

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.)

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SOME OTHER DAY.

COME, follow me! I know thy voice is calling,
But oh, so fair appears my childish way!
I hear thy accents low,
Thy love divine I know,
And sometime, ere the evening dews are falling,
I'll leave the lilies fair,
And offerings most rare
And precious shall thy patient love repay
Some day—some other day.

Wilt follow me? O patient voice and pleading!
The lilies now have lost their power to stay;
But I have seen afar
The glimmer of a star,
That seems to tempt me with its coy receding;
And is its fair renown
The jewel in my crown
Yet to be won? Ah, then I will obey—
Some day—some other day.

Come unto me, all ye so heavy laden!
O heart of mine! and canst thou yet delay?
But cares press thick and fast;
Oh for my careless past,
For my lost youth and childhood's vanished Aidenn!
Not 'mid this ceaseless fret;
I'll come—but, oh, not yet!
There comes a quiet hour at close of life, they say.
Some day—some other day.

Come unto me! Alas! too late I linger,
And solemn ghosts of vanished yesterdays
Throng from their graves, tear-wet
With passionate regret,
And point at last a sad, accusing finger.
God's love still lingering?
Alas! how can I bring
From all my prayerless years, this one for praise?
This day—of all my days!
—Anna F. Burnham, in *Christian Union*.

General Articles.

Importance of Right Associations.

BY MRS. E. G. WHITE.

EVERY association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence will be determined by the degree of intimacy, the constancy of the intercourse, and our love and veneration for the one with whom we associate. It is only by acquaintance and association with Christ, that we can become like him, the one faultless example.

Communion with Christ—how unspeakably precious! Such communion it is our privilege to enjoy, if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They served him cheerfully, gladly. They followed him, as soldiers follow their commander, fighting the good fight of faith. "And they that are with him are called, and chosen, and faithful."

Let all put the question to their own hearts, Have we been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will? Examine your own hearts, judge your own course. Con-

sider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action?

Many parents are disregarding the most sacred claims of God, by their neglect to consecrate themselves and their children to him. Many are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. They fear no evil. Danger seems a great way off. They will be deceived, deluded, to their eternal ruin, unless they arouse, and with penitence and deep humiliation, return unto the Lord.

The pride, self-indulgence, impiety, and iniquity that surround us, have an evil influence upon us. Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration.

Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see this, but because it will require a sacrifice to correct their error, they stay where they are, until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God.

Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy." All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city.

Who will heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable us to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.

The deadly lethargy of the world is paralyzing the senses. Sin does not appear repulsive to those who are blinded by Satan. The judgments of God are soon to be poured out upon the earth. "Escape for thy life," is the warning from the angels of God. Other voices are heard saying, "Do not become excited; there is no cause for special alarm." Those who are at ease in Zion cry peace and safety, while Heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure-loving, consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world, and when Sodom and Gomorrah were consumed by fire. On the night prior to their destruction, the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But these scoffers perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom.

It is God who holds in his hands the destiny of

souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm.

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty, and bringing upon themselves the blood of souls.

Let no one put aside the warning, and say, "It does not mean me. I will not be disturbed by this excitable message." It is the evil servant who says in his heart, "My Lord delayeth his coming." Professedly a servant of Christ, he may not, in words, deny that the Lord is soon to come; but his actions show that he puts off that day to a distant period. He guiltily presumes on the supposed delay; he becomes careless, and his works testify his unbelief. He adopts the maxims and conforms to the practices of the world.

As soon as the evil servant begins to lose the spirit and power of the message, he manifests his unbelief. He smites his fellow-servants. He is ready to pass censure on those who are better than himself. "The poison of asps is under their lips." His course is downward. Ere long he may be found "eating and drinking with the drunken"—uniting with worldlings in their gatherings for pleasure, and, to all intents and purposes, one with them. Such is the condition of very many among us to-day.

In the instruction given by our Saviour to his disciples are words of admonition especially applicable to us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Watch, pray, work—this is the true life of faith. "Pray always;" that is, be ever in the spirit of prayer, and then you will be in readiness for your Lord's coming.

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. To-day sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness.

The path to Heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of Heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?

THE highest perfection of human reason is to know that there is an infinity of truth beyond its reach.

Jeroboam and the Man of God;

Or, the Necessity of Exact Obedience to What God Requires.

BY ELD. W. H. LITTLEJOHN.

IN the twelfth and thirteenth chapters of first Kings is found a most graphic account of the circumstances under which the ten tribes of Israel were separated from those of Judah and Benjamin, and the events which contributed to the election of Jeroboam as king of the former tribes. From it we learn that Rehoboam, the son of Solomon, instead of hearing to the reasonable complaints of the men of Israel, who felt that they had been overtaxed and oppressed by his father, haughtily replied to them, that his little finger should become greater than his father's loins, and that whereas his father had chastised them with whips, he would chastise them with scorpions. Indignant at such usage, the ten tribes lifted the standard of revolt, elected Jeroboam king, agreeably to the prophecy of Elijah, and so completely severed the connection between the houses of Judah and Israel that they were never united again under the same government. Everything goes to show that Jeroboam was a man of genius. In his character, however, it is manifest that there was a very important defect in the matter of reverence for God. Notwithstanding the fact that Jehovah had given him the kingdom through the prophesying of Elijah, he no sooner found himself firmly seated upon his throne, than he commenced deliberately to set at naught the behests of that God who had given him his empire.

Like most monarchs, he was ambitious for the promulgation of his reign, and shrewdly perceiving that the triennial return of the people to the temple at Jerusalem would naturally tend to wean them from his government, and draw them into affiliation with Judah and Benjamin, he sought to prevent this result by erecting golden calves in Bethel and Dan, which the people were to worship in the places where they were located. Acting as high priest himself, he elected men of the baser sort to perform the office of the common priests. While officiating one day as Pontifex Maximus, God, offended at the blasphemy of his course, sent a prophet to predict, in the presence of Jeroboam, the overthrow of the altar on which he sacrificed, and the burning thereupon of the bones of his priests at some future time, which prophecy was fulfilled about 340 years later, in the reign of Josiah. Jeroboam, haughty as ever, reached out his hand in the act of arresting or commanding to be arrested the prophet of God. Suddenly that arm and hand became so fully withered that he could not draw them back again to their original position, until the prophet had prayed for his deliverance.

But it was not to the more salient points of his blasphemous course that we wished at this time to call attention. The subject which we wish to consider at present is found in the matter of the appointment of the annual feast recorded in verses 32, 33, chap. 12. These verses read as follows: "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made; and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel; and he offered upon the altar, and burnt incense."

From the foregoing it is manifest that it was the deliberate design of the king to institute a feast bearing a close resemblance in character to the autumnal feast, or feast of tabernacles, annually celebrated at Jerusalem, and yet varying from it in point of time, about a month. When considering this departure it will be observed that the inspired penman speaks of it as a feast which took place in a month, which he, *i. e.*, the king, "had devised of his own heart." This language is significant in a very high degree. From it it becomes manifest that there is a wide difference between doing what God tells us to do in his own appointed time, and doing it at another period selected the better to suit our convenience or taste. When the latter course is pursued, the individual so doing would be guilty, like Jeroboam, of the devising of the month

(*i. e.*, of the time), of his own heart. On this subject Adam Clarke offers some suggestive remarks which we append. "The Jews held their *feast of tabernacles* on the 15th day of the *seventh* month; Jeroboam, who would meet the prejudices of the people as far as he could, appointed a similar feast on the 15th day of the *eighth* month; thus appearing to hold the thing, while he subverted the ordinance." Note on 1 Kings 12:32. We think that all will, in common with Mr. Clarke, unite in reprehending the course of the king of Israel in the matter of changing the time of the occurrence of the autumnal feast, as well as in the other irreligious acts to which he became a party.

Right here, however, we wish to point a moral, and set home an argument. If it was wicked for Jeroboam to tamper with the celebration of God's appointed feasts, would it not be equally so to tamper in the matter of the time of the celebration of any other institution which by divine appointment is fixed upon a given day? If so, then we inquire what justification our orthodox friends, who admit that the seventh day was originally ordained by God to be a Sabbath of rest, can offer before his judgment-bar for attempting to change the same by substituting for the observance of the seventh day of the week that of the first? It seems to us that there is little if any difference between the guilt of refusing altogether to obey God's commandments and venturing to try to obey them at a different time, or in a different manner from that specified.

That we are right in this, and that God is a God who insists upon exact obedience in every particular, we wish to prove by calling attention right here to an illustration of that point found in the immediate connection with the record of the transaction of Jeroboam. In the following chapter, *i. e.*, the 13th, we have an extended account of the manner in which the prophet of God fulfilled the mission devolving upon him in the matter of condemning the apostasy and sacrilege of the king of Israel. God commissioned him to go to Bethel, and, in the presence of the people, while Jeroboam in his capacity of high priest was making an offering upon the altar, to utter these words: "O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 1 Kings 13:2. With a courage almost unequalled, the man of God, in the presence of thousands of his enemies, declared his solemn message of warning.

Had the record ended there, his course would have commanded our most profound admiration. But let us see how the affair came out. Before entering upon his journey, God had strictly enjoined upon him that he should not eat bread nor drink water at Bethel, nor return by the way by which he had gone to the place. See chap. 13, verse 17. After the king's hand had been restored fully, through motives of gratitude or curiosity he invited the seer to go home with him and refresh himself, promising him that he would give him a reward. Verse 17. Now hear the response: "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." Verse 8. This was a noble response indeed. Well would it have been for the prophet if he had ever afterward acted with the same courage. Alas for human nature, however! This man, who could neither be cajoled nor intimidated by an outspoken enemy of the Lord, was at last allured into sin by one who came to him in the name of a servant of the most high God. Another prophet, an aged man, hearing of the wonders performed by the seer whom the Lord had sent to Jeroboam, saddled his ass, and, pursuing him on the highway, at last found him sitting under an oak. He, too, extended to him an invitation similar to that offered by Jeroboam. But, No, said the man of God, "I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place; for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." Verses 16, 17. The other prophet, not to be thwarted in his design, now frames a lie in his own heart, and tells the man sent of God to Jeroboam, that he, too, is a prophet of the Lord, and that an angel had spoken to him on the subject. Here are his words: "I am a prophet also as thou art; and an angel spake unto me by the word of

the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Verse 18. The context states that this was a sheer fabrication. No angel of God had said aught to him on the subject. Nevertheless, the courageous prophet who so stoutly refused the extended hospitality of Jeroboam, at last yielded to the overtures of one who came to him with a lie in his mouth, though claiming to be a prophet of the Lord, and returned to his house and took up his lodging there.

But how did the Lord regard this transaction? Let the inspired record declare: "And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back; and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulcher of thy fathers. And it came to pass, after he had eaten bread and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass; and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him." Verses 20-26.

In the foregoing we have the record of God's condemnation of the course of the man whom he had commissioned to go to Bethel, and that of the visitation of his wrath upon him for his disobedience. Do you say that the Lord was harsh, unreasonable, and unjust? Would you then impeach the God of the Bible? Certain it is that he did visit the judgments recorded here in the manner laid down and for the cause assigned, upon the man who was slain by the lion. Do you reply that the man was deceived by the falsehood of one who came to him in the name of a prophet? I answer, Very true; but add, that men are sometimes responsible for having been deceived. God had told the man whom he sent to Jeroboam that he was *in no wise* to take up his lodging in that place. The command was just as explicit as words could make it. It was therefore the business of him to whom the command was given to carry it out to the letter until the same God who gave him the command had, with equal explicitness and emphasis, revoked the same. Had he done this, he would have been safe. Unhappily for him, however, instead of waiting for an explicit "Thus saith the Lord" from God himself, he allowed himself to be deceived by the utterances of an irresponsible party, whom God had never commanded him to listen to, and whom the devil undoubtedly controlled in the matter under consideration.

The remarks of Adam Clarke upon this subject are so sound that we cannot refrain from giving them below. Comparing the case of the prophet with that of Abraham when required to offer up his only son Isaac, and his subsequent release from this duty, Mr. Clarke goes on to say:—

"Thus much may be said in vindication of the man of God. But if this be so, why should he be punished with death, for doing what he had *reason* and *precedent* to believe might be the will of God? I answer, He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the *word of the Lord himself*, in both cases, as Abraham had, and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a *stranger*, who only professed to have it from an *angel*, who pretended to speak unto him *by the word of the Lord*. In this, and in this alone, lay the *sinfulness* of the act of the man of God who came out of Judah." Note on 1 Kings 13:19.

Here we must bring our remarks to a close. Before doing so we wish to appeal once more to that numerous class of observers of the Sunday Sabbath, who hallow that day while admitting

that God has positively commanded the observance of another, thereby proving either that they claim the ability to change for themselves the time for the observance of the Sabbath of the Lord to another day, which better suits their convenience, or else that they hold that God is such an one that he will tolerate in them a disregard of what he commanded in point of time, if only they will obey him in regard to the manner in which they shall hallow the Sabbath which they have selected for themselves. Where, we inquire, have they obtained their conceptions of the authority of Him who sitteth upon the circle of the earth, and taketh up the isles as a very little thing. It is said in the statute book which he hath given us, that we should "tremble at his word." It is, on the contrary, nowhere said that we should treat that word with contempt. To attempt to change the statute of an earthly ruler, in the particular of the time at which the requirements are to be carried out, would be to offer a palpable affront to the dignity of that ruler. It would be difficult indeed to reconcile him to such a disregard of his sovereignty. But will the Great Ruler of the universe be less jealous of his right to prescribe respecting the time at which certain things are to be done or not to be done? To those who think that it will be safe to conclude that he would, at least in the matter of the Sabbath, we say, Remember Jeroboam, and the month of which it is said "he devised of his own heart." Again; we suggest to them that it would be well to remember the case of the man of God who was sent to Bethel; for if the Lord did not excuse him, he surely will not excuse them, since the man of God at least had for his action the authority of one who once had been a prophet of the Lord, while they cannot show a single word which ever fell from the lips of any man who was either inspired at the time or ever had been inspired, favoring the idea either that the first day of the week is the Sabbath, or that its substitution for the seventh day would be justified under any circumstances by Jehovah. The nearest approach they can make to it will be found in the decrees of the "Man of Sin," or the pope of Rome, who both claims that he has the power to change the Sabbath, and that he has done so by transferring it from the last to the first day of the week.*

Allegan, Mich.

Choose the Most Important.

WORK! work! work! How American women do work! said a young German girl who has come to be our neighbor. "Germans are so different. They are not lazy. They like to work; but they rest a little. Americans never rest."

These days of house-cleaning and fall sewing, of pickling, drying, preserving, canning, etc., may well suggest a few sober thoughts. Yes, if women took more time from their work in which to think and plan, I believe life would go on far more easily and pleasantly. Sit down a minute, tired mother, and think if there are not one or two things which could be put off or even omitted entirely; and no one the loser. You have not ceased "buzzing" since you rose from breakfast. Stop a minute, and help poor little Annie with her algebra, and let that fifteenth ruffle go which you are trying to find time for putting on her new dress. She is pretty enough without it. The children say, and you think yourself, the parlor is so much the pleasantest room in the morning; but then you've never time to sit there mornings, and if the little folks do, the carpet and furniture will be injured. Think now, which is dearest, the carpet or the children? By and by these loving birdlings will have flown from the home nest. Which then will you most prize, the memory of those summer mornings in the cool parlor, or a set of spotless furniture, no longer in danger of injury from childish fingers? Thoughtlessness causes many of our mistakes, and when one is laboring at full speed "from dawn till dewy eve," the mind is not in a frame for calm reflection. Far better for nerves and brain and heart would be less work and more thought, and, as we cannot do everything, choose the most important.—*Christian at Work.*

SAID a member of a church to another member: "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it. Did not the Saviour feel what he did for you?"

*See tract entitled, "Who Changed the Sabbath?" published at the Signs Office.

Progressing—Which Way?

BY ELD. G. D. BALLOU.

"THE soul that is heaven-born hardly knows that it has a conscience." "When I became a Christian I lost my conscience." "A good conscience is one that we do not feel—one that does not trouble us." Such were the remarks recently made in immediate connection by a popular minister, as he was describing the holy condition of those who are sanctified.

These sentiments are not repeated simply for the purpose of criticism, but as an index of the "progress" which modern theological teachers are making. Reader, glance at these statements and then reflect. Here we have a key to the course of action which we may reasonably expect the masses of professing Christians will pursue in the near future. Those whose consciences have been drowned in their wild endeavors to follow every whim of their emotional natures, will have very little to stand in the way of their working zealously for any church movement that they may "feel" is essential to their denominational prosperity. Surely those who have lost their consciences will not scruple to use any means to accomplish the ends they desire. When the masses of Protestants become sanctified to their own notion of things, they will not be long in adopting the sentiment of the mother church, that "The end justifies the means."

We have the trite saying now, that "Corporations have no souls;" how long ere it will be said that churches have no consciences? Already it is evident that conscience is an unimportant factor in church work. Scheming policy is supplanting godly principle, and the world is fast ripening for the most subtle deceptions of Satan. When a large class of ministers, all the way from H. W. Beecher down to the backwoods preacher, vie with one another in making extravagant, unseemly, and sensational assertions for the purpose of tickling the public ear and loosening the public purse-string, what may we expect, only that the public mind shall become vitiated, and the public conscience calloused?

Consciences which cannot feel and do not trouble the possessor are near of kin to the seared conscience to which Paul alludes in 1 Tim. 4:2. All such need tuning up to healthy action, by a thorough application of the principles of the moral law as embodied in the life of Christ. But alas for the world! we need not expect this work to be done by the teachers of popular theology. Such teaching is a thing of the past and there is too much of a cross connected with it to expect much in that line from those who have lost their consciences. Any pointed mention of the ten commandments or denunciation of popular sins is sure "to bring a coldness over the meeting."

Reader, we point you to the word of God. To the law and the testimony, and the life of Christ. If you wish to have a healthy conscience, one that will warn you of danger, one which the Holy Spirit can convict of sin, one which will be painfully sensitive to the approaches of evil, submit yourself daily to self-examination in the light of the Bible, looking into God's great mirror—the ten commandments—that you may see the defects in your character. Avoid the moral opiates so freely administered. They will lull you into carnal security, and you will fail to appreciate the work Jesus has done in opening a way for your salvation; and failing to live a humble, penitent child of God, you will lose the life everlasting, and the eternal weight of glory. You will find a keen moral perception of greater worth in the end than a passive conscience which allows you to cherish a false hope based upon false ideas of sanctification. Self-sanctified souls will have great opinions of themselves and of what wonderful things they are doing for Christ, and they will at last be heard saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name have done many wonderful works?" The reply will come back with appalling power, "I never knew you; depart from me ye that work iniquity." Conscience, no longer dethroned and cast out, will rend their souls with bitter anguish. If never before, conscience will now trouble them; but it will be too late.

The nearer you approach the perfect Pattern in the work of overcoming, the more keenly will you sense the sinfulness of your own nature, and the more will you feel like humbling self and exalting Jesus. If you lose sight of

the sinless Pattern and shut your eyes to your own wretchedness, it will be easy for you to imagine that you are very holy. A little self-righteousness will aid greatly in establishing a false hope. May God keep you from the fatal deceptions of these days. In humility of soul lay up in store a good foundation against the time to come. Never slight or dismiss your conscience, but rather train it to appreciate and discriminate in regard to the relations which you sustain to God and your fellow-man, remembering that only with a conscience thus trained and disciplined by the work of God, will you be permitted to at last enter in through the gates into the city.

HEAVEN OVER ALL.

How many hours of patient toil
Our faithfulness to test?
How many burdens yet to bear
Before the hands may rest?
How many crosses ere they lie
Calm folded on the breast?
Yet toil and burden, cross and rod,
Divinest love hath blessed.

How fierce the battle ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
The healing drops of balm!
How loud the Babel sounds of strife
Before the evening psalm!
And yet o'er all the heaven extends
Its soundless deeps of calm.

American Home Manners.

AMERICAN men respect women in the highest sense, and treat them with all the chivalry possible, as far as immunity from insult is concerned. The national character of the American man in this respect is above reproach. But are they at home amiable and polite? Do they treat their wives and daughters or their mothers with constant and daily and proper politeness? Are American women models in this respect? Do they remember to be grateful and polite in little matters of salutations and of compliment? Are they careful to consume their own smoke, and to bring only an amiable face to the dinner table?

We are afraid not. The national home manners need improving. The amenities of home can alone make up for the national disadvantage. It is at the home dinner-table, by the hearth-stone the evening fireside, in the nursery, the bedroom and the sick-room, that manners must be taught. We cannot count upon outside influences for our children. Home first and home always, must be to them what the external world is to the ignorant foreigner. There every institution teaches him, by the iron bands of power and custom, to be respectful. If he dares be otherwise he is an outlaw and a criminal.—*Sel.*

Naming a Lake.

YEARS ago, it was discovered that a certain lake, which had long been considered the head of the Mississippi, had no claim to that honor. The explorers found a new and smaller lake from which the great river took its rise. A discussion arose as to what name would be appropriate for it. The story is that it was decided in this way:—

"Let's make a new name by coining a word," said an old *voyageur*. "Some one of you larned ones tell me what is the Latin for *true*."

"*Veritas*," answered a scholar.

"Well, now, what is the Latin for *head*?"

"*Caput*."

"Now write the two words together by syllables."

The scholar wrote on a strip of birch bark, "*veritas-caput*."

"Read it out."

The five syllables were read.

"Now drop the first and last syllables, and you'll have a good name for this lake." And "*Itasca*" it was.—*Advance.*

THE bustling husband, who drives the children here and there, and will have order, has nothing but disorder; while the mother who sits still and loves, rules over every child in the family, and secures perfect obedience. The silence of love is mightier than all the physical or moral force of boisterous strength.

THE man who is in the wrong uses hard words and soft arguments, while the man who is in the right uses soft words and hard arguments.

The Sovereign Pontiff, and the Church of Rome.

They Vindicate the Truth by Fulfilling the Prophecies.

A DISCOURSE DELIVERED BY PROF. GAUSSEN, AT THE RE-OPENING OF THE SCHOOL OF THEOLOGY AT GENEVA, OCTOBER 3, 1843.

GENTLEMEN: I call your attention to an important point, which should be constantly before your eyes, when you have to do with Rome. I mean the precious and sacred doctrine of our fathers, too much neglected and often even despised in our churches, though God has given us, to appreciate its value, many new reasons which our fathers did not possess.

This doctrine is, that Rome is the Babylon of which John speaks; the pope, the Man of Sin, the son of perdition of whom Paul speaks; popery, the little horn of which Daniel speaks.

I wish to show you that this doctrine, constantly held in the church of God for nearly twelve hundred years, has only been lightly esteemed, like the doctrine of an evil spirit, the tempter, in times of lax theology and infidelity.

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard: Come out of Babylon! When the great Wickliffe preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman pontiff with the exclamation. Behold the Man of Sin! When the generous Huss and when Jerome of Prague made their voice heard, a hundred years before Luther, it was against the abominations of "the great whore" foretold by John. When our fathers preached the Reformation in Geneva, one of their first cares was to affix to the walls of our *hôtel de ville* a brass plate (of which, alas! there only remains the frame), on which they inscribed thanks to God "for having delivered them from the tyranny of antichrist." When the fathers of most of us, gentlemen, made their admirable Confession of Faith at Rochelle, they took care in their seventeenth national synod (held at Gap under Henry IV., in the year 1603), to decree that at the end of the 30th article should be inserted the following declaration, called article 31st. (I transcribe their words): "And since the bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample under foot the lawful authority of magistrates, by taking away, giving and exchanging kingdoms, we believe and maintain that it is the very *antichrist* and the *son of perdition*, predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the Spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do."

For more than fifty years the Protestant ministers and people of France were persecuted by kings and governors of provinces on account of this 31st article. But we love to hear their faithful voice making itself heard in their twenty-ninth and last national synod, after they had been refused for fifteen years holding any:—

"The king's commissioner having requested that they should not employ such expressions (*antichrist*, when speaking of the pope; idolatry, when speaking of the Romanists) in the oaths taken in this synod, the moderator was instructed to answer as follows:—

"But in regard to these words, *antichrist*, found in the Liturgy, and *idolatry* and *workings of Satan*, found in our Confession of Faith, they contain the reasons and foundation of our separation from the church of Rome, and express the doctrine which our fathers maintained in times of cruel persecution; and we are resolved, after their example, never to abandon them, by the grace of God, but to preserve them faithfully and inviolably to the last moment of our life."

Such, gentlemen, is the declaration of your fathers, which I put to your understanding and to your conscience; to your understanding, that

you may study it carefully; to your consciences, that you may preach it resolutely, like your fathers "in times of cruel persecution, faithfully, inviolably to the last moment of your lives."

This important doctrine is taught us by three prophets—by Daniel, in chapters 2, 7, and 11; by Paul, in his second epistle to the Thessalonians, and his first epistle to Timothy; and lastly, by John, in chapters 9, 11, 12, 13, 17, and 18 of the Revelation.

I design to give you some idea, gentlemen, of the wonderful light which the Holy Spirit sheds upon this subject; and I shall be satisfied for this purpose to state briefly what only one of these prophets, the oldest, Daniel, says, and that only in his seventh chapter.

I beg, first, that one of the brethren will please to read aloud the first fourteen verses.

1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another. 4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. 6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. 11. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

(To be Continued.)

An Infidel's Testimony.

At the Freethinkers' Convention held at Watkins, N. Y., not long since, Mr. Miln, whose extremely "liberal" views had proved too much for even the Unitarians, and who has left the pulpit for the stage, gave his testimony as to the power of certain features of Christianity. When infidels themselves admit that they have nothing to compare with that which the Christian religion offers, there is no need of preaching against infidelity. Here is what he said:—

Let me next call attention to a feature of strength possessed by the church, to which the liberal cause as yet offers but meager rivalry; I mean its wealth of poetry. To challenge the fascinations of poetry were to deny the instincts of humanity. If one pauses he will at once perceive how charming a dress is there provided for the most insidious, though well-intended error. Be sure of this, that a proverb or a rhyme is the safest vehicle for either truth or error. Let me illustrate my meaning. The Christian conception of this world is a wilderness through which we journey to a promised land. In this wilderness are dangers innumerable—besetting foes, the seductions of dangerous by-paths, and a thousand ills beside. Now, in this view what could possibly supply a stronger motive for exertion than the tender strain:—

"Guide me, O thou great Jehovah,
Pilgrim through this barren land.

I am weak, but thou art mighty,
Hold me with thy powerful hand."

Again the Christian dogmatist teaches his follower that he is in danger. To a disciple deeply and earnestly imbued with such views, what greater inspiration could he offer than this well-known song?

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

Or, if we consider an attempt to awaken enthusiasm over the indestructibility of the Christian system, what shall we find superior to this?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
To you, who to Jesus for refuge have fled.

"Fear not, I am with thee; oh! be not dismayed,
I, I am thy God and will still give thee aid;
I'll comfort thee, cheer thee, and cause thee to stand,
Upheld by my mighty omnipotent hand."

I shall not ask your pardon for introducing to you these old hymns, which to many before me will have all the charm of novelty, and to others will come as an echo of by-gone days; but I will say that in my judgment the church wields no stronger influence than that which resides in sacred poetry.

We come now to consider the seductive charm for the human heart which surrounds the Christian doctrine of a blissful immortality of the righteous. Look for an instant upon this inviting phase of Christian doctrine. "In my Father's house are many mansions," said Jesus of old, and every Christian fondly believes that Christ has gone before to prepare a place for him. How radiant, how peaceful, how replete with light and joy and unbroken harmonies that fair dwelling-place shall be! "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive!" How alluring, how fascinating this prospect! The keenest logician of us all bids farewell to that conception with ill-concealed regret. The reunion which it promises, how full of tenderest anticipation! And because self-preservation is the first law of nature, and because man projects the desire to preserve and perpetuate self beyond the limits of this mundane existence, I hold that that system which predicts an eternal life for the individual man has in the present stage of human development, a tremendous advantage over the system which denies or is simply agnostic in regard thereto.

Perhaps to this practical age, however, the chief claim as put forward by the church in her own defense is found in the magnitude and variety of her charities. I count that man foolish indeed who attempts to sneer at the philanthropic activity of the Christian church. When I recall the sincere self-denial of her missionaries, the constant benevolence of her followers; when I think of her care for the aged, for the halt, lame and blind; when I remember her tender solicitude for the street waif, or for the poor creatures who stand upon the brink of humanity, I detect at once the tender benevolence of the human heart and the secret of the mighty grip still laid by the hand of the church upon the heart of humanity.

THE DISTANCE OF THE STARS.—The idea of distance is often best conveyed by some every-day illustration. In a recent lecture by Dr. William Huggins, the eminent English astronomer, as to the results of spectrum analysis as applied to the heavenly bodies, this striking statement was used to give some faint notion of the enormous distance of the stars. "The earth's orbit," said the lecturer, "which is more than 190,000,000 miles in diameter, at most of the stars dwindles to a mere point, and has no sensible size whatever. If you suppose a railway from the earth to the nearest fixed star, which is supposed to be twenty billions of miles from us; and if you suppose the price of the fare to be one penny for every hundred miles—not, mind! a penny per mile—then, if you take a mass of gold to the ticket office equal to the national debt (\$3,800,000,000) it would not be sufficient to pay for a ticket to the nearest fixed star. And I think I should not be wrong in saying that there are stars so far off that the price of one penny for every hundred miles, the whole treasure of the earth would not be sufficient to pay for a ticket."

The Sabbath-School.

Fulfillment of Prophecies Concerning Christ.

A GREAT number of prophecies had their fulfillment in the scenes connected with the betrayal, trial, crucifixion, and burial of our Lord. One is struck by the number of times that the evangelists say, "That the scripture might be fulfilled," etc., and many times the fulfillment of a prophecy is not noted. Many of these prophecies of the Old Testament would not be recognized in our ordinary reading as referring to Christ, if our attention were not called to them; but when the evangelists record the fact that they were written of Christ, we can have no doubt. The writers of the Gospels were themselves unable to see the application of all these prophecies, until after the resurrection of Christ; but when they wrote, their minds were enlightened by the Holy Spirit, according to the promise of Christ. The exactness with which prophecies are fulfilled is the strongest proof of the inspiration of the Bible; we cannot, therefore, better employ a portion of our time, as we review our past work, than in tracing out some of these prophecies that refer to Christ. We shall not attempt at this time to make an exhaustive review of them.

1. Jesus was betrayed by one of his disciples who had lived with him and shared his confidence. According to John 13:18 this was a fulfillment of Ps. 41:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Since our attention has been called to this psalm, we can see other passages which may plainly refer to Christ. How the plotting of the Jews against Christ, and the spies that were placed upon his track, and the false reports which were circulated, are indicated by verses 5-7: "Mine enemies speak evil of me, When shall he die, and his name perish? And if he come to see me, he speaketh vanity; his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. All that hate me whisper together against me; against me do they devise my hurt." John assures us that verse 9 refers to Christ; by verse 4 that David is also speaking of himself. This is an instance where the scripture has an immediate application, and also a reference to future events. This is very common in the Psalms, and also in the prophetic books.

2. When Jesus was taken by the mob, his disciples all forsook him and fled. This was in fulfillment of Zechariah 13:7: "Smite the Shepherd, and the sheep shall be scattered." In this chapter there is unmistakable reference to Christ. See verse 6. Isa. 53:3 was also fulfilled here, in part: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him."

3. Christ was insulted, scourged, and spit upon. In this we see Isa. 50:6 fulfilled: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

4. In all Christ's trial, when he was insulted and scourged, and even when crucified, he had no word of reproach for his enemies. Isaiah's description of this is so vivid that we can see it as though with our natural eyes. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7.

5. The crucifixion itself was foretold by David in Ps. 22:16: "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet."

6. It was the custom for the soldiers who executed a prisoner, to divide his garments among themselves; these were their perquisites; but Christ had a seamless garment which could not well be divided, and for this the soldiers gambled. John 19:24. This was also foretold by the psalmist: "They part my garments among them, and cast lots upon my vesture." Ps. 22:18.

7. He was crucified between two thieves, just as a common criminal. All the ignominy possible was heaped upon him. This was in fulfillment of Isa. 53:12: "He was numbered with the transgressors."

8. The people reviled Jesus as he hung upon the cross, and the chief priests mocked him, say-

ing, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." Matt. 27:42, 43. To see how clearly this was foreseen, read Ps. 22:7, 8.

9. The legs of the thieves were broken, in order that the shock might hasten their death. Christ was already dead when this was done to them, and his legs were not broken. This was in order that Christ might be an exact antitype of the paschal lamb, none of whose bones were to be broken. Ex. 12:46. David mentioned this fact in Ps. 34:19, 20: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken." See John 19:36.

10. In order to make sure that Christ was dead, a soldier rudely thrust his spear into his side, making a deep and large wound. John 19:37. Thus the fulfillment of Zech. 12:10 was provided for: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." John, in Rev. 1:7, tells us that this will be fulfilled at the second coming of Christ.

11. Christ was taken from the cross and laid in the tomb which Joseph, a wealthy Jew, had prepared for his own use; and thus was fulfilled the prophecy of Isaiah, that he should make his grave with the rich. Isa. 53:9.

A word of explanation may be needed upon this point. The text reads: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." It would thus seem to the casual reader, that Christ made his grave both with the wicked and with the rich. Dr. Barnes makes a very critical comment upon these words, and explains it thus: The Hebrew word rendered "he made" means, according to Gesenius, to give, as to give into the hand of any one, to give into prison or into custody, etc. "The notion of *giving* or *giving over*, is the essential idea of the word, and not that of *making*, as our translation would seem to imply; and the sense is that he was given by *design* to the grave of the wicked, or it was *intended* that he should occupy such a grave. The meaning then would be: 'And his grave was appointed with the wicked; but he was with a rich man [or with the rich] in his death.' This makes the meaning clear, and brings out the idea that the intention of the Jews was frustrated. They expected that he would receive a dishonorable burial; but their purpose was thwarted, and his burial was that of a king.

These are some of the prophecies concerning Christ's death. There are others that show that he was to be put to death by the Roman Government, and that also fix the exact year when it should take place. And yet the prophecies concerning Christ's first advent are not nearly so numerous nor so explicit as those which refer to his second coming. The Jews were rejected because they did not know the time of their visitation; because they did not make the proper application of the Scriptures, in which they were well versed. If such was their fate, what will be our lot, if we do not heed carefully all the prophecies which pertain to the second coming of our Lord?

E. J. W.

Boys in the Sabbath-School.

THERE was a fair-faced young lady in a certain Sabbath-school, whose class of boys had arrived at the dangerous age; yet she held them steadily. Not only were they attendants, but they were noticeably regular in attendance; not only that, but they were prompt. I studied over it a good deal. I knew the young lady. She did not seem to be more learned than the others, or more apt to teach; she had no better advantages for preparation, and, so far as I could learn, she did not study harder than some of the rest; yet, apparently, she succeeded better. I was quite well acquainted with one of her class. I cross-questioned him.

"Is Miss Marvyn a very superior teacher, Charlie?"

"She's tip-top." Spoken with the air of prompt

heartiness that means so much in a frank-hearted boy.

"How did she manage last Sunday's lesson?"

"Oh, I dunno;" in that off-hand tone, which may mean: "I know all about it, but I'm not going to tell *you*; it's a matter of confidence between her and us."

"The boys all like her, don't they?"

"Of course they do; they would be great simpletons if they didn't."

"But, Charlie, what makes her any better than the others?"

"Dunno, I'm sure; all I know about it is, we don't want to exchange her for anybody that we know."

I was still in the dark as to Miss Marvyn's success; but that evening, as Charlie was coming in at his father's side-gate in his shirt sleeves, and with dusty hands which had been helping to build a wood-pile, I, standing in the door, saw him suddenly halt and lift his cap, and at the same time heard a cheery voice say: "How do you do, Charlie? I was just thinking of you; I hope we shall see you out this evening; we are depending on you." Then—as he protested that his hands were too dusty to accept her offered glove—"Never mind the dust, Charlie; good, honest dust never hurt anybody's hands. May we expect you?"

"I'll be there," he said, heartily. Then he came in.

"Charlie," I said, "Miss Marvyn has a real cheery way with her, hasn't she? I like to see people shake hands with their friends."

"She'd shake hands with one of her boys if he had just tumbled out of a tar-kettle," said Charlie, emerging from the basin into which he had dipped his curly head, and speaking in a tone of grim satisfaction.

"Where is she so anxious to have you come this evening?"

"It's to prayer-meeting," he said, under his breath. "She wants some of us to help along the singing."

"Charlie, are you going?"

"Yes'm, I am; I kind of like to please her; and beside," with a roughish glance at me, "she had us to her house to eat strawberries and cream last night; a fellow would feel rather flat not to do what she asked him after that."

And I, as I went up stairs, mused as to whether I had found a clew to Miss Marvyn's influence over those great boys of hers. "The children of this world are in their generation wiser than the children of light." It was infinite wisdom that said that; are not we, as a people, at work proving the truth of it? There is only here and there a Miss Marvyn who has any consecrated strawberries and cream, or a pair of gloves that honest dust will not hurt.—*Baptist Teacher.*

"We cannot but be struck with the wisdom of God in ordering the circumstances of the Saviour's burial in such a manner as to avoid the possibility of deception. Had all this been done by his friends, it might have been said that they only pretended to secure the tomb, and only pretended that he was dead. But he was adjudged to be dead *by the Jews themselves*; Pilate was satisfied that that was the fact; they had their own way about his burial; he was buried alone; the place of his sepulcher was made sure, *expressly to prevent his being removed*; and they placed around him a guard, in their own judgment large enough to prevent his being taken by force or strength. His very enemies, therefore, took every possible precaution to place his resurrection beyond the possibility of fraud and imposture, and those precautions were the very means of furnishing the most striking proof that his death, burial, and resurrection, were not impositions, but most affecting, awful, and yet cheering, realities."—*Barnes.*

SUPPOSE the pastor, every few Sabbaths, should fail to appear in his pulpit at the hour of service, with no substitute and no notification of his absence, leaving the elders to hold some kind of a meeting or send the people away—how long could such a pastor retain his place? Teachers who stay away from their classes and make no provision for them, can work out the meaning of this paragraph.—*Westminster Teacher.*

It is easy enough to make sacrifices for those we love, but for our enemy we have to struggle and overcome self. Such a victory is noble.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, DECEMBER 7, 1882.

Scriptural Meaning of the Word Soul.

A STRANGE and quite unwarrantable use of this idea of personality or selfhood of the term *soul* has been made in favor of its separate existence from the body, on which depends its present immortality. It is based on such texts as 2 Peter 1:14. The argument may be stated as follows:—

Peter said: "Knowing that shortly I must put off this my tabernacle." The identity or selfhood is found in the pronoun *my*. The personality represented by *my* possesses and dwells in a tabernacle, which is the body. Therefore *my* represents the soul which dwells in the body as a temporary abode or tabernacle, and of course lives on independent of its temporary dwelling-place when it leaves it.

This has been used by men of ability and education; and therefore many have thought it quite irresistible. But it is the merest sophistry, without any weight as an argument. By this method of reasoning it may be proved that there are *several personalities in one man*. And the form of expression may be varied indefinitely. Thus: You say, *my body*; and it is the soul that speaks, showing that there is a conscious, intelligent entity independent of the body. And again you say, *my soul*; and it is the body which speaks, showing that the body is a conscious, intelligent entity independent of the soul. No, says the objector, man may have two intelligent entities; but the body is not one—it is the spirit. Very good, but we have not exhausted the list of illustrations. When Mary said, "*My soul* doth magnify the Lord, and *my spirit* hath rejoiced in God my Saviour," Luke 1:46, 47, then her body must have spoken, proving that the body is an intelligent entity independent of the soul and spirit. Again, the pronoun *your* expresses in the second person exactly what *my* expresses in the first person. And when Paul prayed that "*your whole spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ," it proves that there is an intelligent entity in man which possesses a body, a soul, and a spirit, and of course may exist independent of all of them. But what is it? Is this undefined entity immortal? It must be; for one of the strongest evidences offered for the immortality of the soul is that it *possesses the body*, saying "my tabernacle."

The truth is that *the man* may speak of *all his parts*, whatever those parts may be, or whatever their nature, and use the possessive; and he who endeavors to prove from this that any part of man can live as an intelligent entity separate from the body, is guilty of using unparadonable sophistry.

But the question is asked, "Is not man a compound being?" Yes; you may call him a compound being, or a complex being; we admit that he is, and so is *everything else that has a being*. But we shall adopt and adhere to the language of the question; man is *a being*; he is not *beings*. A single man has but a single entity. We ask our opponents on this doctrine to produce one text of Scripture from which it may be inferred that there are two personalities in one man.

Prof. Bush (and others) claims that *soul* applied to man, is synonymous with *life*; that life is the primary and true meaning of the word *soul*. We have shown that this is not true, for *soul* (*neh-phesh*) is applied to a *dead man* even as it is applied to a *living man*. But it is not applied to life in the vegetable kingdom; it refers to animal life only. But admitting that Prof. Bush's statement is correct, our conclusion is still the correct one. For *the life of man* is not an entity separate from and independent of man, but is a quality or *condition of man*. Deprived of life he is still a man—"a dead man." This is an expression of Scripture; but who ever heard of personality—of manhood—being ascribed to *the life* of a man after the death of the body? Where is the text of Scripture which will warrant such an application or such an idea?

We are willing to go still further in our admission: Man is a compound being, composed of body, soul, and

spirit,—the word *soul* being used in a secondary sense,—but he is not a perfect or complete being when these component parts are separated. A man destitute of breath, or life—"the breath of life"—is a man minus animation, thought, volition, and all power of action. *The life* is not *the man*, but it is a condition of man necessary to the exercise of any power, and to the enjoyment of any good. From this fact some have hastily, but without reason, inferred that *life means happiness*. They do not like to admit that life means merely *animated existence*. Thus Prof. Bush only gives expression to a very common idea when he says, "There is a *superadded* sense of *enjoyment*, which is frequently to be recognized in the use of the word *life*, both in the Old Testament and the New."

The expression, "superadded sense," is not accurate. It is not *any* sense of life, whatever. It must be evident to every one that that which is superadded to life cannot be inherent in life. Happiness is no more a sense or meaning of the term *life*, than is misery. In this present state of mixed good and evil, both are conditions of life. And it is a part of the every-day experience of the majority of the human race, that misery is quite as likely to be connected with life as is happiness.

The greatest boon ever conferred upon or promised to man, is life. The opposite, death, is the greatest curse, the penalty of the transgression of the divine law. God is called "the living God," or the God of life. He has, throughout the Scriptures, shown the high estimate he places upon life. In it are stored *all the possibilities of good and of happiness*. It is true that happiness is inseparably connected with life, for without life there is no happiness. And it is equally true that misery is inseparably connected with life; for without life there is no misery. But it is not equally true that life is inseparably connected with happiness. There cannot be happiness without life; there may be life without happiness. Happiness may indeed be "superadded" to life, but happiness is not a necessary condition of life. Miserable life is possible as well as happy life. Nothing more can be needed to show that happiness is not a synonym of life; that life does not mean happiness. It means simply animated existence, other circumstances determining the conditions—the happiness or misery—of the existence.

But "God is love," and his tender mercies are over all his works. He has wisely and mercifully determined that they only shall live forever who are fitted to enjoy life; who are proved to be worthy of the great boon. There are those who prove themselves "unworthy of eternal life," who, being unreconciled to the ways of God, cannot be happy, and they will return to their original condition,—to a state of non-entity,—be destroyed. What better could be done in their case?

Fate of the California Sunday Law.

IT IS now about a year since certain parties, mostly members of certain churches, started a vigorous crusade against Sunday-breaking, or rather for the enforcement of the Sunday Law. From its commencement we had doubts of the motives of the movers of the crusade, from the fact that they professed to act in behalf of temperance, while we knew, as the event proved, that they were acting solely in behalf of Sunday. We did not like the law, because of its evident injustice, its discrimination in religions, which is expressly forbidden by the Constitution of the State. A case was brought before Chief Justice Morrison, who decided that the law was constitutional, that it did not discriminate for or against any religion, it being merely "a police regulation" and not a law affecting religion. All except the determined advocates of the law were struck with the manifest absurdity of this decision. For the title of the law, which, if we mistake not, is in California as authoritative as the law itself, declares that it concerns "Offenses against Religion." Justice Morrison was not ignorant of this fact. There are two days observed religiously in California: the seventh day, kept in obedience to the law of God, the ten commandments; and the first day, kept in professed obedience to a law of the New Testament, which, however, has not been produced; but more specifically kept, in obedience to the law of the State, and in conformity to an "American custom." Nor was Justice Morrison ignorant of this fact, that some Christians kept "the Sabbath-day according to the commandment," which enjoins working six days and resting the seventh. A case, considered a test, was brought before the full Supreme Court, and a decision was rendered March 10.

Four Justices, a majority, decided in favor of the law; three dissented. Very able jurists not only dissented from the decision of the majority, but declared that the opinions of the dissenting Justices were likely to carry more weight with the people than those of the majority.

The prominent papers of the State took ground against the decision. The *Alta* said:—

"The decision rendered by the Supreme Court yesterday, declaring the Sunday Law to be constitutional, proves a general surprise, and promises to induce complications which will make it very unpopular. There is an old maxim that all common sense should be law, but that not all law is common sense. The Sunday Law is likely to fall under this condemnation. The Supreme Court decides that to enforce observance of the Sabbath will not be an unfair abridgment of personal liberty, and places within the power of a vigorous, though not definitely ascertained, class of public agitators, the legal right to cause the cessation of business in all but a few branches absolutely necessary to operate on Sunday. There will soon be two sharply defined parties, equally vigorous in favor of and opposition to the law. There is already a rich and powerful body, the League of Freedom, organized to defeat the ends of the Sunday Law, and which has announced its intention of conducting against it a political war. The question will be a leading public issue, and State politics will be largely subordinated to it. It is not difficult to see that there will be a numerous, energetic, wealthy, and influential element engaged in a determined effort to elect a State Legislature pledged to repeal the Sunday Law. In the present condition of politics it is almost safe to predict that this element will succeed."

The *Evening Post*, speaking of this decision, said:—

"This was not an unexpected result. Nevertheless, it remains to be determined whether or not it is a final settlement of the case. Laws, like governments, derive their just powers from the consent of the governed. That is a fundamental principle of republican government; it is a foundation stone of our republic, deliberately selected by the patriotic fathers to whose wisdom and love of freedom we are indebted for the enlightened and liberal form of government we enjoy. A law which is obnoxious to the masses of the people, or inimical to the best interests of any considerable class, can never be enforced in this country, though it be authorized by the most direct mandate of the constitution, and framed with due regard to the strictest requirements of technical construction."

The following is the closing paragraph of the *Post's* article:—

"But after all we fancy the next Legislature will be called upon to set at rest all doubts and quibbles as to this law. Undoubtedly the demand will be made for the repeal of the law, and with equal certainty the question of repeal or non-repeal will enter into the election of Senators and Representatives next fall. That election, then, will determine the will of the people in that regard, and from that tribunal there will be no appeal."

This was a clear foreshadowing of the result of the decision. We will not now repeat the leading arguments of the dissenting Justices which were laid before the readers of the SIGNS. Some of their arguments were so just and reasonable that they could not fail to carry conviction to the minds of those who examined them with any degree of candor.

A WARNING NOT HEEDED.

We were not among those who demanded a repeal of the law, nor would we unite with those who were leagued together to oppose it. Yet it was well understood by those who watched the movement closely that its design was ultimately to stop the operations of the Seventh-day Adventists. Many proclaimed that the object was the suppression of the traffic in liquors, but the feeling in the churches, where the movement was started and fostered, was readily learned by mingling in the crowd at the close of a Sunday-Law sermon by some popular preacher. There it was freely talked that, when the Sunday Law was enforced, the labor of the Adventists on Sunday would be stopped. Little or nothing was said at such times and in such places about the sale of liquor.

And the churches early sent forth a declaration that they intended to make it an issue in the next election, pledging themselves not to vote for any candidate who was not pledged to sustain the Sunday Law. In view of this we published the following words in an editorial in the SIGNS, of March 16, 1882:—

"The Sunday question is now fairly launched upon the stormy sea of politics, with the prospect that the present law will be hopelessly wrecked. If that result shall be reached it will be attended with unpleasant and undesirable consequences, as a day of rest will thereafter, at least for a season, scarcely be known in California. We would not wish to see such a state of things, but it will be a natural reaction from an unwise attempt to interfere too far with civil and religious freedom."

But the movers in this Sunday crusade felt strongly

fortified by the decision of the Supreme Court, and refused to be warned. Warrants were sworn out and arrests made by hundreds, and for a short time there was great rejoicing in the ranks of the Sunday people. But it was for a short time, as it was soon discovered that it was impossible to procure convictions before juries, and about two thousand cases were dismissed, it being generally agreed that the election must determine the result.

In the meantime some of the more calm and considerate in the vicinity took the alarm. They saw danger both to the law and to the churches in the agitation which had been inaugurated by them. The *San Francisco Bulletin*, of March 27, contained the following notice:—

"Last evening, at the Calvary Church, Rev. John Hemphill spoke to his congregation on the Sunday Law and the issues at stake. He presented many of the arguments which have become familiar by use in discussions recently. He said he was afraid that a mistake had been made by the friends of the Sunday Law in bringing up the question for decision just at the present time. Circumstances at another time might be more favorable for success. He thought that the next Legislature would take measures to repeal the law. A majority of its opponents would in all probability be members of that body."

Major Whittle, the evangelist, was laboring in California at that time. After listening to two ministers who urged the rigid enforcement of the Sunday Law, he said it would be better if the clergy preached less about the law and more of the gospel; that the present excitement about enforcing a State law would act disastrously to the churches.

The Democratic State Convention met in June, and adopted a platform which, though it did not mention the Sunday Law, was well understood as a demand of that party for the repeal of the law. And here again was manifested the duplicity of the Sunday advocates. They quickly sounded the alarm that the Democrats had pressed the Sunday question into politics, and called upon the Republicans to mark the issue with a declaration in favor of the Sunday Law. We call this duplicity, because we intend to tell the truth, let it strike where it will. The "Home Protectionists," the prime movers in this agitation, had declared months before the sitting of the Democratic Convention that with them loyalty to the Sunday Law should be the test in the next political canvass, and that if the parties did not nominate candidates pledged to support it, they would nominate a separate ticket on that issue. Under these circumstances, with the settled and openly avowed determination to make the Sunday Law the main political issue, it was no small show of "cheek" to accuse any party of forcing the Sunday question into politics.

Many of the Republican papers accepted the issue, and declared their readiness to go into the canvass on the advocacy of the Sunday Law. But here came another warning, this time from the *Chronicle*, which said that if the Republican Convention took up the defense of the Sunday Law it would only court defeat. But the cry was up, and a strong demand was made by the Home Protectionists, declaring that they would set up a separate ticket if the Republicans did not accede to their demand. As it was believed that a separate ticket meant the success of the Democrats, this was really a threat held over the Republicans which they dared not disregard. They adopted a Sunday-law platform, and it became the main issue of the campaign. Mr. Estee said, in a speech in San Francisco, that it was the main issue, and as San Francisco was about the most unpromising field in the State in which to advocate a Sunday Law, we may conclude that he was firmly convinced that he was speaking the truth.

We may safely conclude that the result is a popular verdict on the Sunday Law question. As we predicted last March, the law is "hopelessly wrecked." We have no doubt that one of the first measures of the next Legislature will be the repeal of the law. If any disastrous results follow, the blame will rest on the Sunday agitators who unwisely determined that everybody should do as they do, and if people did not agree with their religious tenets, they should be compelled to act as if they did! They are fully protected in their worship, having granted to them privileges not granted to others. But this did not satisfy them. They had a zeal not at all according to knowledge, or to the spirit of genuine Christianity. That which vexed them was that others, who did not agree with them on the Sunday question, had *any privileges* whatever.

We recently asked a prominent Democrat, who was

elected to office at the last election, what, in his opinion, would be the effect on society after the repeal of the law. He thought but little difference will be known. He said the people have done as they pleased heretofore, and they will do so hereafter. But he recognized this difference: heretofore they have acted with the threat of the law over them; hereafter the fear of prosecution will be removed. But we think this cannot fail to make considerable difference. We shall not be surprised if, so far as Sunday observance is concerned, California returns to "the days of forty-nine." Had the churches heeded our warning, this need not be so. We neither asked for nor desired anything leading to such a result.

Nor have we any hope that, in case of a reaction in the public mind, the churches will act more wisely than they have in the late agitation. An equitable Sunday Law, just in its operations, allowing reasonable privileges to all religious denominations, for which the Constitution provides, would receive no opposition from us. But the spirit manifested by the churches in the late campaign forbids us to hope that they will be satisfied with any grant of privileges to those who do not keep Sunday as they do.

And we think that the prediction of Major Whittle has been fully verified. The proscriptive spirit manifested by the churches, the arrogant manner in which they put forth their demands for recognition in the political canvass, and the ardor with which they advocated their religious tenets as objects of political action, have all had their effect on the public mind. We believe at this time the churches of California which have taken a prominent part in this agitation, stand lower than they ever did before in public esteem. The people have less confidence in them as conservators of true religion and morality, than they ever had before. Their action hereafter will be watched with suspicion, as it is well understood that they will not hesitate to make any encroachments on the rights of others to carry out their plans, and to gratify their worldly ambition. We shall see whether they will appreciate the situation, and try to redeem their standing "by patient continuance in well doing."

Las Vegas, New Mexico.

Why Are They Not Seventh-day Adventists?

THIS question arose not long since, after reading an article in a religious journal, in which the doctrines of the Seventh-day Adventists were characterized as "pernicious." Of course we did not admit for a moment that the doctrines are pernicious, for in that case the above question would have been answered. The journal was an organ of the Methodist denomination, and we at once instituted a comparison between the leading points of faith held by the Adventists, and the views of the Methodists upon the same subjects.

The distinctive features of the body of Seventh-day Adventists are indicated by the name. Believing that the whole law of God is still binding, they keep the seventh day of the week as the Sabbath, the day which God sanctified in the beginning, and gave a place in the fundamental law of his government. Gen. 2:2, 3; Ex. 20:8-11; and they are looking for the second coming of the Lord, according to his promise. John 14:1-3. These are the two great truths which make Seventh-day Adventists a separate body of believers. All other points of doctrine that are held by them will be found to depend directly upon these.

Without stopping to inquire what there is in these doctrines that is injurious, we at once turned to the Discipline of the Methodist Church to find if the Articles of Faith contained anything that would prevent a member of that church from keeping the Sabbath. Immediately our eye rested upon the following paragraph:—

"The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; *no Christian whatsoever is free from the obedience of the commandments which are called moral.*"

This is substantially the same as is found in the Creed of the Church of England, and is similar to that

held by the Presbyterians and the principal Protestant denominations. Looking still farther to see just what the Methodist authorities meant by "the commandments which are called moral, we found the following comment of Dr. Clarke, on Ex. 20:—

"It is worthy of remark that there is none of these commandments, *nor any part of one*, which can fairly be considered as merely ceremonial. All are *moral*, and consequently of everlasting obligation. . . . Though by the incarnation and death of Christ all the ceremonial law, which referred to him and his sacrifice, is necessarily abrogated; yet as none of these ten commandments refers to anything properly ceremonial, therefore they are not abrogated. . . . Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the Scripture that he has so fulfilled these TEN LAWS as to exempt us from the necessity and privilege of being no idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses."

Again, Dr. Clarke in his comments on Matt. 5:17, paraphrases the verse thus: "I am not come to make the law of none effect—to dissolve the connection which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts."

One more quotation from Dr. Clarke will suffice to show the belief of the Methodists that the law of God is still binding on all men; it is from his comments on Rom. 7:13:—

"Thus it appears that man cannot have a true notion of sin, but by means of the law of God. For this, I have already given sufficient reason in the preceding notes. And it was one design of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal, and sold under sin; and that the law and commandment are holy, just, and good. And let it be observed that the law did not answer this end merely among the Jews, in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best, only heal the hurt of the daughter of my people but slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners."

These testimonies are sufficient, although many more might be given. They show that true Methodism teaches perfect obedience to the whole law of God. And when in that law we read, "The seventh day is the Sabbath of the Lord thy God; *in it thou shalt not do any work*," we cannot avoid the conclusion that a Methodist who is consistent with his profession of faith must be an observer of the seventh-day Sabbath; it is absolutely irresistible. A man who was well versed in the Scriptures, and also in the doctrines of the Methodist Church, having been a local preacher in that denomination for many years, once said to us, "A consistent Methodist must be a Sabbath-keeper. I have known that the seventh day is the Sabbath since I was a boy, and I have always held that we Methodists were not consistent with our profession." Not long after that he decided to be "a consistent Methodist," as he expressed it, but he soon found out that this involved his leaving the church, which he did. In order to fulfill the vows which he took when he joined the church, and which he had broken for many years, he had to leave the church. A strange affair, truly.

We give one testimony from Dr. Barnes, a Presbyterian, to show that the Methodists are not alone in this dilemma. In his comments on Matt. 5:18, he says:—

"The moral laws are such as grow out of the nature of things, and which cannot, therefore, be changed—such as the duty of loving God and his creatures. These can never be abolished, as it can never be made right to hate God, or to hate our fellow-men. Of this kind are the ten commandments, and these our Saviour has neither abolished nor superseded."

And now a few words as to the second point—the second advent of Christ. Article 3 of the M. E. Church says:—

"Christ did truly rise again from the dead, . . . he ascended into Heaven, and there sitteth until he return to judge all men at the last day."

Dr. Clarke, on 1 Thess. 4:16, says:—

"The Lord himself!—That is, Jesus Christ shall descend from Heaven; shall, in like manner as he was seen by his disciples to ascend; *i. e.*, in his human form; but now infinitely more glorious, for thousands of thousands shall minister unto him; and ten thou-

sand times ten thousand shall stand before him; for the Son of man shall come on the throne of his glory; but who may abide the day of his coming, or stand when he appeareth?"

Dr. Barnes on John 14:2, 3, says:—

"*I go to prepare a place for you.*" By his *going* is meant his death and ascent to Heaven. The figure here is taken from one who is on a journey, who goes before his companions to provide a place to lodge in, and to make the necessary preparations for their entertainment. It evidently means that he, by the work which he was yet to perform in Heaven, would secure their admission there, and obtain for them the blessings of eternal life. That work would consist mainly in his intercession. . . . *'Ye may be also.'* This was language eminently fitted to comfort them. Though about to leave them, yet he would not *always* be absent. He would come again at the day of Judgment and gather all his friends to himself, and they should be ever with him."

See also Dr. Barnes' notes on 1 Thess. 4:14-16, where unequivocal testimony is given on this subject. Indeed, there is scarcely any doctrine more universally held than that of Christ's second coming. There is good reason for this, for there is no truth that is more prominent in the Scriptures. We do not hear it preached very often nowadays, except by a few, but we find it in the writings of all denominations. If we should quote all that has been said and written on the subject, it would fill volumes of the SIGNS. It is very evident that the majority of Protestants, if they were consistent with their profession, would be Seventh-day Adventists. That people are not a sect who are teaching some new thing, some wicked heresy, but they are those who are endeavoring to conform to the original faith. Since, then, the fundamental truths which they hold are those that are taught by the leading men in all Protestant denominations, why are not all Seventh-day Adventists?

But it may be urged: You teach that the soul is not immortal; that it sleeps between death and the resurrection; that it receives immortality only through Christ; and that none go to Heaven at death. That is true, but what is there pernicious in that? Does it not necessarily follow from a belief in the second coming of Christ? Read also the testimonies quoted above. The object of Christ's coming is to "judge the quick and dead;" can any hope to go to Heaven before they are judged? He has gone to prepare a place for his followers, John 14:2; would it not be presumptuous to think of going to Heaven before the place is prepared? He said that he would return again, and receive us to himself; how can we get there before he does come for us? Paul says that it is only by his returning that we are able to be forever with him. A belief in the second coming of Christ, according to the Scriptures, necessarily involves the belief that men do not receive their reward at death. Those who hold the former and reject the latter, are inconsistent. But that all may see that we do not hold this view alone, we quote only one testimony from Dr. Barnes on 1 Thess. 4:14:—

"*Which sleep in Jesus.*" A most beautiful expression. . . . They do not 'sleep' in heathenism, or in infidelity, or in the gloom of atheism—but in the blessed hope which Jesus has imparted. They lie, *as he did*, in the tomb—free from pain and sorrow, and with the certainty of being raised up again. When, therefore, we think of the death of the saints, let us think of what Jesus was in the tomb of Joseph of Arimathea. Such is the sleep of our pious friends in the grave; such will be our own when we die."

It is true that Dr. Barnes says other things contrary to this, but that does not invalidate this testimony, nor the plain declaration of Scripture. Many good men have held views utterly at variance with the Scriptures and have died in their erroneous belief. Their minds had not been drawn out to fully grasp certain points, but it does not follow that men who have the light, or have the chance to have it, can be saved on account of lack of knowledge. And so the question still remains, Why are they not Seventh-day Adventists? Why do not the churches live up to their published teachings on the law of God, and await with joy the soon coming of their Redeemer? Is it because, as Dr. Clarke says, that these things have not been applied to their consciences by the Holy Spirit? We will not presume to answer the question; but we will still continue to earnestly pray that all the honest, who have not been enlightened by the Holy Spirit, and all those who are resisting its leadings, may be found when the Saviour returns, keeping the "commandments of God and the faith of Jesus."

E. J. W.

"PROVE all things; hold fast that which is good."

The Missionary.

Missionary Spirit in the Reformation.

DURING the darkest period of the Dark Ages there was not much of this spirit in the land. The rulers of the Catholic Church, who in reality ruled the world, were entirely destitute of it. The missionary spirit is, as we have seen, the spirit of Christ, and Christ was known to these people only by name. The whole of Europe was under the sway of the Catholic bishops, and it was unnecessary to keep up even the semblance of missionary enterprise. Their whole attention was directed to strengthening their temporal power; this they did by bribery or by force, among those who were in public positions, and by keeping the mass of the people in the deepest ignorance. It is true that there were during all this time, honest, faithful souls, who worshiped God in spirit and in truth; but they were few in comparison with their enemies, and had little opportunity or power to disseminate the true faith; they were a proscribed people. The saints and laws of God had been given into the hands of "the little horn," papal Rome, and both had been well-nigh banished from the earth.

But at the proper time God raised up men who had the desire and the ability to successfully combat the gross errors of the church. Luther and his fellow-reformers set themselves to the task of correcting the abuses that had crept in, and of restoring the primitive faith. They little realized what this would involve, or how great changes would have to be made. God would not appall them by a sight of all the wrongs that must be corrected before the church could be purified unto himself. Since the Christian religion is a missionary religion, it follows that the Reformation was a missionary enterprise. In this article we shall see what the secret of their success was, and shall find that it differed in no respect from that of Paul. Indeed, the difference between all workers for God, is only one of degree; the same principle must be in all.

One thing which marked the reformers was their disregard of self. They were willing to lose all the comforts of life, and even life itself, if by this means they could preach the gospel. Thus, when Luther was about to appear before the pope's legate, at Augsburg, he wrote to Melancthon as follows:—

"Instruct the youth of our beloved country in what is right and agreeable to the will of God. As for me, I am going to offer up myself for you and for them, if it be the Lord's will. I prefer death, yea, even what to me would be the greatest misfortune, the loss of your valued society, to retracting what it was my duty to teach, and perhaps ruining by my failure the noble cause to which we are devoted."

Again, when in the presence of the Cardinal, he said:—

"I have no will but the Lord's. He will do with me what seemeth good in his sight. But had I a hundred heads, I would rather lose them all than retract the testimony I have borne to the holy Christian faith."

Just before the celebrated Diet at Worms, Luther wrote thus to one who feared that he might retract his previous testimony:—

"Never fear that I will retract a single syllable, since the only argument they have to urge against me is that my writings are at variance with the observances of what they call the church. If our Emperor Charles sends for me only to retract, my answer shall be that I will remain here, and it will be all the same as though I had been to Worms and returned again. But if the Emperor chooses then to send for me to put me to death as an enemy to the empire, I shall be ready to obey his summons; for by Christ's help, I will never abandon his word in the day of battle."

We know from what followed, and from the whole course of his life, that this was not boasting. It was the utterance of one who knew that he had the truth of God, and who, through love to God, would not conceal it. And the stand that he took was nothing more than was taken by the other reformers, and indeed by thousands of people whose names have not come down to us. While Tyndale was tutor in the house of a nobleman, some strong language of his against the pope and his laws, came to the ears of the

priests. He was at this time engaged in the work of translating the New Testament into English. The historian says:—

"The priests had sworn to stop him in his translation of the Bible. One day he fell in with a troop of monks and curates, who abused him in the grossest manner. 'It's the favor of the gentry of the county that makes you so proud,' said they; 'but notwithstanding your patrons, there will be a talk about you before long, and in a pretty fashion, too! You shall not always live in a manor-house.' 'Banish me to the obscurest corner of England,' replied Tyndale, 'provided you will permit me to teach children and preach the gospel, and give me ten pounds a year for my support, I shall be satisfied.'"

He was soon obliged to leave the place where he then was, and go forth alone, with no friends or money, but with the firm determination to furnish the Scriptures to the people in such form that a plough-boy might know more of them than the priests of Rome. He soon found a place in the house of a rich merchant named Monmouth, where he could pursue his studies unmolested. Here he devoted his whole time to the work, and studied night and day. And here his earnestness and sincerity of purpose were displayed. Wishing to guard his mind against being "overcharged with surfeiting," he refused the delicacies of his patron's table, and confined himself to the simplest and plainest diet. His life was bound up in his labor of love.

Here we have exhibited the true missionary spirit. It is not alone that the reformers denied themselves of the comforts of life, and braved the wrath of kings, that they were true missionaries; other men have done that in order to accomplish a selfish purpose; but it is in the fact that they did so unselfishly, for the purpose of benefiting their fellow-men. The motive which actuated them was love—love to God and his cause, and love to their fellows. This, it must be remembered, is the mainspring of all true missionary effort. The sacrifices which one makes, and the hardships endured, are simply the measure of the love that is in the heart. Wherever you find the record of a true servant of God, there you will find the record of self-denial, and unremitting labor. The record has never been kept on earth, but for each individual it is faithfully kept on high.

But there is another feature which characterizes the true missionary of Christ, and that is a constant dependence on God. The reformers were men of prayer. Had they not been, their work could never have been blessed as it was. We quote only one case, that of Luther. All are familiar with the way in which he fasted and prayed and did penance while he was simply a monk, before he understood that "the just shall live by faith." It is true that these works were really of no value, and they failed to bring him the peace which he sought; but they give an insight into his character. After the light of the gospel shone upon him, he learned not to trust in voluntary humiliation, but he leaned wholly on God. On the morning of the day on which he was to appear before the Emperor, and all the dignitaries of church and State, when not only his death, but the overthrow of the Reformation seemed imminent, Luther was in great distress. We take the following account from the "History of the Reformation":—

"On the morning of this 17th of April, he was for a few minutes in deep exercise of mind. God's face seemed to be veiled, and his faith forsook him; his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship driven by a violent tempest, rocked from side to side, one moment plunged in the abyss, and the next carried up to heaven. In that hour of bitter trial—an hour which to him was as the garden of Gethsemane—he threw himself with his face upon the earth, and uttered those broken cries, which we cannot understand without entering, in thought, into the anguish of those deeps from whence they rose to God. 'O God, Almighty God everlasting! how dreadful is the world? behold how its mouth opens to swallow me up, and how small is my faith in thee! Oh, the weakness of the flesh, and the power of Satan! If I am to depend on the strength of this world, all is over. The knell is struck; sentence is gone forth. O God! O God! O thou my God! help me against all the wisdom of this world. Do this

I beseech thee; thou shouldst do this . . . by thine own mighty power. The work is not mine, but thine. I have no business here. I have nothing to contend for against these great men of the world. I would gladly pass my days in happiness and peace. But the cause is thine, and it is righteous and everlasting. O Lord, help me! O faithful and unchangeable God! I lean not upon man. It were vain! Whatever is of man is tottering, whatever proceeds from him must fail. My God! my God! dost thou not hear? My God! art thou no longer living? Nay, thou canst not die. Thou dost but hide thyself. Thou hast chosen me for this work; I know it. Therefore, O God, accomplish thine own will. Forsake me not, for sake of thy well-beloved Son, Jesus Christ, my defense, my buckler, and my stronghold!

"After a moment of silent struggle, he continued, 'Lord, where art thou? My God where art thou? Come, I pray thee, I am ready. Behold me prepared to lay down my life for thy truth, . . . suffering like a lamb. For the cause is holy; it is thine own. I will not let thee go; no, nor yet for all eternity.'"

Here we discover the secret source whence strength and courage were imparted to the humble and despised man who was God's instrument to free the minds of men from the bondage of papal superstition. This was why the work of Luther was attended with such mighty results. Christ, the sinless One, has set us an example of dependence on God. He spent entire nights in prayer. The apostle Paul was one who felt himself to be the weakest of men, yet he felt able to do all things through Christ. Elijah received power to perform his wonderful works by means of prayer. Jas. 5:17, 18. David, who was honored of God to an extent scarcely equaled, was one whose frequent devotions were not performed in a lifeless manner. And God is no respecter of persons. He is willing to give his Spirit to any who will ask in true faith. The weakest man in the world may be the strongest if he will but unite with God; and this every Christian must do. "The effectual, fervent prayer of a righteous man availeth much." What a power in the land the church of God would be, if all who profess the name of Christ had the prevailing faith of Elijah, of Daniel, of Paul, or of Luther. May the time soon come when the church shall have this power, and when it may be said of us as of Peter and John: "And they took knowledge of them that they had been with Jesus." E. J. W.

Healdsburg, Cal.

We have just closed a discussion here with an "age-to-come" minister, having spent four evenings upon the Sabbath question, and three upon the restoration of Israel.

The position of our opponent upon the Sabbath was that of the abolition of the law. He had the ten commandments abolished at the cross, and claimed that the new code came into effect on the day of Pentecost, and that during this period of about fifty days there was no law and no salvation; so any who died in that period must be lost. But the question arises, Why lost? since any acts they might do could not be sinful if there was no law, for "by the law is the knowledge of sin." Rom. 3:20; 1 John 3:4; Rom. 4:15. This theory gives a sinless period for the world, and we would think that all would be saved who die in a sinless period. It was claimed that all of the commandments except the Sabbath were regiven in the New Testament. We showed that all of the ten are *indorsed* repeatedly, but that it would be folly to abolish and then regive the law. We pressed him to find the place in the New Testament where the law is given as a new code, and claimed that he could not prove image worship to be a sin only by reference to the Old Testament. That the New Testament is not a book of law, but points to a law already in existence.

The next evening after being urged to find an express command in the New Testament against image worship, only as reference is made to the Old Testament law, he said: "I have found it, and it is lucky, for it has been strongly talked around town that I could not do it, and therefore must go under." We were then told that Acts 17:22-24 contained the new command. But woe to the position, for Paul is not making a law, but is reproving that people for not worshipping the true God, and defines him as the one who made the heavens and the earth,—a fact not admitted

in their worship, but one which, according to Paul, should be the foundation of faith; and the Sabbath is to show forth this great truth, and thus acknowledge the true God.

Considerable interest was manifested in the debate by the citizens of the place. Two persons were convinced of the truth, and are now keeping the commandments. Others are convinced, and we think will obey. The cause has lost nothing in any way by the discussion, but gained in many respects.

Our church is not large enough to accommodate our present congregations, which are constantly increasing. We have been obliged to go to the college chapel for our meetings till we can make other arrangements. W. M. HEALEY.

December 1, 1882.

THE reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—*Thobuck*

Temperance.

What Air Shall We Breathe at Night?

MANY years ago Florence Nightingale assaulted the popular superstition against breathing night air with the unanswerable question, What other air can you breathe at night? Dr. Oswald, in the last number of the *Popular Science Monthly*, enters upon the assault against this superstition, which survives every attack, upon no other ascertainable ground than that the less reason there is for a superstition the harder it is to kill it.

"Before we can hope," he says, "to get rid of the consumption with any chance of success, we have to get rid of the *night air superstition*. It is probably the most prolific single cause of impaired health, even among the civilized nations of our enlightened age, though its absurdity rivals the grossest delusions of the witchcraft era. The subjection of holy reason to hearsays could hardly go further. 'Beware of the night wind; be sure and close your windows after dark!' In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized, and offensive atmosphere of your bedroom. In other words, beware of the rock spring; stick to sewerage. Is night air injurious? Is there a single tenable pretext for such an idea? Since the day of creation that air has been breathed with impunity by millions of different animals—tender, delicate creatures, some of them—fawns, lambs, and young birds. The moist night air of the tropical forests is breathed with impunity by our next relatives, the anthropoid apes—the same apes that soon perish with consumption in the close though generally well-warmed atmosphere of our northern menageries. Thousands of soldiers, hunters and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stage of consumption have recovered by adopting a semi-savage mode of life, and camping out doors in all but the stormiest nights. Is it the draught you fear, or the contrast of temperature? Blacksmiths and railroad conductors seem to thrive under such influences. Draught? Have you never seen boys skating in the teeth of a snow-storm at the rate of fifteen miles an hour? They counteract the effect of the cold air by vigorous exercise. Is there no other way of keeping warm? Does the north wind damage the fine lady sitting motionless in her sleigh, or the pilot and helmsman of a storm-tossed vessel? It cannot be the inclemency of the open air, for, even in sweltering summer nights, the sweet south wind, blessed by all creatures that draw the breath of life, brings no relief to the victim of aerophobia. There is no doubt that families who have freed themselves from the curse of that superstition can live out and out healthier in the heart of a great city than its slaves on the airiest highland of the southern Appenines."

Is there not, the reader perhaps asks, danger in the malarious air of the Roman campagna or the Charleston meadows? Yes! There are regions where the air is poisonous. But the only way to escape the poison is not to live in such a region.

You might as well allow sewer gas in your bathroom and expect to escape the poison by keeping the chamber door closed, as to live in a malarious swamp and escape the malaria by trying to live in an air-tight house. Any fresh air is better than any stale air.—*Christian Union*.

Adulteration of Liquors.

A RETIRED wholesale liquor-dealer recently said to an interviewer from the N. Y. *Times*: "More than two-thirds of the stuff sold for brandy in this country is the meanest kind of poison. It is manufactured from an oil of cognac. In most of the gin sold there will be found oil of vitriol, oil of turpentine, oil of almonds, sulphuric ether, and extract of grains of paradise. You can purchase oils and essences from which 'whisky of any age' can be procured. This style of whisky when tested will show sulphuric acid, caustic potassa, benzine, and nux vomica, and other poisons. This is the sort of stuff that bores into the coatings of the stomach and creates ulcers. In porter you will find opium, henbane, capsicum, cocculus indicus, copperas, tobacco, and sulphuric acid. In beer,—alum, opium, nux vomica, green copperas, vitriol, sub carbonate of potash, and jalap are used. Cocculus indicus is used largely in cheap beer. Three grains will produce nausea and prostration: ten grains will throw a strong dog into convulsions. Fox-glove and henbane are used for about the same purposes as cocculus indicus. Oil of vitriol is used to increase the heating qualities of liquor, wormwood is used for its bitter and stimulating qualities, green copperas gives porter a frothy 'head.'"

"In astringent wines you find alum, Brazil wood, oak sawdust, lead, and copperas. Sugar of lead and arsenic are also used in wine. In pale sherry, sulphuric acid, prussic acid, and alum are among the 'harmless' ingredients used to give color and the appearance of age."—*Christian Instructor*.

Cigarette Smoking.

CIGARETTE smoking prevails to an alarming extent among the youngsters of California. It is a very injurious habit for older persons to indulge in, but when little tots are seen sucking away at the death-dealing twist, it is a matter for sad reflection. Parents should be very watchful. The boys are sly, and many an unsuspecting father has a boy who indulges when out of his sight, as well as the street gamin. One of the most disgusting features of cigarette smoking, is the custom of lighting them just at the close of public meetings, and puffing the villainous fumes, fraught with horrid stench, into the faces of gentlemen and ladies present. It is not so bad for men to have to submit to a thing of that kind, for most men are users of the weed in some shape, but it is a burning shame to cause the ladies of an assembly to pass through a gauntlet of urchins whose chief business in hand seems to be to generate an impenetrable cloud of tobacco smoke. Nor is this obnoxious custom confined to the doorways of theaters and halls; it is carried into the sacred precincts of the house of God. Santa Cruz has a local law prohibiting the smoking in public of cigarettes by boys under eighteen, and it is certainly a righteous ordinance, and should be adopted by every city in the State.—*Napa Register*.

"I SELL liquor for a living. I must live." If a man must live like a shark, swallowing the substance of others, he must take the chances of a shark. It is a question whether or not there is absolute necessity for such a man to live. If he voluntarily starves to death because he is too lazy to do anything but sell rum, then let prohibition make a martyr of him. A counterfeiter must live, but his boarding-house will be the State Prison if he is detected and proved guilty of tampering with the currency of the country. Is it not a greater crime to make counterfeit men than it is to make counterfeit money? The traffic in rum dilutes the pure gold of manhood and stamps the victim with the spurious mint mark that resembles humanity while in reality it cannot be trusted. There is honorable work for honest hands, and there is no valid excuse for selling what Robert Hall called "liquid fire and distilled damnation" for a living; and a license written on paper or parchment will be a poor attenuated shield to hold up on the grand day of assize to keep off the arrows of Almighty wrath.

A LIQUOR-SELLER presented his bill to the executor of a deceased customer's estate, asking, "Do you wish my bill sworn to?" "No," said the executor, "the death of the deceased is sufficient evidence that he had the liquor."

The Home Circle.

PEACE.

Is this the peace of God, this strange, sweet calm?
The weary day is at its zenith still;
Yet 'tis as if, beside some cool, clear rill,
Through shadowy stillness rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gentle, soothing sway.

It was not so just now. I turned aside
With aching head, and heart most sorely bowed;
Around me cares and griefs in crushing crowd;
While inly rose the sense, in swelling tide,
Of weakness, insufficiency and sin,
And fear, and gloom, and doubt in mighty flood rolled in.

That rushing flood I had no strength to meet,
Nor power to flee; my present, future, past,
Myself, my sorrow, and my sin I cast,
In utter helplessness at Jesus' feet;
Then bent me to the storm, if such His will.
He saw the winds and waves, and whispered, "Peace,
be still."

And there was calm. O Saviour, I have proved
That thou to help and save art really near;
How else this quiet rest from grief and fear,
And all distress? The cross is not removed,
I must go forth to bear it as before;
But, leaning on thine arm, I dread its weight no more.

Is it, indeed, thy peace? I have not tried
To analyze my faith, dissect my trust,
Or measure if belief be full and just;
And therefore claim thy peace. But thou hast died,
I know that this is true, and true for me,
And knowing it, I come, and cast my all on thee.

It is not that I feel less weak, but thou
Wilt be my strength; it is not that I see
Less sin, but there is pardoning love with thee,
And all-sufficient grace. Enough! And now
I scarce can think or pray, I only rest,
And feel that thou art near, and know that I am blest.
—Frances R. Havergal.

Judge Blake's Hard Time.

THE thought often comes to me that Gilbert was born with a genius for finding out people who have a hard time. One day last week a new family appeared down on the bottoms, put up a tent, moved into it for the winter, hung out a sign bearing the words, "Washing, Ironing, and Mending," and before Saturday night Gilbert knew all about their hardships, and had dropped much of the oil of comfort and good cheer into the lives of the shrinking, discouraged man and woman, as they told me to-day when I called upon them, at Gilbert's suggestion. "I called on Judge Blake this morning," Gilbert began as we sat down to the supper table this evening. "I thought I'd just run in and talk over that mining business a little, though I don't suppose we can do much with those new claims before spring; but I didn't get a chance to say a word of the matter I went to talk about. The Judge was having one of his 'unhappy-state-of-mind spells,' as old Aunt Clarindy would say, and so I put in the forenoon trying to get him under the influence of something that would give pleasure to himself and more comfort to those about him."

"I suppose you found the Judge packing up his pile of deeds, notes, certificates, and what not of that like, preparatory to his long-anticipated advent into the county poor-house, didn't you?" I remarked, attempting facetiousness, for I knew Judge Blake, or thought I knew him, about as well as any man of my acquaintance.

"Not exactly," laughed Gilbert in reply; "but that which you have suggested would hardly have been any more foolish, to my mind, than was the unwarranted grumbling mood in which I found that man, sitting as he was in his warm, cheery library—a perfect picture of comfort and quiet it was, but for the scowl on the brow of the man who calls that fine house his own. He grumbled about this, that, and the other, until one might have thought the woe of the world rested on Judge Blake alone. His mines had not yielded during the year all he expected; rents are lower than they were two months ago; two of his down-town store-rooms have been vacant for a week, and one of his tenants could pay him only two-thirds of his rent the first of the month, promising the other third, however, by the tenth. He went on at such a rate that I began to think if dyspepsia were catching, it was best for me either to attempt to cure the Judge at once or not expose myself further to what might prove a calamitous result; so I said to him:—

"Judge, you have a horse in the stable and a fine sleigh haven't you?"

"Yes," he replied; "do you want to borrow the rig to give some miserable invalid a sleigh-ride?"

"I was going to propose that you and I take a little drive out together this morning," I said. "It will do you good to get out of doors, and I want you to make a call or two with me."

"On some of your hard-time folks, I presume, to teach me that there are trials and tears in this world which I know not of," he snapped, at the same time going to the door and calling to his man to bring around the sleigh. "Well, I suppose I do grumble more than there is any need of doing, but I tell you what 'tis, Gilbert, those miserable people down on the bottoms ain't the only ones that have a hard time of it in this world."

"The Judge's fine turnout was soon in readiness, and putting on his heavy overcoat, fur cap, and gloves, he announced himself at my service."

"I drove down town, occasionally giving him a sort of good-fellow pat on the back as we passed certain blocks which bore his name, and then we went over to the North Side and stopped at Mrs. Mallory's."

"Now for tears and trouble, and a long-faced recital of life-long trials," said the Judge, as we alighted.

"I did not say a word, for just then we caught the sound of Mrs. Mallory's voice, singing:—

The trivial round, the common task
Will furnish all we ought to ask:
Room to deny ourselves, a road
To lead us daily nearer God.

"I knocked and was admitted by the cheery little washer-woman herself, who, as she said, had just stopped rubbing to sing out a verse that had been in her mind ever since she got up that morning."

"Well, we chatted with Mrs. Mallory for an hour, and before we left, the Judge, in his shrewd, lawyer-like way, began to question the good woman as to her circumstances and needs. He found out some things that she never would have told voluntarily, and indeed I doubt if she knew sometimes just how much information she was giving him, he put his questions so shrewdly; but when we were back again in the sleigh, the Judge took the reins, explaining to me that he proposed to do the directing as to where we should go next."

He drove back to Merilar Street, and devoted himself for half an hour to ordering coal, provisions, etc., etc., to be sent to Mrs. Mallory, No. — Street, North Side. Then we drove back to his house in silence.

"He gave the horse and sleigh over into the hands of his hired man, and then so urgently invited me to go with him into the library that I abandoned the thought of accomplishing all I had planned for the forenoon, and went with him. When we were again seated before the grate he looked up and said:—

"Gilbert, I'm too much ashamed of myself to know what to say; but if you ever hear me complaining again of having a hard time, I wish you'd knock me down at once, and don't be at all alarmed if I don't get up again until I have begged your pardon on my knees. Now, what was it you came over to talk about this morning?"
Wm. N. Burr.

He Knew It All.

HE always did. No one could ever teach him anything. The first words he lisped when a baby were, "Oh yes! I know." The first words he will speak when ushered into the Presence where the eternal glories are revealed, will be, "Yes! yes! I understand." He never opened his eyes with wonder. He never asked troublesome questions. When a boy, neither father nor mother could teach him anything. He would rather any day pound his fingers than suffer his father to tell him how to drive a nail. He could milk a cow better than the hired man, and was not in the least disconcerted that the udders gave not a drop of milk; it was obstinate Polly's fault; "never saw such a cow." His mother in vain endeavored to teach him something about dress. He wore the loudest of neckties, and, as soon as he had liberty of purchase, the most extraordinarily patterned pantaloon, and laughed at the "old woman's" notions. His mother was always the "old woman," his father always an "old fogey."

At last they sent him to a boarding-school. The father said, hopefully, "School will knock some of the conceit out of him." But the father either had not read or had not heeded Solomon's wise saying, "Though thou shouldst bray a fool in

a mortar among wheat with a pestle, yet will not his foolishness depart from him." Poor Solomon evidently had sorrowful experience with men who knew it all. The school was the mortar, and the teacher and all the boys were pestles; but not even continued pounding did any good. The boy knew how to hold his pen better than the writing-master, and how to manage his voice better than the singing-master, and how to translate better than the Latin teacher, and how to bat and catch better than the ball-captain, and how to handle his knife and fork better than the motherly matron who made table habits her special care. The boys called him, ironically, "the boss." He took it as a compliment, and it added an inch to his height. At the end of the year he came back from school with a bigger stock of assurance than he had when he went there. His genius for conceit was amazing, admirable.

He went to college. He was at first a little taken aback that he had a dozen conditions to work out in the summer vacation; and for once in his life he really did work hard, for he was ashamed to fail of entrance. But he attributed his conditions wholly to the stupidity of the professors; and after he got in he faithfully fulfilled one-half of one of Paul's exhortations: he diligently forgot those things that were behind. No secret society would have him; he assured himself and his friends that he would have no secret society. The prayer-meeting could not shut him out, and he attended regularly and spoke always. He flunked with greater grace and ease than any fellow in the class, and said "not prepared" with as smiling self-assurance as if he had made the best recitation of the day. He did not get on the base-ball nine, owing to the prejudice of the captain, nor take an oratorical prize, though no one could deny that he was self-possessed on the stage. He ought to have been valedictorian; but he did not even get a part. He saved his diploma by the skin of his teeth, and carried himself so loftily on graduating day that some sub-freshmen, who had come up to see how the college looked, thought he must be President of the Faculty.

He went into business. His father had some influence and got him a place as clerk in a wholesale dry-goods house. He did not know cotton, woolen, and linen apart, nor a ledger from a journal; but he was a graduate of — University, and from his pinnacle of lofty eminence he looked down with a serene and lofty self-complacency upon the members of the entire establishment, from the principal to the errand boy. He came late and went away early; and always wore irreproachable kid gloves, and carried a delicate little cane. He talked of "our house" so largely in evening gatherings that the girls supposed him to be a partner, and even practical men, after they had made large discounts, still estimated him at one hundred per cent more than his real valuation. He married, of course; and his wife thinks that loyalty to her husband requires that she should think of him as highly as he thinks of himself. She tries faithfully to be loyal; but she is a sensible woman, and it is very hard work. He is now a man in middle life. He has shifted from place to place a dozen times, and has gone down a step or two at every shift. He now stands at the door of a retail store in Broadway and bows the customers in. He performs this service with such a lovely air that country shoppers suppose him to be the proprietor, and always address him by the name upon the sign. He acknowledges the compliment with a gracious smile, but in truth counts it no compliment at all. He assures his wife that if he and the head of the house could only change places he would make things buzz; for he knows a thing or two, and the head of the house is a fool. But he still wears the irreproachable kids, and walks to church on Sunday morning with his wife, who has earned her own dress by furtive services for a compassionate uncle, with such a lordly air that the sexton pays him as much deference as though he were a millionaire. And every Sunday afternoon puzzles his head anew over the insoluble problem why so rich a gentleman should take a pew in the gallery instead of the center aisle.

"Seest thou a man wise in his own conceit? there is more hope of an idiot than of him."—*Christian Union*.

"RIGHT" has been defined as "the center of a circle," and "about right" as its "circumference." The center remains unchanged, but the circumference may be drawn of any size.—*Selected*.

EUROPEAN BABOON.—As the chamois is the only antelope found in Europe, the baboon is the only quadrumanous on that continent. It is found on the rocks of Gibraltar. The commandants of the fort have orders to protect these apes, and record all curious facts regarding them. It appears from this register that at present the tribe of baboons consists of twenty-five individuals, which always occupy that side of the rock which is sheltered from wind. It is supposed that the wind, from whatever direction, is hurtful to them. They avoid it with the greatest care; and they can detect a change twenty-four hours in advance, so that, when the officers see the apes shifting from one side of the rock to the other, they look out for a change of weather. The apes eat grass with avidity; roots, bulbs (especially those of oxalis), wild olives, and the fruit of a small date which grows naturally on the rock. They will not touch any fruits the soldiers put in their way, except grapes, of which they are very fond. They sometimes descend to the gardens of the town in search of figs. The apes drink at a spring in a cavern, near the level of the Mediterranean, at the steepest part of the rock. They make light of the difficulties of a rock which is four hundred metres in height, and the sides of which are perpendicular. In their gambols their favorite amusement is to disappear behind the borders of the precipice, and let themselves down from one projection to another until they are a few feet from the line of the breakers, then to climb the giddy height again with an equal agility.—*Scientific American*.

News and Notes.

—Cincinnati, Ohio, has a saloon for every eighty-four inhabitants.

—The reduction of the United States debt during November was \$5,534,142.

—The sum of \$3,650,000 is now invested in the manufacture of iron in the Birmingham, Alabama, district.

—Germany has suffered severely from the overflow of the Rhine and other rivers. The floods have now subsided.

—A man in New South Wales has been sentenced to three months' imprisonment for attempting to commit suicide.

—The total amount of revenue and tax collections from tobacco for the fiscal year ending June 30, 1882, was \$47,391,988.

—In the ten years from 1870 to 1880 the value of the silk production of the United States rose from \$12,210,662 to \$34,410,463.

—The steam barge *R. G. Peters* caught fire and sunk in Lake Michigan, forty miles from Milwaukee, Dec. 2. Thirteen men perished.

—The Great Northwestern Telegraph Company have appointed a committee to consider the project of laying a cable in Lake Superior.

—The president of the First National Bank, Buffalo, N. Y., has been sentenced to ten years' imprisonment for embezzling the bank funds.

—Nearly 60,000 applications have been received by the Irish Land Commission, from persons desirous of taking the benefits of the Arrears-of-Rent Act.

—The German Empire has now about 34,000,000 acres of forest, valued at \$400,000,000, and appropriates \$500,000 every year to increase and maintain the growth of trees.

—Of eighteen theaters examined in New York, only two comply with the law in regard to providing escape from fire. Most of them are death-traps in more than one sense.

—The bank clearings of the country for the week ending November 25 amounted to \$155,400,000, an increase of \$3,000,000 over the previous week, probably the largest recorded.

—The receipts from internal revenue taxation have increased from \$113,000,000 in 1879 to \$146,500,000 in the present year. The commissioner recommends a reduction of from \$60,000,000 to \$70,000,000 per year.

—The length of the submarine cables in the whole world is estimated to be 64,000 miles, and their value to be \$202,000,000. The length of all the wires in the world would reach forty-eight times around the earth.

—A rich and influential German saloon-keeper in Cleveland, Ohio, was convicted, Nov. 20, in the Police Court of violating the Sunday Law. The Judge fined him \$100, and sentenced him to ten days in the work-house.

—England has ordered the construction of an iron-clad war-ship of 10,000 tons burden, which is to have engines of nearly 1,000 horse-power. She will carry the largest guns. The cost of the vessel will be about \$3,000,000.

—Judge Dykeman, of the Supreme Court of New York, has decided that telegraph companies have no right to set poles on the highway without equitable compensation to the owners of premises before which they are placed.

—Joseph Cook thinks that this government may be preserved pure by making education general, by having an active church membership, and by making it an offense punishable by a fine to stay away from the polls.

—The Commissioner of Agriculture estimates the yield for 1882 as follows: Corn, 163,500,000 bushels; wheat, 410,000,000 bushels; oats, 470,000,000 bushels; rye, 20,000,000 bushels; buckwheat, 12,600,000 bushels; barley, 45,000,000.

—The municipal bank of Skopin, Russia, in the province of Riazan, has failed for over £2,000,000, ruining the whole town, as well as hundreds of families elsewhere. The chief industry of the town is the manufacture of Russia leather.

—Affairs in Ireland are in a dangerous condition and anarchy is threatened. A picked force of one hundred armed men will be sent from England, who will not hesitate to shoot, when they deem it necessary. This, of course, will only add fuel to the flames.

—A recent order from the War Department changes the name of Fort Point, San Francisco, to "Fort Winfield Scott," in honor of that general, and Fort San Jose, at Black Point, to "Fort Mason," in honor of the late General Mason, once military governor of California.

—Secretary Lincoln has prohibited the use of tobacco at West Point. Why doesn't some one, in the name of humanity, go to Mr. Lincoln and implore him not to deprive the young men of this necessity? If tobacco is the blessing that it is claimed to be, this act is an outrage. But we don't believe it.

—Dec. 3, Arabi Pasha pleaded guilty to a charge of rebellion, and the court-martial sentenced him to death. The Khedive, however, commuted the sentence to exile for life. It is thought that he will be sent to some part of the British dominions, probably the Cape of Good Hope. If he should come to America, he could make a fortune lecturing.

—It is stated that more vessels were cleared with flour and grain from California during the year ending June 30, 1882, than for any previous year. The whole number thus cleared was 559. All but twelve of these went to Europe. There were 149 under the American flag, 345 under the British flag, and the remainder under various foreign flags.

—Carl Johnson, a young man aged twenty-one, is to be hung for the murder of an old man in San Francisco two months ago. Lest any should shake their heads at this, and say that it is impossible that a murderer should be hung in San Francisco, we will add that the young man is a sailor with neither money nor influential friends. Why should he not hang?

—A Mr. Morse intends to produce the "Passion Play" in New York some time during the winter. Two years ago Mr. Abbey gave up the attempt in deference to public opinion, but this man is determined to go. There is justly a great deal of indignation over the matter, even the secular papers opposing it. The *Herald* says that the church ought at once to take measures to stop it.

—Clarence Gray, who killed the editor of the Santa Barbara Press, over two years ago, has just been cleared. He has had two trials before; the first resulted in a disagreement of the jury, the second in a conviction of murder in the second degree. The clearing of Gray is universally considered as a travesty of justice, as the assassination was of the most ruffianly and brutal character.

—The special census bulletin just issued contains a table of statistics compiled from the census returns of 1880, relating to all manufacturing industries, except gas, in each of the States and Territories. It shows that there are in the United States 253,840 establishments, employing 2,025,279 males above 16 years of age, 531,753 females above the age of 15, and 181,918 children and youths. The capital invested is \$2,790,223,506. The value of materials used amounted to \$3,340,029,000, and the value of manufactured products amounted to \$5,369,667,706. The total amount paid in wages during the year was \$947,919,674.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 7, 1882.

THE Editor sends copy this week from Las Vegas, N. M., on his way East. We shall doubtless receive, very soon, fresh and interesting reports from the General Conference.

Do YOU want some good books to read? If you do, examine our list on this and the preceding pages, make your selection, and send on your order.

To L. E. W.—You will find your queries in regard to the soul answered in the articles entitled "Scriptural Meaning of the Word Soul," now being published in the SIGNS, commencing with No. 37, bearing date of Sept. 28.

AN agent in this State has taken orders in two weeks for seventy-one copies of "Thoughts on Daniel and Revelation." To accomplish this, he worked only ten days, thus averaging over seven orders a day. He has sent in his first order to the office, for two hundred copies. This is the best possible proof that the people want the book, and that good wages may be made by selling it. The best of all is that the books thus disposed of will do an incalculable amount of good. Whoever sells a copy of this book does the purchaser a real favor. The book is sold only by subscription, and thousands are waiting to receive it. Who will take it to them?

THE season of the year has now arrived when most people have a great deal of leisure. Our friends who enjoy the weekly visits of the SIGNS, can do their neighbors a great favor by inducing them to subscribe for it for a year. There is no paper that furnishes more reading matter for the same money; and what is of most importance, the matter is all of a high order. The selections are made with the greatest care, and the editors and contributors aim to discuss only live subjects. Apart from the denominational articles, the paper is worth more than its price to any family. Now is the time to do missionary work; and there is no better way to do it than to secure a subscriber to the SIGNS. Cannot each reader send at least one? Let us hear from you.

Hardly Consistent.

THE pastor of the First Congregational Church, Oakland, delivered a lecture last Sunday evening on the subject, "What are we to believe about death?" In the closing portion of his address, as reported, the following sentence occurs:—

"To the Christian soul death is but a blessed sleep; it is the coming into the presence of Him so longed for."

The first part of the sentence is correct according to the Scripture; death is a sleep, and those who sleep in Jesus are blessed. But how about their going into the presence of Christ to sleep; wouldn't it be, to say the least, disrespectful? If we should meet a dear friend whom we had long desired to see, would we at once fall asleep? When David said, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore," did he anticipate taking a long sleep as soon as he reached Heaven? We do not believe it; for we read of those who overcome that "they are before the throne of God, and serve him day and night in his temple." Rev. 7:14, 15. See also Rev. 4:8; 5:13, etc. Paul says that "we shall not all sleep." All who die, will sleep; but before they go to Heaven there will be a grand awakening.

Sunday Law in New York.

THE new Penal Code which has just gone into effect in New York, provides for the strict observance of Sunday. Only works of necessity and charity are allowed. As the Police Commissioners have already decided that the running of surface and elevated railroad trains, ferry-boats, and delivery wagons, the keeping open of ice-cream saloons, newspaper offices, etc., is not a violation of the law, it will be seen that "charity" may cover a multitude of sins. The general opinion is that the law will be enforced in such a manner as to make it odious, as was the case in California. Over 500 arrests

were made in New York City last Sunday, but there were very few liquor-sellers among those arrested. Milkmen, butchers, bakers, grocers, barbers, rag-pickers, news dealers, and Hebrew storekeepers were the chief victims. In Brooklyn the drug stores were closed. There will, no doubt, be a reaction in a short time, and Sunday traffic will go on as before. Yet all these efforts to enforce Sunday observance, bring the question before the people. No cause, good or bad, wins without a struggle. People seeing the inefficiency of State laws, will soon begin to clamor more loudly for a religious amendment to the Constitution of the United States.

Holiday Gifts.

THE holidays are at hand, and in accordance with a custom of long standing, many will give and receive gifts. Children especially expect to be remembered on these occasions, and many parents will deny themselves greatly in order that their little ones may not be disappointed.

There is nothing wrong in this custom unless it is carried to an extreme. Unfortunately, too many purchase mere trifles that give but brief pleasure, and are soon destroyed, or if lasting, are of no practical value. But good books are not open to this charge. They are always appropriate, always interesting, and are the means of enjoyment and profit, not only to the receiver, but to all his friends. They are lasting, and thus they serve to keep the giver in remembrance.

We would call the attention of the reader to our list of "Holiday Books," found in another column, especially to the "Sabbath Readings for the Home Circle." No more acceptable present can be made to a boy or girl than these books, and we have yet to see the grown person who is not interested in their perusal. Every child who loves to read will be delighted, and those who care little for reading will have a love for it created, while at the same time it will not be unduly stimulated. There is no more profitable way of spending an evening at home than for one member of the family to read aloud from some good book to others who are variously employed. Again we repeat, Do not waste money in useless trinkets, but save it by purchasing valuable books.

Labor Among the Churches.

A MINISTERS' meeting was held at St. Helena, November 28, 29, for the purpose of considering the wants of the cause in this State. Elders Healey, Ballou, Rice, Rogers, and myself, were present. The wants of the church, Sabbath-school, Tract and Missionary and Temperance Societies, were separately and carefully considered, and, as far as possible, plans of labor were decided upon, whereby we hope, by the help of the Lord, to assist the brethren and sisters of the different churches to build up these branches of the work.

While at St. Helena several meetings were held. There was preaching by Elders Rice, Healey, and Ballou. Some changes were made in the Sabbath-school. Arrangements were made to district the place and make a thorough canvass for the SIGNS. Elder Rogers was chosen to act as pastor of the church. The brethren there are of good courage.

It was decided that Elder Healey would visit the churches at Napa, Vacaville, Woodland, Arbutle, Sacramento, Placerville, and Nevada City. Elder Rice visits Ukiah, Willits, and Lakeport. Elder Ballou and myself expect to visit the churches in Fresno and Tulare Counties. Providence permitting we will meet with the church at Fresno Sabbath and Sunday, Dec. 9, 10.

We ask for the prayers and help of the brethren in this work.

Oakland, Dec. 4.

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