time, when bead from must runs clear,
The love that bruised thee shall appear.

—E. H. Arr.

THE WASTE-NOT SOCIETY.

"It would be very hard not to have enough to eat," said Daisy.

"It would be hard to see a great many people hungry, and not be able to give them anything," added Hope.

"We can't know anything about it," exclaimed Helen, excitedly; "We never knew what it was to go without a single meal when we wanted it. We never saw anybody really sick because they were so hungry. It is dreadful!"

The troop of little girls walked on through the bright March sunshine with sad and troubled faces. They had been to the Children's Missionary Society, and had been told there, by the president, of the dreadful famine in Persia. She had read to them of how the corn and wheat had become scarce and high because the crops had failed, and how the poor people could not buy bread to eat, and were starving all over the country—starving to death, many of them. And how the missionaries had written home asking for money to buy food to save their suffering people. They had been turned to for help because the people knew that they were Christians, and that their religion would make them loving and generous to them in their distress. But they could do little to help them unless they had more money. Would not the Christians at home send special aid to them in this great need, they pleaded.

The appeal had gone deep into the hearts of these children in America, where in their happy, beautiful homes they scarcely knew what it was to be denied a luxury, and it stirred earnest purposes in them. Helen Cary and Bella Carr walked home arm in arm.

"We must send them some money," said Bella; "but how shall we get it?"

She was full of it at the tea-table that night, and ready to give up cake and sugar and butter and tea if she could be paid a good price for it.

"Why, Bella!" laughed her mother; "we should soon find you in a state of starvation as bad as the Persians. You must try some other plan."

"I tell you, Bella," said her brother, "you might have a 'waste-not' society. You know there is no other country where so much that is useful is burned up or thrown away as in America. If you should save, and ask other people to save for you, such things as scraps of paper, rags, and old iron, and should sell them, you would gradually get quite a little money."

Bella looked doubtful. "I shouldn't think it would make much," she said; "it would take a lot of paper and rags to weigh anything."

"Try it," said her brother.

So the next morning, directly after breakfast, she went over to Helen's to tell her about it. Helen danced around and clapped her hands at the proposal. "Oh, goody!" she said; "we have some rags we can sell, and I am sure we can get some more. And I saw some old iron in a vacant lot, the other day, which I suppose we could have."

"Why, yes," said Bella; "nobody would want it, and I'll get Bert to go after it with the wagon."

That was the beginning of a ceaseless activity among these five or six little girls, who were anxious to give something more than their usual missionary contributions.

"Their enthusiasm is something dreadful," said Georgie Davis' sister one day, when she was laughing with a friend over some of their exploits. "The other day, when we were driving, Georgie wanted to gather up some iron rings which were lying along the railroad track, and are used for

fastening freight-cars together. I sometimes think our flatirons and kettles are in danger."

"And my rubbers were disposed of," rejoined the other. "There was a man around buying old bottles, rubber, and so forth, and the next time I needed my rubbers, they could not be found. Daisy is sure that only worn-out ones were sold; but we are forced to believe that she is not always an impartial judge of the sound condition of an article."

"Poor rubbers!" laughed her friend.

"Yes," said the other, "but I want to tell you of something else, the funniest sight! I was going around the corner yesterday, in the rain, and there were Helen and Bella with umbrella and school satchels, chasing a piece of paper that was blowing away in the wind! They captured it, you may be sure."

There was continually something new and exciting for the children to tell each other, and they had frequent and interesting meetings.

"O Hope!" cried Bella, rushing in to see her one morning. "Bert is going to take a load of paper and rags to Wilberton to sell for us. He can get a cent and three-quarters a pound there, and we can get only a cent and a half here."

"That is splendid!" said Hope, much impressed by this business arrangement. "Are there many of them?"

"A whole shed full," responded Bella. "We've been collecting them there."

Another day Daisy Bradford made an announcement which was received with great glee. "Professor Harmon has given us all his examination papers," she said.

"And papa brought home a whole basketful of business letters for us," added Hope.

"And," said Georgie, "Mrs. Seymour told mamma she had some old iron for us."

"All right, we'll send for it," said Bella.

"Mrs. Lane will give us some paper and rags, if we will go for them, too," remarked Helen.

Bella Carr was treasurer. As the children gathered in their pennies, they handed them over to her, and she gave them, once a month, to the treasurer of the missionary society, who telegraphed them at once to Persia. It interested the children very much that that could be done—that the hungry people did not have to wait for the slow traveling steamers to carry the money around to them; but that the missionaries could be telegraphed, "There is money in the bank in America for you," and in Persia, the piece of paper that told them that was as good as the money itself.

During the first two months the children had collected over nine dollars, and handed to the treasurer. The next two there was not quite so much, but in July there was a wonderful contribution. There had some special money come to them outside of the proceeds from their gathered-up scraps. One lady had given them her "soap money," and one little girl's birthday present had quietly gone into the treasurer's hands. And there had been little sums from private hoards added, now and then, by the children, to the "waste-not" money they handed over. But after all, the principal part of it was from the sale of the precious collection of scraps: and altogether, when they came to count it over, it amounted to eighteen dollars and forty cents.

"It's the most splendid thing that ever happened!" cried Bella, with shining eyes.

"It's the best fun I ever had!" said Helen, who could hardly keep her dancing feet still long enough to say anything.

"I had no idea we could ever get so much money," said Daisy, with the dimples chasing each other over her sweet face. "I am sure there can't be as many hungry people now."

"And just out of the things people throw away," added Hope, with her arm around Daisy's neck.

"I wish they would throw away ever so much more," exclaimed Georgie, the youngest of them all. They all laughed heartily at that, and then found that it was time to go home.

That evening, as Helen Cary sat on the doorstep, watching the shadows creep across the lawn in the gathering twilight, there were very sweet thoughts running through her mind.

"I am sure Jesus must be glad that we have so much money," she thought. "I think it has been like carrying out what he said to his disciples when he told them to 'gather up the fragments.' I am glad he knows. There is something, too, in a parable about his saying to the people on his right hand, 'I was hungry, and ye gave me meat.'

That must mean that when we do things for others he counts it as done for him. I think that is the best thing about giving money and denying ourselves. It is better, even, than to really help people, to remember that Jesus takes all that we do as a gift to him because we love him."

And the work was even greater and more blessed than Helen knew. For it did not only help the poor people in far-away Persia, and bless the givers by its reflex influence, but it proved an effective, though unspoken lesson to some whose hearts were as yet untouched by love for the Master. And so, like the ripples caused by the stone thrown into the lake, the circles of its influence extended farther and farther,—how far, who can tell?

The little society is still going on, and I think as long as there are fragments to be saved, and busy little hands to work, it will not come to an end. Dear little girls! Through little self-denials and the giving up of precious play hours for eager work, they are learning the first lessons in the service of Christ. And I think as they grow older, and the time comes for heavier burdens and responsibilities to rest upon their shoulders, they will give a ready answer to the Master's call for workers. For the world's urgent need, and the Master's beautiful service, I believe there will be the glad surrender of heart and life; and that whenever Christ calls, and wherever his work is most pressing, there will be the glad response from enthusiastic hearts, "Here am I dear Lord, send me!"—Lucy L. Ward.

"THE BEST THINGS ARE THE CHEAPEST."

"The best things are the cheapest," that was what uncle John said the other day when we were all assembled in the sitting-room, watching the curling flames of the cheery wood-fire.

"Why, the best things I find the dearest," remarked nephew John.

But uncle John did not heed the interruption, and we listened while he discoursed as follows:—

"Of things that are commonly desired for use, the prevailing idea is, that the best things always cost the most and are clear beyond the reach of poor people, so that only the rich can obtain them. This is a great mistake. Facts show that what is the best is the cheapest and most easily obtained. But what things are the best? Not those which are commonly reckoned as wealth, but those which are most needful and most useful. These are furnished by the Creator in such abundance that they are easily obtained and cost but little. Let people have their choice in what they want, and they would make such poor selections that they would soon be poor and miserable enough. A man might soon starve to death with a peck of diamonds by his side. A lady might shiver in the cold and freeze, with a costly gold ring on every finger, and as much glitter about the ears and neck as vanity and human weakness would desire. So with any amount of money in the banks, and bonds in the safe, a whole family can play bedlam in living earnest and know nothing of the sweet peace and comfort of a good and happy family. It so happens that the best things are those of which the most are needed, and these are so abundant as to be very cheap indeed.

"The first thing a human being needs on entering this world is plenty of pure air, and this he needs till the last moment of his life. An ordinary man with a pair of good lungs will use from fifty to sixty hogsheds of air in twenty-four hours. What an untold quantity there must be to supply every human being, and all the birds and animals that breathe. As it is unfit for use after it has once been breathed over, the Creator has so arranged that by a natural process which is all the time working a change, the air is purified. So necessary is this wonderful element that cubic miles of it fill the firmament above already for use. It comes unsought, and is better in its natural state than it could be made by any artificial means. Artificial perfumery is always expensive and never so good for health and common use, as the free, fresh air of heaven. Light can be made by artificial means, yet it is always expensive, and never half so good as the rich sunlight which comes free of cost to all who will open their eyes and see. If we go among the metals, we shall find that iron, which is so plenty and so cheap, is of far more value to all parties than gold and silver. We could get along without the gold and the silver, and some other fine metals, but not very well without the iron and the steel. In food, the

rich, costly delicacies are not the best. They cloy and enervate, while the cheap, plain dishes, which are more easily obtained, such as God has abundantly provided, give tone and strength to the system. The pure cold water, free and plenty, is better for health and happiness than all the wines and strong drinks that were ever made. Above all other human wants is the need of deliverance from sin and its terrible effects. This is as free as it is needful and glorious. With so many good things so abundantly provided for this life, and the gift of eternal life hereafter, people can afford to be cheerful and happy, and ought to be very thankful to the great Giver."

When uncle John had ended we saw what he meant, and we all said, even to little Johnny, the best things are the cheapest. And what should we do if they were not?—*Selected.*

CARLYLE ON DARWINISM.—Mr. Carlyle happened to be present when a number of so-called philosophers and scientific men were airing their opinions. The theory of evolution had been asserted with much confidence, and under the supposition that he was a sympathizer and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism. Gathering himself up, and speaking in a tone that silenced laughter, Mr. Carlyle replied—"Gentlemen, you make man a little higher than the tadpoles. I hold with the prophet David—*Thou madest him a little lower than the angels.*"

CHARACTER is something cut out, a rut made by continual going; it is the result which one's thoughts, feelings, and actions stamp upon him.

ITEMS OF NEWS.

—A Latin Bible bearing date of 1642, was recently sold in London for £1,600.

—Michigan University is to have a new museum building which will cost \$60,000.

—Ex-Senator Conkling has resumed the practice of law, and opened an office in New York.

—During the month of November there were 2,032 arrests made by the San Francisco police.

—Colonel John W. Forney, the veteran journalist died in Philadelphia, Dec. 9, aged 64 years.

—The Brooklyn suspension bridge has already cost \$13,323,000 and \$3,000,000 are required to complete it.

—Dr. H. J. Glenn has sown 30,000 acres of wheat on his farm in Colusa county, and expects to sow 25,000 more.

—The daughter of Governor Newell of Washington Territory has been nominated and confirmed as Territorial librarian.

—Land near Colton, San Bernardino county, Cal., that was offered for \$60 per acre six months ago, now commands \$200.

—The *Me Foo*, the first of a regular line of steamers under the Chinese flag, lately arrived at London with 3,000 tons of tea.

—General Judson Kilpatrick of the United States Army, and Minister to Chili for the second time, died at Santiago, December 4.

—The population of New York is 1,206,577, and the number of dwellings, 73,684, making the average number of inhabitants to each dwelling, 16.37.

—The propeller *Jane Miller* with twenty-five persons on board recently foundered in the vicinity of White Cloud Islands, Lake Huron. All were lost.

—It is said that an experienced Boston engineer has been offered \$100,000 to go to China for five years and aid in the establishment of industrial enterprises.

—Herr Krupp has over 30,000 men employed in making cannon, and yet we are constantly talking about the approaching millennium when nations shall learn war no more.—*Alta.*

—Four persons, a gentleman, two ladies, and a little girl, while attempting to cross a swollen stream near Centerville, W. T., December 11, were carried down by the current, and drowned.

—Since 1860, 789,063 original pension claims have been filed in the U. S. Pension Office, and 450,949 of these have been allowed and inscribed on the pension roll. There are 266,575 claims now pending.

—On the evening of the 7th inst., Eureka, Nevada, was severely shaken by an earthquake shock. Several buildings are reported as nearly shaken down. It was the severest shock ever experienced in that place.

—The Mayor of Chicago has vetoed the ordinance allowing the Mutual Union Telegraph Company to string wires on poles through the streets, and the Council, by a vote of 22 yeas to 14 nays, refused to pass it over the veto.

—A dispatch from St. Petersburg says: There have been two Mussulman revolts in the last four months against the Chinese garrison at Gang Hesian. Two hundred Chinese were massacred and 400 rebels were subsequently beheaded.

—Of forty railroad hands who were sleeping in the loft of a building near Pittsburg, Pa., sixteen were burned to death in the building, and many more very seriously injured, Dec. 10. There was only a small opening for escape, and the flames spread so rapidly that all could not make use of it.

—As a freight train on the Wabash Railroad was crossing the Missouri river at St. Charles, Mo., Dec. 8, one span of the bridge gave way, and the entire train was precipitated into the river, eighty feet below. The engineer only is missing, but several were hurt severely. Thirteen of the cars contained live-stock.

—Twenty years ago a Philadelphia dry goods firm failed in business, and compromised with their creditors for seventy-five cents on the dollar. The firm went on with its business as usual. A few days ago they sent to each of their old creditors a letter, inclosing a sum equal to the amount abated in the former settlement, with interest. The whole amount thus paid was about \$125,000. This case is almost without a parallel.

—The burning of the Ring theater at Vienna, December 8, was the occasion of a wholesale destruction of human life. Nearly 2,000 persons were in the building when the fire broke out on the stage. A panic immediately ensued. The employes at once fled for their lives, taking no precautions against the spread of the fire. The passages were very narrow, and but few could escape. About six hundred persons are known to have perished, and as several hundred more are missing, it is feared that this is not nearly the whole number. The fire company was very inefficient.

—A Philadelphia father recently discovered that his children were required by their teacher in the public school to learn the rules of arithmetic after this fashion: "Rule for short division, rule, dash, one, write the divisor at the left of the dividend, semicolon, begin at the left hand, comma, and divide the number denoted by each figure of the dividend by the divisor, comma, and write the quotient beneath, period. Paragraph." If a pupil failed to place a comma correctly, he lost as many marks as if he had really made a serious blunder. It is not stated what other methods the teachers use, in case this should fail to reduce the children to a state of idiocy.

—A prominent Irish agitator said in regard to the man who attempted to blow up the Montreal Court House: "Six months ago he shot a landlord in Ireland and came to this country. In Ireland he was a gentleman and kept a pack of hounds, but he was in full sympathy with the poor peasantry. His intention was to blow up the Court House in Montreal, the House of Parliament in Ottawa and the Arsenal in Quebec. This will yet be done."

Of O'Donovan Rossa, the agitator, it was said: "He is the head of the movement, and to-day he has 10,000 men at his command. The combined societies hold meetings in this city, and direct the work in this country and aid it on the other side. A skirmish fund of \$5,000,000 can be raised. The city of Chicago has contributed \$25,000 to the general fund. There are branches in Chicago, Philadelphia, Boston, Baltimore, and Providence, which contribute from \$5,000 to \$7,000 a week. Two of Rossa's men burned the town of Woodstock, N. B., and the English insurance companies sustained an aggregate loss of nearly \$200,000. The nihilists never had such perfect arrangements. The very man who made the bomb that was thrown at the feet of the Czar is in New York and in the employ of the Irishman. Everything that chemistry can do will be done to carry on the work. We don't lack for funds." It is evident that there will be no peaceful settlement of the difficulties. That is the last thing desired by the agitators.

—The *Alta* thus describes Ericsson's new torpedo boat, which has lately been completed and tested: It has been named *The Destroyer*, and the name is appropriate if what is claimed confidently for it be justified by its performances. It is a submarine boat containing a powerful gun, from which a heavy projectile is discharged. The speed of the boat and the size and initial velocity of the projectile are matters for determination by the government that secures the right to make and use them. Many private experiments with the new appliance, supplemented by a public one recently, have seemed to thoroughly demonstrate the success of the invention—so much so, indeed, that the *Army and Navy Journal* thinks that it sounds the knell of many an existing ironclad, and promises to revolutionize submarine warfare as its great predecessor, the *Monitor*, revolutionized ordinary combat on the seas. In the public exhibition referred to, the muzzle of the gun was six and a half feet below the surface of the water. The charge was twelve pounds of giant powder. The projectile was 25½ feet long. The object aimed at was a target of manilla rope and wooden slats, three hundred feet distant. The gun is aimed and charged by electricity, operated by the wheelman. The projectile traversed the net at a depth of five feet below the surface of the water, appeared on the surface about one hundred feet beyond, and continued its course with considerable velocity for two hundred feet more. The submarine distance of four hundred feet was made in three seconds, although the gun charge was but twelve pounds. The torpedo can strike the vessel at any angle up to forty-five degrees or more and still explode. It is so constructed that it can force its way through intervening obstacles without exploding, a smart blow from a sledge hammer being insufficient to explode the cap. Thus submarine cannonading is shown to be entirely practicable.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 15, 1881.

JUST as we go to press we receive partial report of General Conference proceedings. We regret to learn that the President, Elder Butler, was not able to be present on account of sickness.

THE work of re-districting the church of Oakland has just been completed, and the district meetings, which have been much hindered by unavoidable circumstances for some time past, have been resumed, to be held regularly. These weekly district meetings have been productive of great good to this church, and we are pleased to know that they are highly prized by all the members. The interest is good in this church at the present time. All seem to realize that the present uprising to enforce the keeping of "the venerable day of the sun," is preliminary to a general movement in that direction throughout the country. It is "the beginning of the end."

BRO. PALMER reports a greatly increased interest in the missionary work in San Francisco; he expects to double their club of SIGNS at the commencement of the year. This is cause for rejoicing. We have long and earnestly desired to see a revival of the good cause in "the city," and to have held there a series of meetings in the tent; but we have been convinced that this never would be until the members of the church took hold to work. The Lord is ready to bless his people, and San Francisco is a promising missionary field. Let all renew their diligence. "Your redemption draweth nigh."

AMONG the territorial laws recently passed in Washington is one "making it a misdemeanor to keep open places of business, except drug stores, on Sunday, and punishable by a heavy fine; providing, also, that officers failing to notice the violation of this law, be not only liable to prosecution, but to loss of position." So the world moves.

NEWS comes from several towns in California where the agitation on the Sunday law caused a closing up of all business places on that day, that last Sunday witnessed a general re-opening. Several cases prosecuted have resulted in acquittal, which shows that the "average juror" is an "unknown quantity" on this subject as well as on others, and that it will not be so easy to carry the law into full effect as was anticipated by many of its friends. But all concede that the strength of feeling developed in favor of the law was far beyond all expectation for this State, and serves to animate its advocates with the hope of future success.

THE newspapers contain a singular report: that Alaska is to be united for governmental purposes with the District of Columbia, to thereby save the formation of a separate Territorial government. No doubt the whole nation would favor this, if it would secure the removal of Judge Cox to Alaska. By his acquirements and judicial dignity he is eminently fitted for that field.

SUNDAY LAW.

THE constitutionality of the Sunday Law will soon be decided by the Supreme Court, as a case on appeal from San Jose is now pending before the full Court. In the first argument Mr. Laine, counsel for the defendant, said:—

"He should not contend that the law was unconstitutional under the old Constitution, nor that the Legislature had no constitutional power at that time to enact the law, but that the law was an unnecessary interference with the rights of citizens, and opposed to the present Constitution and Bill of Rights. The law as it reads would put a stop to every vocation on Sunday, and it applies as well to the doctor or the preacher who preaches for a stipend as to any other vocation. The law did not create a day of peace and rest as pretended. Livery horses could be driven to death by drunken hoodlums, the butcher could carry on his business, the telegraph operator could send messages, and the barber shops and bathhouses could keep open a part of the day. It did not pretend to stop either labor or business, for any occupation could be conducted under this statute, provided the doors were closed. The statute was in violation of the first section of the Bill of Rights. It was an interference for the mere sake of interference. He contended that the Constitution could be retroactive. It created a new order of things.

It wiped out everything inconsistent with or opposed to its provisions. Its provisions were mandatory and prohibitory. He contended further that the law was a special law, because of the exceptions provided in the amendments. It was not a general law, if it did not apply to all alike. Mr. Laine discussed the constitutional phase of the question as to classes of citizens being granted privileges and immunities not granted to others, contending that livery men, barbers, doctors, and others exempted were classes of citizens, and any law exempting them from its operations or granting them special privileges, was clearly class legislation."

This is a "liquor case," and we shall have occasion for regrets whatever may be the decision. The law as it stands is unjust, and defective, as Mr. Laine clearly shows. It is not such a law as the welfare of the State demands. On the other side, a decision against the law will look much like granting "freedom to whisky," which all lovers of morality and order will regret. We have little hope, however, that a suitable law will be enacted. If the sentiment of the State is against the liquor traffic, why not enact a law which will fully meet the demand? A San Francisco correspondent of the *Christian Statesman* truthfully says:—

"The religious sentiment lies at the base of the movement, and without it the attempt must fail."

Let judges and ministers say what they please about "sanitary regulations," it is the "religious sentiment" which calls for the enforcement of the present law.

It is urged that people need rest. So they do; but there is no just reason why one man should be compelled to rest to suit another man's convenience. We cannot discover the wisdom of such a "sanitary measure" as this. Nor do we discover the justice of an act which would compel a man who has conscientiously rested the seventh day, to rest the first day also,—not because he needs two days of rest, or can afford to rest two days—but because his neighbor wants him to rest! A D. D. in Oakland preached that the law is right because men work too much, or too many hours; they will do more and better work in six days than in seven, and in eight hours a day than in ten. Then of course the law would be equally right if it compelled every man to restrict his labor to eight hours a day. There is a good deal of learned force spent to little purpose in favoring this law.

Another reason prominently urged is that people who worship ought to be protected in their worship from disturbance. This is all a sham. It is not their worship which is disturbed; their feelings only are disturbed. We know by a happy experience that people may enjoy the worship of God while others are laboring all around them. If they would only keep their own hearts in a devotional frame, and let their religion moderate their prejudices, they would not be disturbed in their worship by the transaction of a little honest business in a remote street, out of their sight and hearing.

Recent doings in Pennsylvania, where the Sunday law is very strict, are of interest to all those who are noting "the signs of the times." A man was prosecuted for selling liquor on Sunday, and was cleared. A Seventh-day Baptist was put in jail and kept there the full term of the legal sentence, for working on Sunday.

Whatever may be the decision of the Supreme Court in the case now pending, this Sunday question has come to the front, and has come to stay. For more than a score of years we have continually urged, on the authority of the prophetic Scriptures, that the Sunday question would become one of the most prominent and exciting political issues of the day. This we taught long before the rise of the Association for the Religious Amendment of the Constitution of the United States. It promises already to become a source of the bitterest party strife; a war of communities and brotherhoods.

The course of the "League of Freedom" is thus outlined by a San Francisco paper:—

"A general outline of the mode of warfare is that every member will keep open on a Sunday. He might be arrested every day. A jury trial will be demanded until every available juror will have sat on a trial. The League will defray the legal expenses, and pay the fine if a conviction be had, and thus the supply of good men and true will soon be exhausted. The League will, at the next State election, decline to support any candidate who does not pledge himself to vote a repeal of the Sunday law."

The *Oakland Daily Times* of Dec. 7 speaks thus of the promised warfare in this city:—

"There is talk among those in favor of enforcing the Sunday Law, of refusing to trade at stores which do not observe it. The storekeepers and others who do not wish to close on Sunday, are preparing to with-

draw their trade from all who join in the movement against them. Such a war in our very midst will be most unfortunate for all concerned, and will cause an untold amount of hatred and ill-feeling, without doing any good. There have lately been similar contests in other States, and the only result was a disagreeable and ugly quarrel, the communities being divided into factions which were doing all they could to injure each other. Nothing but the power of public opinion will settle such a question, and create a popular demand for the enforcement of any regulation, and citizens will not be under any necessity of acting as spies, special policemen or prosecuting attorneys."

All this may be pleasing to the "religious sentiment" which is clamoring for the rigid enforcement of a rigid Sunday law. But that the interests of a pure and peaceable Christianity will be served thereby we have good reason to doubt. "But the end is not yet."

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