

The Signs of the Times.

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

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 8, 1881.

NUMBER 46.

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PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.
[For terms, etc., see last page.]

BE THOU WITH ME.

Be thou with me; the way is dark and drear,
Vouchsafe, O God, to make the pathway clear.
Doubtful and devious still my way must be
If thou dost guide me not—be thou with me.

Life's bitter chalice to its dregs I sip,
Its fair fruits turn to ashes on my lip;
O thou who wept in dark Gethsemane,
I too have suffered—oh, be thou with me!

Lonely, adrift upon a troubled sea,
The cold waves, pitiless, break over me;
O thou who stilled the waves at Galilee,
Still thou my troubled soul—be thou with me!

O Cross to which I cling, illumine the night;
O Lamp unto my feet, shed forth the light;
O love divine that brightened Calvary,
Descend upon my heart—be thou with me.

—Advance.

General Articles.

GOD'S JUDGMENT UPON SIN.

BY MRS. E. G. WHITE.

UNMERITED mercy, no less than strict justice, were strikingly displayed in the Lord's dealings with the house of Eli. Notwithstanding the Heaven-daring crimes of the ungodly sons, and the sinful neglect of the indulgent father, the Lord waited long for them to turn from their evil ways. Then he sent a prophet to denounce their sins and to warn them of impending judgment. Without fear or favor, this chosen messenger of God set forth the high honors which the Most High had conferred upon them, and their base ingratitude in so degrading their holy office:—

"Thus saith the Lord, Did I plainly appear unto the house of thy father when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed."

Except in his neglect to restrain and control his sons, Eli had faithfully performed the duties of his office. But his failure to maintain the honor of God by repressing sin with an impartial hand, gave rise to a long train of evils, bringing crime and anguish upon a whole nation. In the history of Eli and his sons is a solemn warning for all the ministers of Christ—an admonition to guard their own hearts with diligence, to keep holy all God's requirements, that his blessing may rest upon the workmen, and that the work may bear the signet of Heaven. It should also impress upon them their duty to rebuke sin in the members of the church, be they high or low, rich or poor. Even our dearest friends are not to come between us and our allegiance to God. We need not expect to receive the divine blessing until all that has been left for man to do is done to correct error and repress sin. To neglect this duty, or to be slothful and careless in its performance, is to disobey God, to sanction sin, and to bring his wrath upon his people.

The example of ministers should be such as to

impress the people with reverence for God, and with fear to offend him. They should honor the Lord at all times, ever acknowledging that of themselves they can do nothing, that their strength and wisdom must come from God, and that all the glory belongs to him. Those who occupy responsible positions, where if connected with God they might do much good, yet who abuse these privileges by the gratification of appetite or unlawful passion, will be visited with the wrath of God according to the gifts which they have perverted.

It is plainly written on the unrenewed heart and on a fallen world, All seek their own. Selfishness is the great law of our degenerate nature. Selfishness occupies that place in the soul where Christ should sit enthroned. Never does Satan more effectually accomplish his work than in controlling the minds and hearts of those who minister in sacred things. Transforming himself into an angel of light, his true character is not discerned. Alas, how many of the agents of the great deceiver are to be found in the holy office of the ministry! They may possess intellectual ability, they study, preach, and pray, and are looked upon as pious men because engaged in a sacred work. Then, taking advantage of the confidence reposed in them, they lead souls to ruin and to death. There are men in holy office to-day who are similar in character to Hophni and Phinehas. They give loose rein to passion, and disguise their depravity under a cloak of religion. When at last their true character is detected and exposed, the faith of the people receives a shock that often destroys their confidence in religion. Imperceptibly there is left upon the mind a distrust of all who profess to teach the word of God. The message of the true servant of Christ is doubtfully received. The question constantly comes up, "Will not this man prove to be like the one we thought so holy and found so corrupt?" Thus the word of God loses its power upon the souls of men. These false shepherds are of the class who in the day of God will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" It is to such men that our Lord will declare, "I never knew you; depart from me, ye that work iniquity."

Said the great apostle, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." We live in an age when the spurious abounds; but, thank God, there is a true, or there would be no counterfeit. Let all who would be numbered with the faithful few, seek to follow the example of the self-denying apostle.

The words of reproof to Eli are also a reproof to all parents who pursue a similar course. Indulgence of the wayward inclinations of the youth is registered in the books of Heaven as a sin. If a minister of the gospel neglect his duty as a parent, his guilt is as much greater than that of others as his position is more responsible. He is showing contempt for the authority of God. While teaching his word to others, he disregards it himself. That parent can have no true sense of the worth of souls, who permits his children to grow up without restraint, going out from his hearth with their hearts at enmity with God and his law, to infuse that enmity into the hearts of others.

The very beginnings of evil, the first manifestations of insubordination, should be resolutely checked. The indulgence of appetite and passion should be restrained with earnestness and decision. When parents neglect this work, they permit thorns and briars to occupy the heart-gardens which God has commanded them to sow with precious seed, and to till with care, that a harvest may be brought forth unto eternal life. God will surely visit the transgressors with judgment.

Both parents and children must reap the harvest sown.

In the sons of Eli, we may see the sons of many professedly Christian parents. None are more stubborn and perverse, none less susceptible to the influence of the Holy Spirit, than are many of these victims of parental indulgence. There is no class that will exert a more pernicious influence than such ungodly youth. By their inconsistent course, they furnish the enemies of God with arguments against Christianity. There are skeptics and even atheists who are at times troubled, and almost persuaded to believe in the existence of God and the truth of the Scriptures. Satan fears to lose them from his ranks, and he calls their attention to the perverse and immoral children of professed Christians, as the fruit of belief in God and the Bible. The careless find in their course an excuse for not giving themselves to Christ, and many who really desire to become Christians, are discouraged. These wayward youth are successful agents of Satan. Ungodliness and immorality follow in their path, and the crime of perverting and polluting many souls rests upon them, and upon the parents whose neglect of duty made them what they are.

Professed Christians have by their inconsistent course done greater harm to the cause of Christ than can be done by open opposers. The world at large judge of Christianity by the course of its advocates. If this be evil, the system itself is rejected. When a missionary once urged an Indian chief to be a Christian, "the plumed savage drew himself up in the consciousness of superior rectitude, and with indignation quivering on his lip and flashing in his eagle eye, replied, 'Christian lie; Christian cheat; Christian steal, drink, murder; Christian rob me of my lands, and slay my tribe;' adding as he turned haughtily on his heel, 'I will be no Christian.'" Alas that this incident truly represents the course of some who are looked upon by the world as the representatives of Christ!

Eli knew that the wickedness of his sons and the iniquity which by their influence had spread through all Israel, must call down upon his family and upon the nation the judgments of God. He remembered how promptly similar offenders had been punished in the past. In the days of Joshua, one man's sin brought disaster and defeat upon the whole nation. When, contrary to the command of God, Achan took of the spoils of their enemies, and concealed the coveted treasure in his tent, the divine presence was withdrawn from Israel, until the crime had been put away by the death of the offender. The Lord gave Joshua to understand that the sin of even one man would bring the divine wrath upon the whole congregation.

There was work for both magistrate and people, to keep the camp free from iniquity. They must have vigilant care, not only for themselves, but for one another, lest sin should prevail, and the Lord's name be dishonored.

God's character changes not. He was the same in Eli's time as in the days of Joshua. The iniquity signally punished in the early history of Israel could not be tolerated in later years. The crimes of Eli's sons were far greater than the sin of Achan. And their guilt was heightened by the greater light which they had received; they were acquainted with the history of his sin and its terrible punishment, and they had enjoyed superior advantages for religious education and training. Notwithstanding the Lord's forbearance toward them, they had stubbornly gone on in sin, and now the prophet of the Lord pronounced their fate:—

"And this shall be a sign unto thee that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest that shall do ac-

cording to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever."

Man may be deceived by the outward appearance; but the Lord looketh upon the heart. Those who steal the livery of Heaven that they may allure souls to death, will as surely receive retributive justice as did Achan, Hophni, and Phinehas. Every man is sowing seed which will produce a harvest for him to reap by and by. We are all treasuring up stores for eternity. The righteous are laying up eternal riches; the wicked treasuring up wrath against the day of wrath. While acquiring property on earth, the sinner is by his transgression of God's law gathering for himself anguish and bitterness. He may be honored of men, but, saith the Lord, "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." The record of every act of injustice, of cruelty, or licentiousness, is passing up to Heaven to be registered in the book of God's remembrance. To-day the treasure of wrath is greater than it was yesterday; and tomorrow the sinner will add to the amount. Every soul whom his influence has helped to lead astray increases the treasure he has laid up, the vengeance of God, accumulating, deepening, darkening.

In Eli's reproof to his sons are words of solemn and fearful import,—words which all who minister in sacred things would do well to ponder. "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?" Had their crimes injured only their fellow-men, the judge might have made reconciliation by appointing a penalty, and requiring restitution; and thus the offenders might have been pardoned. Or had they sinned ignorantly, the priest might have presented a sin-offering for them, and secured their pardon. But their sins were so interwoven with their ministration as priests of the Most High, in offering sacrifice for sin; the work of God was so profaned and dishonored before the people, that no expiation could be accepted for them. Their own father, though himself high priest, dared not make intercession for them; he could not shield them from the wrath of a holy God. Let those whose hearts are given to the service of sin and Satan, beware how they pollute the sacred office of the ministry. Let them beware how, while at heart agents of Satan, they dare to stand before the people as ambassadors for Christ. In the day of Judgment the doom of Hophni and Phinehas will be theirs.

A WISE REPLY.

SOME persons, very "advanced" in their notions, say that the Bible is an obsolete book, too old-fashioned for the present age. The *New York Tribune* is not so far "advanced." The following is a copy of a letter sent to that paper not very long ago, and the *Tribune's* reply:—

"I am a young man just commencing business, and have some young men in my employ. How can I manage to prevent insubordination on the one hand, and to make an affirmative success as an employer on the other hand? Are there any books that will help me? What are some of the best books for a young business man?"

The following pertinent suggestions were given in the answer:—

"The best single treatise is the New Testament; next to this is the book of Proverbs of Solomon. The best business man we have ever known, memorized the entire book of Proverbs at twenty-two—carrying the American Tract Society's ten-cent edition in his vest-pocket, and committing a half-dozen verses daily; and when he became an employer gave a copy of the book to every employee, with a friendly inscription commending it as an admirable business guide."—*Youth's Companion*.

THE great source of infidelity, believe me, is not in the head, but in the heart; it is not because men are bewildered by the feebleness or the lack of evidence, but because they love darkness rather than light because their deeds are evil. Are any of you thus in danger? Do I speak to one now upon whom a cloud of doubt has darkened, or who by listening to the blind suggestions of some infidel acquaintance has had his faith in gospel verities unsettled and shaken. My brother, haste thee to cast out that demon; fling it away as a serpent, for there is death in its grip and in its fangs!—*Punshon*.

SPIRITUALISM A SATANIC DELUSION.

THEY PEEP AND MUTTER LIKE FROGS.

"Unclean spirits like frogs." Rev. 16:13.

"Familiar spirits, . . . wizards that peep, and that mutter." Isa. 8:19.

There are many specimens of the frog-like peeping and muttering of spirits through modern mediums, and some of them have been put on record by the Spiritualists themselves. As a specimen we refer to their attempt to give a correct history of the creation. The Bible account they say is unintelligible. They seem to have a spite against the book of Genesis, which gives an account of Satan's first lie, and of the serpent being a speaking medium; so they would peep it all out of existence, or into frog-like confusion. Under the imposing head of "Disclosures from the Interior," in the *Mountain Cove Journal*, by T. L. Harris, a Spiritualist author and medium, "an exalted spirit" (?) croaks as follows:—

"In the beginning God, the Life in God, the Lord in God, the Holy Procedure, inhabited the dome which, burning in magnificent primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"And God said, Let Mechanical Procedure be! and movement, rythmical, harmonical, melodical, unfolded from the firmament.

"And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space.

"And God made two great lights to rule the zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisiacal heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life.

"This is the Genesis of Nature; not uncreated or self-originated, but created;—not the progressive up-growing, upheaving, upmentalizing, upspiritualizing, up-reaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!"

Is the reader instructed by the foregoing? or is he reminded of a scene at the frog pond in spring-time? Then hear another spirit peeping as follows:—

"God, the life in God, the Lord in God, the Holy Procedure organized the first Orb-Creation in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes: and within the embryo of the external of universal impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external, of the universal, personal, or intellectual creation in form of one vortical ovarium. . . The universal concavity the universal convexity were co-enfolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

The above will fairly justify the strong contrast drawn by Prof. Stuart in the *Biblical Repository*, of 1832, between true and false prophets and spirits:—

"I agree to the fact that the heathen seers were rightly named *manteis*, from *mainomai*, to rave; as Cicero has declared in his first book, "*De Divinatione*." But what an immeasurable distance, now, between a raving man or woman, uttering incoherent sentences; or (which was more common) a dissimulating hypocrite, uttering cunningly and artfully and equivocally constructed sentences and poetic riddles; and a Hebrew prophet, animated by the strongest and deepest feelings of reverence for Jehovah, and a holy ardor in the cause of true piety! Is there ambiguity, flattery, self-seeking enigmas, in the message of the latter? None. Are not all these stamped on more or less of the heathen oracles? They are."

THEY LEAD CAPTIVE.

For Bible proof see 2 Tim. 2:26; 3:6.

The spirits at the *Banner of Light* circle, Boston,

May 2, 1864, described how they get possession of the body:—

"I ask that spirit, 'Will you yield me up the control of your mortal form for a short time?' The answer is generally, 'I will.' . . . The spirit is subjected to the entire control of the predominating spirit. It is, in a word, magnetized by the spirit; held in perfect subjection."

Swedenborg gives the object of the spirits as follows:—

"We mean to revolutionize the whole race of man. We will write what we will, and this medium has not the power to resist what we will to be done. *Such we intend shall be the condition of all men.* Human destiny is now measurably in our hand."—*Book of Human Nature*, p. 308.

Again the same author says:—

"Nearly the whole world of spirits is fanatical, and seeks nothing else but to teach and to lead, striving even to possess the bodies of men and loosen all the bonds of conscience especially in respect of marriage."—*Ib.*, p. 299.

In the same book is the following confession:—

"Many now in this city [Philadelphia] consult their guardian spirits with as much, yea, more, confidence than they would a kind and experienced parent, and willingly yield to their suggestions and directions in all matters both great and small."—*Page 270*.

SEDUCTIVE, LYING SPIRITS.

The Scripture terms describing their deceptive character are the following:—

"Seducing spirits," "speaking lies in hypocrisy," "deceivers," "lying wonders," etc. 1 Tim. 4:1-3; 2 Tim. 3:13; 2 Thess. 2:9, 10.

Their flattering style is like that of the seducer. The communications from the spirits abound in such as the following:—

"Come in confidence to us." "Let our teachings deeply impress you." "You must not doubt what we say." "Learn of us." "Have confidence in us." "Obey our directions and you will be benefited." "Seek to obtain knowledge of us." "Have faith in us." "Fear not to obey." "Obey us and you will be greatly blessed."

Judge Edmunds, in his Broadway Tabernacle lecture, Feb. 16, 1855, said:—

"I assure you from my own experience and observation, that the fascination of this intercourse is so great that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind."

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

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

Joel Tiffany says:—

"The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, are under an influence to deceive, to cheat, which is almost irresistible. It does not matter particularly how good manifestations they get. I have seen this deceptive disposition manifested in mediums who could get very remarkable manifestations, such as the movement in the open light, of a table with several men standing upon it."—*Lect.*, pp. 122, 123.

Dr. Child, in *Banner of Light*, Oct. 26, 1864, says:—

"Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirits seek to undo the good work of the higher, and to harass, and to annoy and subject to suffering, medium and sinner. They will deceive us for their amusement. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, designedly deceive us for our good."

In the above they have divided their spirits into two classes: the first deceive for their own amusement, and the second "deceive us for our good." So they are all deceivers by their own admission.

The following is part of a list of predictions made at Chagrin Falls, Ohio, Sept. 20, 1860, by the spirits, and published by A. J. Davis. The reader will see that it must have come from the father of lies:—

"1. Next winter Congress will get into a fight. Blood will flow.

"2. This nation will be dead as a nation before the 4th of March next.

"3. We will have no more presidents. The present one (Buchanan) will not serve his time out.

"4. The Republican candidate will get the popular vote, but will not be elected.

"5. Canada will enter the new Republic in America." Swedenborg says:—

"When spirits begin to speak with man, he must beware that he believe nothing that they say; for nearly everything they say is fabricated by them and they LIE; for if they are permitted to narrate anything, as what Heaven is and how things in the Heavens are to be understood, they will TELL SO MANY LIES that a man would be astonished."—*Banner of Light*, March 20, 1869.

The *Crucible* of April 23, 1871, says:—

"The best that can be done, a spirit cannot always make a medium speak the truth. During the last half score of years, we have had varied and extended experience as a psychological operator, which has enabled us to look with more charity on the false in phenomenal Spiritualism than in former days. We have learned that, do the best we can, it is impossible to find a medium that can always be made to speak the truth. We can often make them talk eloquently, and sometimes logically, but no one can be made to always talk truthfully."

The poet Saxe aptly says:—

"If in your new estate you cannot rest,
But must return, oh! grant us this request:
Come with a noble and celestial air,
And prove your titles by the names you bear,
Give some clear tokens of your heavenly birth;
Write as good English as you wrote on earth;
And, what were once superfluous to advise,
Don't tell, I beg you, such egregious lies."

DO YOU KNOW JESUS?

I WAS walking hastily along a crowded street when my steps were suddenly arrested by a voice behind me uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the center of a busy thoroughfare through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon and of the things of his worshippers, I heard the strange, thrilling question, "Sir, do you know Jesus?" Stranger still, when I turned to see the person who uttered the words, I could not fix upon any one of the numbers behind me as the speaker. I did not see, either, to whom it had been spoken. If it had fallen from the clear sky above me it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern; and the words so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteriously heard. I thought of the declaration of Jesus, that "to know" him is "life eternal," and then I forgot the strangeness of the query in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus," the eternal life? I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognized as a shrewd and practical financier. He knew something of the secrets of the banking-house. He understood the vast system of exchanges which spreads over our country like a network. He could fluently discourse upon the crisis and its causes. Did he know Jesus? If not he had missed the highest knowledge. He knew not him in whom infinite treasures of wisdom and grace are found.

I passed on further, and I saw a well-known merchant ascending the steps of the Custom-House. He was an adept in his business, thoroughly versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of times. He was an oracle in the counting-house and on change. But did he know Jesus? was my thought. In his

calculations has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? Did he know Jesus as his Saviour, and heartily receive him as his sacrifice before God? If not, what was his acquired knowledge but a guide for a few years, to be utterly useless when God should call him to give up his possessions on earth.

Further on, I met another familiar face. It was pale, and an air of abstraction spread over it. The man of science was conning some new problem, or pondering over some novel facts. He knew the laws by which the stars move and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in many different forms. He knew the history of the past and could tell where the mountains had been built up and seas spread out. Did he also know Jesus? That is the great question. Reader, do you know Jesus? Do you know his power to save from sin and the fear of impending judgment? Do you know how free his mercy is? how full his grace? You must know him or perish. You must know him or miss eternal life.—*The Presbyterian*.

THE smallest wave of influence set in motion
Extends and widens to the eternal shore.
We should be wary, then, who go before
And we should take
Our bearing carefully when breakers roar;
One mistake
May wreck unnumbered barks that follow in our wake.

RELIGIOUS CHARACTER.

POLITICAL eminence and professional fame fade away and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living "without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.—*D. Webster*.

THAT FELLOW.

A SUNDAY-SCHOOL superintendent, one day took in hand a class which had no teacher, and which had recently been gathered from the streets. He commenced talking with them of sin and salvation, and in the course of his conversation inquired, "Is there any sinner in this class?" Instantly one of the brightest boys pointed to another boy at the end of the seat, "Yes, that fellow down there."

The number of persons who can see sinfulness in "that fellow" is very large. It is not hard to find sinners in this world; the difficulty is in finding saints. The Lord has looked down from Heaven to see if there were any that did seek after God, and he declared that they had all gone out of the way, that there was "none righteous, no not one." Many, however, are very apt to see the sins of others much more clearly than those which they themselves have committed. My one sin will be ten times as hurtful to me as a hundred sins committed by my neighbor, and the thing which is most important for me to do is to ascertain and correct my own faults, rather than to busy myself with the faults of others. When the beam is taken from my own eye, it will be comparatively easy to pluck the mote out of the eye of my brother. "All have sinned and come short of the glory of God;" and the sinner that needs special looking after and special watching over, is not "that fellow," but the one person whose sins most concern and most injure us, and will, if persisted in, most surely consign us to ruin.—*The Christian*.

PILGRIMS AND STRANGERS.

A PARTY of Americans, a few years ago, on their way from London to Liverpool, decided that they would stop at the North-Western Hotel; but when they arrived they found the place had been full for several days. Greatly disappointed, they took up their baggage and were about starting off, when they noticed a lady of the party preparing to remain.

"Are you not going, too?" they asked.

"Oh, no," she said, "I have good rooms already."

"Why, how does that happen?"

"Oh," she said, "I just telegraphed on ahead, a few days ago."

Now that is what the children of God are doing; they are sending their names on ahead; they are securing places in the mansions of Christ in time. If we are truly children of God our names have gone on before, and there will be places awaiting us at the end of the journey. You know we are only travelers down here. We are away from home. When the war was going on, the soldiers on the battle-field, the Southern soldiers and the Northern soldiers, wanted nothing better to live in than tents. They longed for the war to close, that they might go home. They cared nothing to have palaces and mansions on the battle-field. Well, there is a terrible battle going on now, and by and by when the war is over God will call us home. The tents and altars are good enough for us while journeying through this world. It is only a night, and then the eternal day will dawn.—*Moody*.

THE CHRISTIAN GLORIES IN CHRIST.

IF we knew him rightly, we would not sell the least glance or beam of the light of his countenance for the highest favor of mortal men, though it were constant and unchangeable, which it is not. It is ignorance of Christ that maintains the credit of those vanities we admire. The Christian that is truly acquainted with him, enamored with the brightness of his beauty, can generously trample upon the smilings of the world with the one foot, and her frownings with the other. If he be rich or honorable, or both, yet he glories not in that, but Christ, who is "the glory of the Lord," is even then his chiefest glory; and the light of Christ obscures that worldly splendor in his estimation. And as the enjoyment of Christ overtops all his other joys, so it overcomes his griefs. As that great light drowns the light of prosperity, so it shines bright in the darkness of affliction. No dungeon is so close that it can keep out the rays of Christ's love from his beloved prisoners.—*Leighton*.

THE LORD NOT DEAF.

A POOR old deaf man resided in Fife, and was visited by the new minister shortly after his coming to the pulpit. The minister said he would often call and see him; but the time went on, and he did not visit him until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and therefore could do no other than inquire for her husband. "Well, Margaret, how is Tammas?" "None the better o' you," was the curt reply. "How! how! Margaret?" inquired the minister. "Oh, ye promised twa years syne to ca' and pray once a fortnight wi' him, and hae ne'er darkened the door sin' syne." "Well, well, Margaret, don't be so short. I thought it was not very necessary to call and pray with Tammas; ye ken he cannot hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's nae deaf." And it is to be supposed the minister felt the power of her reproach.—*Leisure Hours*.

"PULL DOWN THE STARS."—One of the Red Republicans of 1793 was telling a good peasant of La Vendee:—"We are going to pull down your churches and your steeples—all that recalls the superstition of past ages, and all that brings to your mind the idea of God." "Citizen," replied the good Vendeean, "pull down the stars then."

DR. HAWES used to say that his style of preaching was moulded by the criticism of Dr. Emmons on a single sermon. The doctor read a paper to his tutor exuberant with rhetoric. "Joel," said the sage, "I kept school once. When I whipped the boys, I always stripped the leaves off the rod."

At all times gladly barter off error for truth.

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

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

THE three texts, Ex. 15:17; Ps. 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter in plain language clear away the ambiguity of the first, and utterly disprove the claim that is based thereon.

Having disposed of the main proof on this point, it would hardly seem worth while to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 63:18: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." The text therefore proves nothing for this view.

Respecting the earth, or the land of Canaan, as the sanctuary, we offer one thought more. If they constitute the sanctuary, they should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth, or of Palestine, should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The evident mistrust with which this idea is suggested is a virtual surrender of the argument, before it is presented. One solitary text is adduced in its support: Ps. 114:1, 2: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Jerusalem, which was in Judah, as the place of his sanctuary. "But chose," says David, "the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe, his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. 8:13, 14; for the church is there spoken of as another object: "To give both the sanctuary and the host to be trodden under foot." That by the term host, the church is here meant, none will dispute; the sanctuary is therefore another and a different object.

4. There remains but one more position to be examined; namely, That the sanctuary mentioned in the text is what Paul calls in Hebrews, the "true tabernacle, which the Lord pitched, and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the Heavens;" of which sanctuary, we had, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple built at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other object which has ever been supposed by any one to be the sanctuary, neither the earth, the land of Canaan, nor the church, can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as

still unrevealed, and may cut out from the sacred page, as so much useless reading, the numerous passages which speak on this subject. All those, therefore, who rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us, as a man bewildered in a labyrinth of darkness would lay hold on the thread which was his only guide to lead him forth again to light, or as the perishing man would leap for the last life-boat that could rescue him from destruction.

It will be safe for us to put ourselves, in imagination, in the place of Daniel, and view the subject from his stand-point. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary, which was desolate. By the word sanctuary, Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2-5: "For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the table, and the showbread, which is called the sanctuary [margin, the holy]. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord, with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 25, and onward. If the reader is not familiar with this subject, he is requested to turn and carefully examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader to carefully mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly-defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary. For the arguments which would prove them to be the sanctuary at any time would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decides it in the negative by describing to us the tabernacle of Moses, and telling us that, not the earth, nor Canaan, nor the church, was the sanctuary of that dispensation.

And this building meets all the requirements of the true sanctuary. 1. It was the earthly dwelling-place of God. "Let them make me a sanctuary," said he to Moses, "that I may dwell among them." Ex. 25:8. In this tabernacle which they erected according to his instructions, he manifested his presence. 2. It was a holy or sacred place, "The holy sanctuary." Lev. 16:33. 3. It is over and over again called the sanctuary, in the word of God. Of the one hundred and forty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God, and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting, of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A. D. 70.

This is the only sanctuary connected with the earth, about which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second or new covenant? There must be; otherwise there is no analogy between these covenants; and in this case, the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is indefinite and obscure. And Paul virtually asserts that the new covenant, in force since the death of Christ the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter 9:1, that the first covenant "had also ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the *first* tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word *also*, in verse 1 of Hebrews 9, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we here have the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs his ministry. That was on earth; this is in Heaven. That was very properly therefore called by Paul a worldly sanctuary; this is a heavenly.

This view is further sustained by the fact that the sanctuary built by Moses, was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. "And look that thou make them after their pattern, which was showed thee in the

mount." Verse 40. To the same end see Ex. 26:30; 27:8; Acts 7:44.

Now of what was the earthly sanctuary a type or figure? Answer. Of the sanctuary of the new covenant, the "true tabernacle which the Lord pitched, and not man." The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary where they ministered, was a type or figure of the true sanctuary in Heaven where our Lord performs his ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4, 5: "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood, and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount, with the sanctuary or true tabernacle in Heaven, where our Lord ministers, mentioned three verses before.

In chapter 9:8, 9, Paul further says: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present," etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle, and the work of the new covenant, was not of course carried forward. But when Christ came, an high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the Heavens as a minister of the true sanctuary, entered by his own blood, says verse 12, "into the Holy place [where also the Greek has the plural, the holy places], having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 22, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the Heavens; and in verse 23, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, *figures* of the true.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in Heaven, he saw seven lamps of fire burning before the throne, Rev. 4:5; he saw an altar of incense, and a golden censer, chapter 8:3; he saw the ark of God's testament, chapter 11:19; and all this in connection with a temple in Heaven; chapter 11:19; 15:8. These objects every Bible reader must at once recognize as implements of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in Heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

CHINA, with its 400,000,000 of population, properly regarded as a heathen land, is by no means unlettered. Very few adult males in the vast empire are unable to read, and the libraries of the country are believed to be tenfold the extent of those of our land. The women, however, are wholly uneducated; and the belief that they do not possess souls is universal. The land is an open missionary field, and some of the great missionary societies are successfully working in it.

POVERTY is uncomfortable, as I can testify; but nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance, I never knew a man to be drowned who was worth the saving.—James A. Garfield.

The Sabbath School.

LESSON FOR PACIFIC COAST.—DEC. 17.

Jesus at the Feast of Tabernacles.—John 8:31-59.

LESSON COMMENTS.

AFTER Jesus had dismissed the woman which the Pharisees had brought to him for condemnation, with the injunction, "Go, and sin no more," he resumed his talk in the temple. He spoke of himself as the light of the world, and gave as proof that what he said was true, that his Father was with him. His assurance that his Father was with him, was based on the fact that he always did those things which pleased the Father.

When the Jews asked him who he was, he replied, "Even the same that I said unto you from the beginning," and told them that when they had lifted up the Son of man, then they should know who he was. In consequence of these words of Jesus, many of the Jews believed on him.

"To these believing ones Jesus said, 'If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free.' But to the Pharisees who rejected him, and who hardened their hearts against him, he declared: 'I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.'

"But the Pharisees took up his words, addressed to those who believed, and commented upon them, saying, 'We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?' Jesus looked upon these men,—the slaves of unbelief and bitter malice, whose thoughts were bent upon revenge,—and answered them, 'Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.' They were in the worst of bondage, ruled by the spirit of evil. Jesus declared to them that if they were the true children of Abraham, and lived in obedience to God, they would not seek to kill one who was speaking the truth that was given him of God. This was not doing the works of Abraham, whom they claimed as their father.

"Jesus, with startling emphasis, denied that the Jews were following the example of Abraham. Said he, 'Ye do the deeds of your father.' The Pharisees, partly comprehending his meaning, said, 'We be not born of fornication; we have one Father, even God.' But Jesus answered them: 'If God were your Father, you would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.' The Pharisees had turned from God, and refused to recognize his Son. If their minds had been open to the love of God, they would have acknowledged the Saviour who was sent to the world by him. Jesus boldly revealed their desperate condition:—

"'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.' These words were spoken with sorrowful pathos, as Jesus realized the terrible condition into which these men had fallen. But his enemies heard him with uncontrollable anger; although his majestic bearing, and the mighty weight of the truths he uttered, held them powerless. Jesus continued to draw the sharp contrast between their position and that of Abraham, whose children they claimed to be:—

"'Your father Abraham rejoiced to see my day; and he saw it and was glad.' The Jews listened incredulously to this assertion, and said sneeringly, 'Thou art not yet fifty years old, and hast thou seen Abraham?' Jesus, with a lofty dignity that sent a thrill of conviction through their guilty souls, answered, 'Verily, verily, I say unto you, Before Abraham was, I am.' For a moment, silence fell upon all the people, as the grand and awful import of these words dawned upon their minds. But the Pharisees, speedily recovering from the influence of his words, and fearing their effect upon the people, commenced to create an uproar, railing at him as a blasphemer. 'Then took they up stones to cast at him; but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.'—*The Great Controversy.*

THE best teacher is most ready to be taught.

HOW TO CONDUCT RECITATIONS.

APPOINT for your class such a portion of the lesson as you think they can become thoroughly acquainted with. Encourage them to examine every question, and teach them how to study the whole lesson so as to obtain a connected knowledge of the entire passage. That is, do not let them suppose that they have learned the lesson when they have discovered the answer to each question. Let them see that it is the connection of facts with truth, the subject as a whole, that they are to look at; that they must get correct ideas of the entire passage, and not of detached expressions merely; that they must not only be prepared to answer leading questions correctly, but be able to see why such questions are asked, and what they have to do with that which goes before and that which follows; so that when they think of the lesson it will not be in their minds like the column of a spelling-lesson or the page of a dictionary, but as a connected and instructive narration.

Yourself and your class having thoroughly studied the lesson in this way, you meet together. You have then two objects. One is, to ascertain that they have all studied the lesson; and the other, to see that they understand it and receive its practical instructions. It is not always the best way of accomplishing this to propound the questions just as they occur, and in the very words of the book.

After such preparation as is above supposed, you will feel the happy consciousness of being in some measure acquainted with what you undertake to teach. You will not feel dependent on your question-book to supply you with words, to use to the class; but, following the general train of thought in your own mind, you will ask, chiefly in your own words, such questions as will show whether the class have really studied the passage. You should try to make them think and reason on the facts, and bring them before their minds as actual events, in which real personages were concerned, whose conduct and character are capable of influencing ours either by way of example or warning. It will make the exercise far more interesting to diversify it by putting the questions in your own language, or just as you would do if you had no book but wished to discover how well your pupils knew what you had both studied. Pursue this plan with the whole lesson. That is, having your mind stored with its facts and doctrines by previous study, let them be brought out in the most natural way.

Be guided by circumstances. If you find your class particularly interested in one part of the subject, or full of questions about it, follow out their inquiries on that point. If you perceive that they do not clearly understand the text or readily admit the truth of any statements founded upon it, stop and examine the matter with them, even if it should occupy most of the time, provided the subject of inquiry be one that is of sufficient practical importance to justify such an occupation. If you see one child disposed to ridicule or doubt an assertion, take pains to convince him of his mistake by reasoning or proof. If you discover that something has touched a conscience, be not too hasty to pass on until you have added something to deepen the impression. Be constantly on the watch to discern the effects of your teaching. Be guided by these effects. Try to leave no point in obscurity that can be made intelligible, though it may cost some time and discussion.—*The Teacher Taught.*

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

OAKLAND, CAL., FIFTH-DAY, DECEMBER 8, 1881.

ENFORCEMENT OF THE "CHRISTIAN SABBATH."

THE fact that people are sincere and earnest in their purposes, does not prove that they are correct in their motives. Inspiration has declared, "The heart is deceitful above all things, and desperately wicked." And then, to show that this declaration is needed as a revelation to man, the question is asked, "Who can know it?" Without the aid of God's word and Spirit man can never know himself. It is scarcely less difficult for the heart to know itself than for the eye to see itself.

By many, sincerity is held to be as good as the truth—an acceptable substitute for the truth. But a person may be quite sincere and still quite selfish. Indeed, intensely selfish people are always sincere; but they never understand their motives. There is no evil more prevalent than self-deception. Earnest belief, or strong feeling, is, in the estimation of some, better religion than right doing, or obedience to the commandments of God.

We have no idea that they who projected the inquisition, or that which grew up into the inquisition, had any intention to war upon human rights. They intended to advance the cause of religion and the honor of God upon the earth. Their error was that they set out to serve God by a way of human devising, contrary to the method marked out in the Scriptures. God sent them forth as ambassadors; they chose rather to be legislators and executioners.

It is a common saying that, "History repeats itself." The Lord, by the prophet Isaiah (chapter 66), gives us a view of the religious world near the end of time. Verse 5 says:—

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Comp. verses 15, 16.

This indicates that another persecution shall arise before the Lord shall appear. That it will be against those who tremble at the word of God. That it will be—not against religion, but, professedly in the cause of religion; by those who affect to do it for the glory of God. That, though they say, let the Lord be glorified, they are moved against those who tremble at the word of the Lord. Evidently they will hold something else—their traditions—above the word of God.

So it was in the dark ages. Persecutors were zealous for the glory of God, and tenacious of tradition; but careless of the written word. What the Doctors of the church had said was of more worth to them than what Jehovah had said. Their bitterest persecutions, even to the burning of Christians, were "Acts of Faith." Theirs was truly and literally a *burning zeal*. Who were more faithful to religion than they? We doubt whether the followers of the present age will be able to excel them.

The Apostle Paul, in 2 Tim. 3:1-5, gives a similar view of the religious world of the last days. Though they have "the form of godliness," they will be boastful and proud, false accusers, and despisers of those that are good. We recognize no standard of goodness but that which is erected in God's word. It is obedience to God. Where is obedience to God to be found, if not among those who keep his commandments? In Eccl. 12:13, 14, we are informed that we are to keep his commandments because he will bring every work into Judgment. Of course his commandments are the rule of the Judgment, and the measure of acceptance with him. And it is known to everybody that the religious world are violently opposed to those who keep the commandments of God *just as God gave them*. If they can have the privilege of amending them, or putting a construction upon them which their words will never justify, then no objection will be raised. And so the most willful child will obey the order of his parents, if he is permitted to do it *in his own way*. But what kind of obedience is that? Can it be acceptable to God?

They who accuse their brethren of wrong, because they adhere closely to the commandments of Jehovah,

are veritably "false accusers." In their accusations there is neither truth nor justice. While they profess to seek God's glory, they would do well to examine their motives to see if they are not seeking to have their own way; to see if their pleasure in having the law of the land to sustain them is not somewhat increased by their consciousness that the law of God, strictly construed, is against them.

Before we examine some other scriptures which speak of these last-day persecutions, we will further trace the parallel between the position taken by these last-day religionists and their prototypes of five to ten centuries ago. We are informed by the Protestant ministry that the law under which they are now acting is not a *religious law*, but merely a *police regulation*. And that may be the position assumed by a Court. But it is not a correct statement of the case. The law of California protects the first day of the week under the name of "the Christian Sabbath." But this phrase, in both its terms, both "Christian" and "Sabbath," gives it a religious character. Neither Judge nor minister can deny this. And yet we are told it is only "a police regulation," and not at all of a religious character. Never was there a more decided mixture of "church and State" than this. Never was there a more evident deception indulged or practiced than is contained in the pretext that it is only a police regulation, and does not affect the question of religion.

Again, what is the object of the ministers in their zeal to have the law enforced? Are they working in behalf of a mere "police regulation," or in the interests of their religious predilections? *The State* is doing the work; this is their plea. Are they helping it on for the sake of the State, or for the church. Why do they act as pastors, in concert? Do they think any are so blind as not to discern motives in this matter?

This excuse of a secular law or police regulation is a very flimsy one. It is known to every person who is informed upon the subject that Catholics deny that the church put to death those who fell under the ban of the inquisition. The execution was performed by the civil authorities; the church not holding itself responsible. Indeed, the recommendation of the church was often to mercy. But who is deceived thereby? Was not the church using the secular power as an instrument to carry out its religious tenets and to persecute those who chose to stand closely by the word of God rather than popular traditions? And is not history repeating itself to-day? Are not the churches combining to secure an amendment to the Constitution of the United States by which they may use the arm of civil power to compel everybody in the land to observe their so-called Christian Sabbath? What is now being done in California is only a step taken in that direction.

In this land we have been accustomed to consider ourselves exempt from the worst troubles which befell the old world, because of the entire separation of church and State in our government. We have looked upon religious persecution as almost impossible here, because we have never seriously contemplated the possibility of a union of church and State. The dungeon, the rack, and the stake, were looked for as a matter of course where the State was so far controlled by ecclesiastics as to enact penalties for the observance or non-observance of religious duties, real or supposed. But what do we see to-day? We are fast approaching this very state of things. If the American people realized the snare into which they are walking they would enter a protest which would secure the equal rights of every American citizen, and leave the question of religious ordinances where they belong, in the field of theological discussion.

To show the entire fallacy of the position assumed by the religious advocates of Sunday it is necessary to examine the Sabbath commandment, and the claims of the pseudo-Christian Sabbath. This we must do very briefly.

First, The commandment. This embraces four points, namely: (1.) The requirement. (2.) The prohibition. (3.) The permission. (4.) The reason.

1. The preceptive part of the commandment is: "Remember the Sabbath day to keep it holy." Connected with this is the explanatory remark: "The Seventh day is the Sabbath of the Lord thy God." This explanation is definite, and precludes all evasion. The "day of the Sabbath," literally, or the day of the rest—the Lord's rest—is the subject of this precept.

2. The prohibition. "In it thou shalt not do any work." The prohibition is also explicit. In it, the

day of the Lord's rest, no work shall be done. To this day alone it refers.

3. The permission. This part, though permissive, is inseparable from the precept. "Six days shalt thou labor and do all thy work." Some have taken the position that this also is preceptive. Be that as it may; no one can deny that it contains a *divine grant* to labor on the six days, excluding the seventh.

But we are told that it is no infringement on our rights if we are compelled to rest also on the first day, as it does not at all interfere with our resting on the seventh day. That appears plausible, but it is very deceptive. There are thousands of honest and industrious citizens of California who are compelled to use the closest economy to make their weekly wages supply the wants of their families. Forcibly deprive them of one-sixth of their earnings and they would thereby be deprived of the necessities of life. Many business men are barely able to keep their business in operation, who would become bankrupt if regularly deprived of one-sixth of their income. You concede our right to keep the seventh day "according to the commandment," Luke 23:56, as our conscience compels us to do. But do you not see that by forcibly depriving us of the God-given privilege of working six days, you are driving some into a state of destitution and suffering, or to a violation of their religious convictions by compelling them to work on the seventh day to support their families? Is it possible that California has an intelligent jurist or a thinking minister who cannot see that the enforcement of this law does work hardship and injustice and even distress to a certain class who live out their religion just as they read it in the Bible? We appeal to those who are trying—honestly trying—to enforce this law, who firmly believe that they are religiously bound to keep the first day of the week. Many of you are just able to make a living for your families by economizing both your time and your resources. Now if the law of the State compelled you to rest the seventh day, and your consciences led you to keep the first day, and this loss of time deprived your families of the comforts of life, and you were pressed to decide whether to let your families suffer, or to violate the law of the land, or to violate your religious convictions, would you believe the man, let him be judge or minister, who should tell you that the law of the State did not interfere with your religion?

Forcible as this illustration is, it does not fully meet the case—the parallel is not complete—because *for the keeping of the seventh day we have the commandment of God; for the keeping of the first day you have not*. We give you the benefit of the supposition that you have never considered the subject in this light. But why have you not? Is it not because your neighbor, not yourself, has to suffer the injustice? Did it affect you as it does us, would you not very readily have made this application of it? Do you walk Christianly toward your neighbor when you subject his conscience to a test to which you would not be willing to have your own subjected? Please to put this upon a more reasonable basis. Say at once that your convictions are more sacred than ours, notwithstanding that we have the plain reading of the decalogue to sustain us; but do not deceive yourselves (you cannot so deceive us,) by saying that this law interferes with no man's religion. Do not present to the world the inconsistency shown by New Englanders more than a century ago, who declared it to be every man's right to worship God according to the dictates of his own conscience,—with the *practical proviso* that his conscience did not lead him to be a Baptist or a Quaker!

4. The reason. As there is but one commandment in all the Bible for the observance of a *weekly Sabbath* (the fourth commandment of the decalogue), so there is but one reason in the Bible for the institution and sanctification of the Sabbath. This is given in the following words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The reason and the sanctification refer to the seventh day, and to no other. This is confirmed by Gen. 2:3, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

But our friends, knowing they can produce no other commandment, tell us that they keep the first day of the week in obedience to this. Will they allow us to plead that we obey the present law of California by

keeping the seventh day? If not, why not? If keeping the first day is obedience to the law which commands to keep the seventh day, why is not the keeping of the seventh day obedience to the law which requires to keep the first day? Or is such caviling admissible only when the law of God is in question? But, to make the fourth commandment justify the keeping of the first day, you must be able to read the commandment inserting therein the first day instead of the seventh. Then it will tell us that God created all things in six days and rested the first day. *But that is not true.* He did not rest the first day. He did not bless and sanctify the first day. Now if you cannot read the first day in the commandment without making it contradict the facts on which it is based, you surely cannot enforce the first day by the commandment. Justice Morrison, (in whose decision so great delight is taken at this time), as a jurist would admit this position, as it is always admitted by the teachings of the church of his choice. It is only by Protestants that the inconsistent—yes, the absurd—claim is set up that you can enforce a certain thing by a law to which the terms of the law cannot possibly be made to apply.

We shall resume this subject next week, and examine the claims of the so-called "Christian Sabbath."

BRIEF COMMENTS.

MATT. 22:35-40. This text has often been offered in proof that the Sabbath is not binding in this dispensation. But where the proof is we cannot see. It has been called a new law, or the law of the New Testament, supposed to be distinct from the law of the Old Testament. But it is an Old Testament law. The first part is quoted from Deut. 6; the latter part from Lev. 19. Love to God and man is not at all peculiar to the New Testament.

Nor is there any intimation that this is substituted for the ten commandments; and we do not think that anybody really believes that it is, though they sometimes talk that way. To quote this Scripture as proof against the Sabbath is only proof that the opposers of the Sabbath are greatly straitened for evidence. Jesus said: "On these two commandments hang all the law." He did not say—These two commandments *are* all the law. What, then, is "all the law" which hangs on these? Let us examine. The first of these two is: "Thou shalt love the Lord thy God." And the first four commandments of the decalogue directly relate to our duty to God our Creator. 1. Have no other gods before him. 2. Worship by no false method. 3. Reverence his holy name. 4. Honor his holy day. The second is: "Thou shalt love thy neighbor." And the last six precepts of the decalogue point out our duty to our fellow-man. 5. Honor thy parents. 6. Refrain from killing. 7. From adultery. 8. From stealing. 9. From bearing false witness against thy neighbor. 10. From coveting. Here we have "all the law" hanging on the two great commandments, Love God, and, Love thy neighbor. If the Sabbath were cut down, then *all* the law would not hang there. Jehovah said we shall honor him by keeping the Sabbath. Isa. 58:13. If we desecrate the Sabbath we dishonor him. But if we dishonor him our love to him cannot be complete. "This is the love of God, that we keep his commandments." 1 John 5:3.

Rom. 14:1-6. This text has also been cited against the Sabbath, and at first view the argument seems plausible. Yet in fact it is more remote from the subject than the one just noticed, for it does not refer to the Sabbath at all. Two points are plainly seen here: 1. That it refers to matters indifferent or ceremonial. 2. That limitations are implied in the statements. Dr. Edwards, in his "Sabbath Manual," very justly comments on it as follows:—

"But what day does he speak of? The Sabbath of the fourth commandment, associated by God inseparably with the *moral laws*? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshipeth idols! One believeth that he must not commit murder, adultery, or theft, and another thinks he may? Were those the laws about which they were contending, and with which were connected the days that he speaks of? No; about those laws there was no dispute.

"But, 'One believeth that he may eat all things' (which are nourishing, whether allowed in the ceremonial law, which regulated such things, or not); another, who is weak, eateth herbs.' . . . It was not the *moral*, but the *ceremonial* laws; and the days spoken of were those which were connected, not with the former, but with the latter."

Prof. Moses Stuart, in his Commentary on Romans, says:—

"Clement of Alexandria and Augustine interpret the chapter before us as having reference only to scrupulousness about meat that had actually been offered to idols, and not meat in general. But verse 2 seems to be opposed to this opinion. Accordingly, Chrysostom, Origen, Theodoret, Jerome, and most modern commentators suppose that there is reference to all kinds of meat sold in the public markets. . . . Verse 5 speaks of the distinction which those same persons made between days, out of respect to the laws of Moses and the customs of the Jews; comp. Col. 2:16. The Gentile part of the church would naturally feel no scruple in respect to such matters; and it would not be unnatural for them to look, at first with wonder, and afterwards with disdain, on the scrupulousness of their Jewish brethren respecting such external ordinances."

No one will dispute that the expression, "One believeth that he may eat *all things*," has a limitation. For every one knows that there are *some things* which cannot be eaten. It refers to those things which may be eaten, and so the phrase "every day" has a limitation when it refers to things secular or indifferent. For proof of this, see Ex. 16. The Lord gave the order to the people to gather manna, "a certain rate every day." But this "every day" included only those days in which it was lawful to attend to secular matters. Some of the people misunderstood or disregarded this distinction, and went out to gather manna on the Sabbath. But they found none in the field, and were sharply reproved by the Lord for thus profaning the seventh day which God had sanctified. Gen. 2:3.

HUMILITY BEFORE GLORY.

If we read the Bible with attention and prayer, we will find that its biographies are wonderfully instructive. It never sanctions evil, and never excuses or hides it. Often, however, it gives an account of the good actions of men, without a word of praise, and of their bad actions without censure. But we must understand that this book contains the moral law which each may use in measuring the actions of men, and we should particularly observe that the actions of men are given in such a manner that the consequences of the good and of the bad appear at the end with astonishing clearness.

The wisdom of God in preparing men for glory by poverty and humiliation manifests itself in the records of their lives. Saul is an example of one who in private life was a man of good standing, and who, notwithstanding, when elevated to the throne, became wicked, arrogant, and cruel. He could not bear his high honor. If he had been for several years in the school of humiliation he would have been a very different king.

Solomon is another example of the incapacity of man to bear honors without having been raised in poverty and affliction. The sun mounting at once to its meridian, would well represent his coming to his throne. The sun was hidden by a disastrous eclipse, and perhaps, this eclipse obscured its setting. Let no man seek for honor before having been prepared by humility.

David is an example of a man who was raised in the school of poverty, of humility, and of affliction. God permitted him to suffer the injustice of Saul in order that he might hate such wickedness, and never deal in like manner when he himself should become king. It was certainly an education of inestimable value in preparing him for the throne. However, notwithstanding all this, he made an almost fatal fall when he was in prosperity. The case of David is as a light-house built near a dangerous rock. Notwithstanding all the education he had before received, he was almost lost when overwhelmed with prosperity. An humble position in life is much to be preferred to an elevated position, and is very much safer.

Joseph was by the providence of God lord of Egypt. But he was obliged first to be thrown into prison. He was sold as a slave, "whose feet they hurt with fetters; he was laid in iron; until the time that his word came; the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; To bind his princes at his pleasure; and teach his senators wisdom." Ps. 105:18-22.

This wisdom of God we see in the history of Joseph. He could never have done the work for which he had been raised to this high position, had he not first been made slave and afterwards put in irons in a prison.

Humility before glory. Those seeking honor which comes of God will pass their lives in the most profound humility before him. God lifts those who lower themselves, and he lowers those who elevate themselves. Those whom he will elevate will be seated with Christ on his throne; and those who will be abased by him will suffer everlasting reproach and dishonor.

J. N. A.

OUR CHURCHES.

BY ELD. S. N. HASKELL.

THE characters of those settling in the border states east of the Rocky mountains, and those in California bear a strong resemblance. They are usually of the enterprising class. They have had some definite object in coming to the western world to live. It has been in the pursuit of health, to better their financial condition, or because they are tired with the same routine of many generations. They thus break away from old associations, and seek some new country, and form new acquaintances. Whatever may be the motive that leads them to leave the home of their childhood they manifest different traits of character than those who occupy the old homestead where their fathers, grandfathers, and great-grandfathers lived and died. To such the trees, shrubs, and the very rocks are endeared by former associations, and become additional ties to hold them where they are. For such to leave the home of their forefathers and seek a new country, thousands of miles distant, would give an aching heart this world could not relieve.

To become Christians and embrace the present truth does not always change the desire to find some different location to live. Many of the churches on the Pacific Coast are composed largely of this class. A company of believers is raised up and continues a few years, and sometimes but a few months, when some move away, until at last the church organization is no more.

There are reasons why cities like San Francisco and Oakland are missionary fields, and the churches must be kept supplied with new recruits, which do not exist to the same extent in the country.

If our brethren felt to a greater degree the responsibility of keeping up the church organizations by their presence and personal influence, and realized that upon this depends the salvation of souls and the general prosperity of the cause, it would to some extent remedy the difficulty. The question of moving from a church where their numbers are few, should be one of serious consideration. It should not be one of personal interest simply to gratify selfish feelings, but the question should be, Will the move better glorify God, and advance the cause we have espoused? We are not our own but have been purchased by the precious blood of Christ, and have yielded ourselves to be his servants and serve him. There are therefore moral claims that we should recognize in our moves.

Our brethren and sisters should be instructed in the missionary work, to labor for the salvation of others. The missionary work is more than to simply give away a few tracts and papers; individual cases should be made especial subjects of the united prayer and personal labor of the church. The deepest sympathy should be felt on the part of the church for those for whom they labor. And personal responsibility should be cultivated. This will give a spirit of rest and stability that will strengthen and build up the cause in the various localities where companies of our brethren live.

Again, when an interest is once awakened, and a few have been led to take their stand, they should not be left and a new field opened until they have become established in all points of present truth. If it is possibly consistent, a meeting-house should be built and paid for. This will give permanency to the work. Much is lost in leaving the work too soon. And if a meeting-house is built, the time for it is when the first interest is the highest, after a sufficient number have taken their stand to warrant it. God's building should not be left in debt. Better mortgage your homes, than the house dedicated to the worship of the Creator of the heavens and the earth. A public house of worship free from debt will have an influence to gather those of our faith as well as others.

Another consideration is that of selecting fields of labor. Our ministers, those of experience especially, should consider those churches that have become weakened by loss of members. Ten added to a healthy, working church, where they may be educated to labor, are worth more than twenty in a new field, left to themselves, without having been thoroughly converted.

If a large proportion of our ministerial labor were spent in our churches in California during this coming winter, bringing the members up upon the different features of our faith and work, at the same time obtaining additions to the membership, it would be well. The members of our churches should second the efforts of the minister by proper missionary effort. There is no

reason why the membership of the California Conference cannot be doubled this present Conference year. While the cause itself becomes far more permanent, by proper effort.

This is true missionary work; it is the work of the gospel. Better educate a hundred to labor for others than simply convert a hundred to theory, without a spirit of labor for others. God will second every wise and judicious effort to build up his cause on earth.

He will bless his ministers, and encourage the missionary workers. Let the new field be prepared by our missionary workers, with the SIGNS OF THE TIMES, and other reading matter, while our churches see that they come up individually upon every feature of our work, feeling a responsibility for each other, and we shall see of the salvation of God.

MANNER OF CHRIST'S COMING.

BY E. J. WAGGONER.

It is most unfortunate that the tendency nowadays is almost entirely against a literal interpretation of the Scriptures. It seems difficult for people to understand that Christ and the apostles ever spoke in plain, simple language, such as one person would use in speaking to another. Whenever a passage is read, the first thought with many is, What hidden meaning is there in it? What lesson is conveyed? Any one who reads the popular Sunday-school comments will see this tendency conspicuously displayed. Now it is proper to search the Scriptures; and if there be a difficult text, it is right to find out its meaning, by comparing it with other texts; but there are some things that are so plain that any attempt at explanation only obscures the meaning. And this is the case with by far the greater part of the Bible.

It is true that there are parables, but these are readily distinguished from the direct, simple statements, and are usually either explained, or in such common use as to need no explanation. When Christ was on earth, one of the proofs of his divine mission was that the poor had the gospel preached unto them; consequently we should expect his teaching to be such as could be understood by poor people who have not had the advantages of an education. And this is the case. The Bible is a model of simplicity; it uses the language of the common people.

We have seen how very plain and direct the statements are in the Bible concerning the second coming of Christ. No believer in the Bible pretends to deny these statements, for to do so would be to deny the Bible. But there are very many who evade these statements, and virtually deny them, by claiming that Christ's second coming is spiritual. Some claim that Christ comes when a good man dies; and others claim that his coming is at conversion; while others still, carrying the latter idea out still further, claim that there will sometime in the future be a temporal millennium, when all men shall have been converted, and that Christ will then come and reign over his people spiritually, and that this is what is meant by the second coming of Christ.

Now the Bible is just as definite in regard to the manner of Christ's coming, as it is in regard to the fact of his coming. It plainly says that Christ will come personally and visibly. The texts which prove this will of course furnish additional evidence that Christ will certainly come.

And first it may be well to notice Heb. 9:28. "And unto them that look for him shall he appear the second time without sin unto salvation." Christ is to come the second time; but if the theory that he comes at death or conversion be correct, he would already have come many thousands of times.

Again, the time of Christ's ministry here on earth, of which we have a record in the New Testament, is conceded by all to be his first advent. But men had been converted previously to that time, and for thousands of years, good men had been dying. If Christ comes at conversion or at death, he must have come millions of times before his first advent. Any one can see the absurdity of those theories.

It is not denied that Christ has at different times in the world's history, met and conversed with certain of his devoted followers, nor that he is ever present with his people, by his Spirit; but nothing of this kind can be referred to in the texts under consideration.

It would, however, be manifestly inconsistent to refer to any one of these times as the second coming of Christ. One of them has no precedence over another. But there was one time when he was here in person, when

he talked with thousands; and was seen by thousands more. At that time there was probably no nation on earth that did not know of him and his mighty works; and there has been no nation since then that has not heard of that wonderful event. Now at that time he said he was coming "again," and Paul, speaking of that first advent and its object, said that he would come the "second time." Consistency, therefore, would demand that his second coming be also personal and visible, and no less conspicuous, nor less widely known than his first. And this we are positively told shall be the case: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7.

Again we read: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. Those who place the second coming of Christ at death, or at conversion, must have a very faint conception of the glory of the Father. When the Lord came down on Sinai, "the whole mount quaked greatly;" Ex. 19:18; and when the glory of the Lord filled the tabernacle, even Moses was not able to enter. See Ex. 40:34, 35. The glory of a single angel, at the resurrection of Jesus, caused the Roman guard to fall as dead men. Matt. 28:4. What then will be the manifestation when he comes in his own glory, and that of the Father, and all the holy angels? This glory which will attend Christ's coming is thus described: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. Paul says that when Christ comes he will be "revealed from heaven with his mighty angels, in flaming fire." 2 Thess. 1:7, 8. That this glory will be seen by all is proved by Rev. 1:7, already quoted, and by the words of our Saviour in Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Any one who has seen the lightning flash across the sky in sheets so intensely bright that even the closed eyelid could not wholly shut out the impression, can appreciate to a faint degree the terror of that day. Of the effects of that glory, we learn in 2 Thess. 2:8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The fire that David says shall "devour before him," is the glory of his presence.

Nothing further is needed to prove that the coming of the Lord will be nothing like the quiet of a death-bed scene, or the hour when an individual gives his heart to God. There are, however, a host of other texts on this point, no less strong than those already quoted. Two only will be given to show how literal and personal that coming is. The first is Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The second is 1 Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

These texts speak for themselves. The language is clear and plain, and any one can understand them. And yet, who can realize the terrible scene which they foretell? The human mind cannot conceive of the awful grandeur of that hour when the Lord of Heaven and earth shall be revealed. Let each one, with the poet, ask himself the question:—

"How will my heart endure
The terrors of that day,
When earth and heaven, before the Judge,
Astonished, shrink away!"

A SWEDISH man wisely replied to an Englishman when he asked if it was not costly to take children off the streets and highways and place them in special schools, as is done in that land where illiteracy is almost unknown: "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery and crime, to become a scourge to society, as well as a disgrace to himself."

A SKEPTICAL hearer once said to a Baptist minister: "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I haven't seen this morning's papers," naively replied the minister. "What are the latest conclusions of modern science?"

The Missionary.

SEAMAN'S MISSION, SAN FRANCISCO.

If there is any work in the world ennobling in its character it is that of saving souls. How little we estimate the privilege of co-operating with the Maker of heaven and earth, the King of kings and Lord of lords. If ever there was a time when this message wanted earnest men and women it is now. There is one fact to which we can testify: the more time we give to missionary labor the happier we feel, and the more we are strengthened spiritually. In helping others we receive a blessing for ourselves when we are not expecting it.

We are thankful for the good we have seen accomplished through the ship mission. It is bringing a knowledge of us as a people before the world. We frequently meet officers and men, who have not visited this harbor before, but who have heard of our work from friends at home, or through ships that have been here. May our Heavenly Father give us of his Spirit that the results this year may be double what they were last.

I subjoin the results of labor since camp-meeting.

Ship D—. The steward believes in the Seventh-day Sabbath, but does not see how he could keep it yet.

Ship M. and E. C—. Captain is much interested, but is not a member of any church, and thinks Christianity means something more than mere profession. He promised to investigate and write.

Ship G—. The steward, who is a God-fearing man, heard our views of Bible truths, and said he would thoroughly investigate and write to me.

Ship F—of D—. The captain quite agrees with our views, which he heard for the first time. He was much impressed. I believe God will bless the efforts put forth in behalf of those on board this ship; for the sailmaker, a Scotchman, signed the temperance pledge. He came up to my house, and we investigated points of the truth together. He said he had no idea that the Bible was so plain. I gave him some extra reading matter. We want the prayers of God's people for the increase in this case.

Steamer F—. The captain said we were right in our views of the immortality question; he also seemed liberally minded, and promised to examine his reading matter carefully. The boatswain of the same steamer seemed much impressed, and said, "I must be alone to examine this, and I shall write and let you know the result of my investigation." This is a hopeful case. Let us pray he may receive the light.

Ship E—. The captain is much interested, and believes we are right on the Sabbath.

Ship C—of D—. The captain knows we are right on the Sabbath and is eager for more knowledge. I will see him again this week.

Ship M—. The captain says our papers are the most instructive and interesting reading he ever had on board his ship. I shall call at his residence. His wife is with him. I hope for good results from this visit.

Ship G—. The captain donated a dollar to the mission.

Ship I—. The mate of this ship said a gentleman in Liverpool, England, was not only keeping the Sabbath, but preaching it; and he got his knowledge from papers sent by our people. The mate is coming up to see me before he sails, and I shall report results to the Signs. He agrees with us on all points but the personality of Satan. I gave him "Ministration of Angels," but he had not quite read it, and he was not prepared with an opinion till he had done so.

Ship L—. An apprentice on board this ship came to me and said that his father and all the family keep Sabbath on Saturday. I shall have more to report on this shortly. This comes of the Vigilant Missionary work.

Ship B—. The captain, first and second mate, and steward seemed anxious to hear more of these truths. I hope to see them, and shall report results. They are all earnest religious men.

The Seaman's Mission has everything in good working order. Lately some alterations have been made. To insure more complete distribution than heretofore, four packages of tracts and papers are put on board each ship, and extra tracts for foreign readers. The Bibles which we obtain free from the Bible Society, are a great help to the work, and we cannot be too thankful for them.

BISMARCK says "Beer makes people stupid, lazy, and impertinent."

The Home Circle.

"ENOUGH."

I AM so weak dear Lord, I cannot stand
One moment without thee;
But oh! the tenderness of thine enfolding!
And oh! the faithfulness of thine upholding!
And oh! the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure,
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust thy word alone.
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath from thee
All real, and full, and marvelous affection;
So near, so human! Yet divine perfection
Thrills gloriously the mighty glow;
Thy love is enough for me.

There were strange soul-depths, restless, vast, and broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, THOU art enough for me!

—Frances Ridley Havergal.

MISS DEBBY'S PRAYER.

"I SHOULD like to know something about my parish," said Mr. St. John, the new minister, at Appleton, coming down into the sitting-room where his boarding-mistress, good Mrs. Smith, had just settled herself, knitting-work in hand.

"Of course I shall try to get acquainted with each one individually, but I would like to know at first if there are any special peculiarities, or anything of that kind to be avoided or looked out for."

"Well, no, not as I know of," replied Mrs. Smith, dropping her knitting, and pushing back her spectacles for a talk. "Not as I know of—excepting Miss Debby Hopkins. You remember her, don't you? She sat in the broad aisle, about half way up. She's the richest person in town, owns the mills and a big farm, and her own sister lives right within stone's-throw, almost, of her, and takes in sewing for a living—has hard work to get along sometimes, too, I guess, if the truth is told. Miss Debby must know it, but not a finger will she lift to help her."

"You see Miss Debby was the eldest, and Maria, that's Mrs. Miller, was the youngest, and the old Squire's pet. Guess Debby always was a little jealous of her, though she was proud of her, too. Fact is, Debby's family pride's her besetting sin—that's been the trouble. She was always down on Miller for some reason or other, though most folks liked him; did her best to break up the match, but the Squire and Maria were completely blind to his faults. He turned out to be a miserable drinking fellow—more'n all that he gambled, and at last forged the Squire's name for considerable. That broke the Squire down completely, and finished Debby."

"He'd disgraced the family, and she vowed she'd never have anything more to do with Maria unless she'd leave him and take her maiden name again. Maria wouldn't do that, but stuck to him through thick and thin, and it was mostly thick, I guess. He had tremors, and I don't know what all. It was a relief when he died. I believe he repented and tried hard to reform before his last sickness. Maria was left without a cent to her name, but with no end of debts. Folks thought Debby would relent then, but she didn't; said Maria had made her bed and must lie in it now, and she has, so far as Debby is concerned."

"But after all, I pity Debby the most; she ain't happy, anybody can see that in her face—and Maria is; for if ever there was a saint on earth, it's Maria Miller. I'd rather be in her place after all. It makes a good deal of talk, for Debby's a church member, too, 'in good and regular standing,' as they put it. Some go so far as to say she's a hypocrite, and they don't care nothing about being Christians if she's a sample."

"Has any one remonstrated with her, tried to soften her heart?"

"Oh, land, yes; but you might as well talk to the stone wall round her orchard."

Mr. St. John sighed. It was his first parish.

He was full of earnestness and wanted all to be in harmony that they might work together to best advantage. Presently he went up to his own room, and on his knees sought for wisdom and help in this emergency. Then he put on his hat and sallied forth directly towards "The Poplars," as Miss Debby's house was called.

Miss Debby was expecting him—of course he would visit her among the very first he called upon—and received him in state in her best parlor. They talked for a while of this and that. Finally Mr. St. John said cautiously,

"Have you any family?"

"No, sir," was Miss Debby's quick reply.

"Indeed," said Mr. St. John emphatically, "it's very sad to be entirely alone in the world—have you no relatives living?"

Miss Debby calmed a trifle, suddenly deciding within herself that she did not like this new minister at all, he was so very impertinent. And there he sat waiting her answer.

"I have one sister living, but she's dead to me for all that. She brought disgrace to our family, that never had anything to blush for before; she and hers were the cause of my father's death, and I shall never forgive her."

Then Miss Debby, expecting censure or remonstrance at least, drew herself up proudly, ready to fight it. But not one word of remonstrance or rebuke did Mr. St. John utter. Instead, he only said, apparently very irrelevantly, "I suppose, Miss Hopkins, you never make use of the Lord's prayer?"

Miss Debby began to wonder if the new minister was quite right—quite sound in his mind.

"I am in the habit of using it every night at family devotions, sir," she replied very stiffly.

Mr. St. John looked very astonished.

"You omit one clause, do you not?" he asked.

"No, sir, why should I?" replied Miss Debby in a tone expressive of both indignation and curiosity.

"How can you pray your Father in Heaven to forgive *you* your trespasses as you forgive those who trespass against you—if you feel you can never forgive your sister?"

"The cases are not parallel," said Miss Debby.

"No, I suppose not quite, for our heavenly Father has infinitely more to forgive us than ever we can have to forgive our fellow-men."

And then, thinking he had said enough, Mr. St. John rose, politely made his adieus—and went directly home, to his own room, to prayer, earnest prayer. Perhaps that had something to do with Miss Debby's uncomfortable frame of mind after he left. Do her best, she could not set herself about anything, nor could she forget his question. Indeed, the more she tried to forget, the more persistently it rang in her ears.

He was on his knees praying for her, you remember.

To think her sins were infinitely greater against God than Maria's against her—and yet all these years she had been praying that He would forgive her as she forgave. Poor Miss Debby, she passed a very uncomfortable afternoon, and the evening was worse yet.

It was her custom to meet her servants in the dining-room for devotion every evening, and she always used the Lord's prayer with them.

What should she do! She could never repeat it again, she was sure, unless—but that was out of the question, she told herself impatiently; she had said she would never forgive Maria—and she could not. She wished Mr. St. John was back where he came from, anywhere but here. But it was of no avail to wish that, even ever so ardently. He was here, and had spoken his word to her.

What should she do!

The clock struck eight; then it was quarter past—it struck the half hour; it would soon be nine, and what was she going to do. Things she had not thought of for years went flitting through her mind, one after another—childish ways and sayings of Maria's—how she had loved her. Somehow the old house became all at once unutterably still and lonely, and her life seemed suddenly to have become very forlorn.

But above all thoughts there rang in her ears the words, "And if ye forgive not men their trespasses, neither will your heavenly Father forgive you yours."

It was a dreadful thing to be unforgiven. She was getting along in years, could she go down to the grave with her sins unpardoned?

It was quarter to nine—Miss Debby dropped on her knees.

Her pastor, alone in his room, was still pleading for her.

But not a word came from Miss Debby's lips, only at last she broke down and sobbed like a child—she had not shed a tear for years. Then she rose, and putting on her mantle, went out into the darkness, and swiftly down the street to the little cottage where Maria had lived since her husband died. She opened the door, and went directly in to her sister's side.

"Maria!"

"Deborah!"

That was all at first, but presently Deborah lifted her head from Maria's shoulder; "Will you, *can* you forgive me?" she said, "and come home with me to *our* home?"

The servants at "The Poplars" waited and waited. "Miss Debby had not seemed quite herself at tea time," the housekeeper remarked, but as she always sent word if unable to attend devotions, she thought they had better wait. Half past nine came, and just as they were about to disperse, the door opened, and Miss Deborah appeared, leading her sister Maria by the hand. I doubt if there was one there that knew what Miss Deborah read, or where, that night, they were so astonished, but not one but heard her prayer. Never had she prayed like that before in their presence.

"Oh, Father of sinners," she pleaded, "do thou look in pity on us and forgive us, *not* as *we* forgive, but as thou only canst forgive. And do thou come into our hearts and reign there, then shall we cast out all our sin, bitterness, and anger, and be like thee, full of compassion, slow to anger, and plenteous in mercy."

Miss Deborah waited for Mr. St. John the next Sunday after church.

"I want to tell you," she said, putting out her hand, "that I hope my heavenly Father will forgive me, as my sister has forgiven me."

Mr. St. John went home very thankful—not surprised, but thankful.

"This is only a beginning," he said, "I expect to see a great work of the Lord here."

Nor was he disappointed.

"There must be something in it," said one to another, "to change Miss Debby Hopkins so completely."—Kate Sumner.

A LITTLE SERMON.

At a railroad station not long ago, one of the beautiful lessons which all should learn, was taught in such a natural, simple way, that none could forget it. It was a bleak, snowy day, the train was late, ladies' room dark and smoky, and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid. Just then a forlorn old woman, shaking with the palsy, came in with a basket of little wares for sale, and went about mutely, offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the storm again. She turned presently, and poked about the room as if trying to find something, and then a lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear, I'm looking for the heating place to have a warm 'fore I go out again. My eyes are poor, and I don't seem to find the furnace nowhere."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice?" said the old woman, spreading her ragged mittens to dry.

"Thank'ee dear; this is proper comfortable, ain't it? I'm most froze to-day, bein' lame and aching; and not selling much made me sort of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! do they give tea at this depot?" cried the old lady, in an innocent surprise that made a smile go round the room, touching the glumest face like a streak of sunshine. "Well now, this is just lovely," added the old lady, sipping away with a relish. "That does warm my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the little wares

in the basket, bought soap, pins, and shoestrings; and cheered the old soul by paying well for them. As I watched her doing this I thought what a sweet face she had, though I considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw a look of interest, sympathy, and kindness, come into faces around me, I did wish that I had been the magician that called it out. It was only a kind word and friendly act; but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts; for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman with many thanks got up to go, several persons beckoned to her, and bought something, as if they wanted to repair their negligence. There was no gentleman present to be impressed by the lady's kind act; so it was not done for effect, and no possible reward could be received for it except the thanks, of a poor old woman. But that simple little charity was as good as a sermon, and I think each traveler went on her way better for that half-hour in that dreary station.—*Sel.*

ITEMS OF NEWS.

—Three hundred persons died of cholera at Mecca, in one day last month.

—An attempt was made recently to murder Manuel Lerdo, the Governor of Mexico.

—The library of Harvard College has received gifts amounting to \$135,000 since 1870.

—Ex-president Tappan, of the Michigan University, died recently in Switzerland, aged seventy-seven years.

—The Crescent City Railroad stables in New Orleans were burned recently. Fifty horses perished. Loss \$30,000.

—At Winterset, Iowa, Dec. 2, three girls aged 9, 12, and 17 years, who were sleeping in an upper room, were burned to death.

—The Cashier of the Bank of Prince Edward Island, has absconded with over \$800,000 of the Bank funds, and the Bank has suspended in consequence.

—The officers at Prescott, Ontario, have made an extensive seizure of American coal oil, which has been smuggled into Canada during the past few days.

—An attempt was made on the 3rd inst., to blow up the Montreal City Court House. A clock-work machine was used, which contained ten pounds of dynamite.

—November 29, two propellers on Lake Michigan, the *Lake Erie* and the *Northern Queen*, came into collision near Green Bay, and both sank. The crews escaped.

—On the thirty-fifth anniversary of Dr. R. S. Storrs' settlement as pastor of the church of the Pilgrims, Brooklyn, N. Y., the members of the church presented him with \$35,000.

—A party of five men who left Ophir, Col., to walk to Silverton, several days ago have not been heard from since, and it is believed that they perished in the snow, which is very deep.

—A special engine with caboose, came into collision with a passenger train on the New York and New England road, near Thompson, Conn., Dec. 3. About a dozen persons were injured.

—At Virginia City, Nevada, workmen in the bottom of a mine drilled into an unexploded cartridge of giant powder. The cartridge exploded, and several men were terribly mangled.

—A fire November 29, destroyed the entire business portion of Augusta, Ark. Loss about \$200,000. On the same night the Court House at Decatur, Texas, was burned. Loss about \$150,000.

—Last week a man at Port Costa, Cal., after drinking freely, went to his cabin to sleep, leaving, as is supposed, his candle or pipe burning, and as a consequence was burned up with his house.

—Four large flouring mills, and one cotton mill, were burned at Minneapolis, Minn., on the night of the 4th. Total loss, over half a million dollars. Four men were killed, and several severely injured.

—The works of the American Rubber Company, at East Cambridge, Mass., were burned on the 28th ult. Loss about half a million. The works consisted of five large buildings, and 600 hands were employed.

—The barns of Maxwell Bros., near Geneva, N. Y. were burned Nov. 30, and fifty Holstein cattle, five horses, fifty hogs, and a large quantity of hay, etc., were destroyed. Loss \$50,000; cause, incendiary.

—A novelty in the line of chicken stealing has been recently introduced in San Francisco. While the attention of a family was attracted by an accordion in front of the house, a party relieved the henner of two dozen fine chickens.

—J. W. Stevens who was found guilty of robbing the mail of three registered letters at Caliente, Kern Co., Cal., was sentenced to one year in the State prison, at hard labor. The sentence was made light in consideration of his age.

—November 29, ten freight cars were thrown over the embankment near Cape Horn, on the Central Pacific. Seven cars containing cattle, fell a distance of 200 feet. Fifty head of cattle were killed, and the rest escaped into the woods.

—A brakeman on the Central Pacific Railroad, was crushed to death by a freight train, at West Berkeley, Cal., Dec. 4. He was running to open a switch, when his foot got caught, and before he could extricate himself, the train passed over him.

—The Arabic language is the spoken tongue of 60,000,000, and the sacred language of 120,000,000 of Moslems. The entire Bible has been translated into it, and is now issued in many editions, either complete or in parts. An edition of the same in raised Arabic characters is also issued for the blind.

—It is impossible to estimate the damage done by the gales on the British coast, and they still continue. Along the western islands and on the west coast of Inverness, Ross, and Sutherland, over three hundred fishing boats were destroyed by the late gales, and the nets and fishermen washed away.

—The Methodist Judicial Conference at Terre Haute, Dec. 1, refused to entertain the appeal of Dr. H. A. Thomas, on the ground that Thomas had gone out of the church since his trial, and the church had no jurisdiction in any case except those of the members. This settles his case so far as the Methodist church is concerned.

—Outrages seem to be on the increase in Ireland. The landlords suffer persecution, and those tenants who will pay their rents are liable to be killed, and have their property destroyed. One farmer had an entire flock of sheep battered to death. All parties are stubborn. One thousand tenants in Roscommon refuse to pay rent. They declare that they will not apply to the land court.

—A daring thief, on the 3d inst., captured a box from the Commercial National bank, Cleveland, containing \$117,000 in bonds, from which the president of the bank had just cut the coupons. The man had been sitting in the office, and when the cutting was finished, and the bonds replaced in the box, he quickly took the box from the table, and disappeared being gone half an hour before the bonds were missed.

—Thurlof Weed says: "Neither George Law, Dean Richmond, nor Commodore Vanderbilt could have passed a competitive examination for the berth of night-watchman in the Custom House, or letter carrier in the Post-office." He has preserved letters from all three, in which not a single word of three syllables is spelled correctly. Still it is not necessary to the acquirement of wealth that one should be a poor speller.

—Quite recently a babe two months old died in Oakland from the effects of an overdose of "Pulmonary Cough Syrup," administered by its mother. The cause of death was the opium which the medicine contained. The amount of opium taken was about fifteen times what is considered a dose. There is always danger in using patent medicines, for it is impossible to tell how much material of a poisonous nature they may contain.

—John Hilliard, president of the Mechanics' and Laborers' Bank, at Jersey City, which suspended in 1878, has been convicted of conspiracy to defraud, and sentenced to eighteen months in the State prison. The cashier of a Caldwell, Kansas, Bank, that had received deposits until the hour of suspension, was for several days in the hands of a mob, who were determined to kill him unless their money was returned. Altogether the way of the Bank defaulter does not promise to be an easy one.

—Recently a stage robber was arrested in Colorado, and sentenced to the Detroit House of Correction for life. On the way, the convict picked the lock of his hand-cuffs, and struck the Marshal over the head, knocking him down, and then seized his revolver and tried to shoot him. Although there were seventeen men in the car, not one came to the Marshal's assistance, and he would have been overpowered, had not a woman seized the ruffian around the neck from behind, and thus enabled the Marshal to secure control of his prisoner.

—A large school of whales was recently encountered by the steamship *Newport*, off the capes of Delaware, on a trip from New York to Havana. The school was about twenty miles in length, by a quarter of a mile in width. Suddenly the ship shook from stem to stern, as she struck a monster sixty feet long, and cut him in two. The ship came to a stop, and it was found that her steering gear was slightly damaged. Soon another shock was felt, which almost threw the passengers from their feet. Another whale had been cut in two. The engineer rushed to the deck, thinking the ship had struck a submerged wreck. The course of the steamer had to be changed in order to proceed.

—The New York *Herald* says: That there are paying gold and silver mines in the United States; and that some large fortunes have been earned from them is beyond denial; but taking the mines and miners in the aggregate, what business shows so small results in proportion to the number of persons engaged and the amount of capital invested? In three States and as many Territories the production of the precious metals is the principal object of the people, and yet the total annual yield is less than \$80,000,000. This should not discourage legitimate, intelligent mining operators, but it certainly indicates that most men lose their heads when they begin to search for gold and silver.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 8, 1881.

Two more numbers of the SIGNS complete the volume. No paper will be issued on Thursday, Dec. 29. Some improvements in the appearance of the paper will be made in the next volume. The utmost efforts will be put forth to make the contents useful and acceptable to its readers.

SOME may think that we spoke rather earnestly in our last paper on the subject of enforcing the Sunday law. But we are put on the defensive by the action of the religious people of the State. We are sorry to say that the expressions of some church people in regard to Seventh-day Adventists do not show that their religion is of a high or humane order.

THE article in a late issue of the SIGNS entitled "The Change of the Sabbath," has attracted considerable attention, and received commendatory notices from different places. A recent number of the Kankakee, Ill., *Herald*, contains the article copied entire. We are glad of it. Somebody will see the light if the scribes and pharisees shut their eyes from it.

SOME rain fell in California in November, but not much. Heavy frosts prevailed extensively. Ice was the general order. The nights were altogether too cold for out-door meetings, and the tent-meeting in Alameda had a rather small attendance accordingly. It is now closed.

PRESIDENT REED, of the University of California, is bringing credit to himself and to the school by his vigorous efforts to suppress college rowdiness, commonly called *hazing*. Our colleges have too long been disgraced in that manner by hoodlums.

THE SUNDAY LAW.

THE San Francisco *Post* says:—

"The press of the interior make a mistake in asserting that the Sunday law has been passed upon and sustained by the Supreme Court. It has never yet been brought to the attention of the tribunal. The Chief Justice, in determining a *habeas corpus* case pending before him alone, pronounced the law constitutional and valid; but the Chief Justice is only one-seventh of the Supreme bench."

That was our understanding of it. Those who are so earnest to enforce a *universal observance of Sunday* will have their eyes opened to several points which they have not considered. Starting out with the avowed intention to suppress the liquor traffic on that day, they secured the sympathy of all of the better classes. But not only have they abandoned that ground, but appearances indicate that they will affect the liquor traffic far less than other and useful businesses. The law exempts restaurants, and in some places the saloons are already being turned into restaurants, where liquor will be furnished in the same manner that tea and coffee are served. Such an evasion of the law might not always succeed, but it will lead to endless litigation, and disagreements of juries. We notice by the papers that several cases have already resulted in jury disagreements.

If the ministers and their allies make such sweeping applications as they declare they intend to, the result is easy to foresee; a reaction will set in which will make their movement too unpopular to succeed in jury trials, and make the Sunday law the subject of a lively time before the next legislature of the State, where it will be greatly modified, if not repealed. They have been too much elated over the prospect of an easy victory.

At a meeting in the Congregational church in Oakland, on the evening of Nov. 28, a form of agreement was adopted to be presented to every business man and firm in the city, to secure their promise to transact no business on Sunday. It was prudently suggested by a D. D., that this pledge be not presented to the ministers. And we suggest to the committee or prosecutor to ascertain how many ministers *work for wages* next Sunday in Oakland. This matter may come up for consideration.

DRIFTING ALONG.

THE following question and answer are from the *Christian Union*:—

"Mr. Beecher, in his sermon on 'The Blessed Dead,' says in an apostrophe, 'Rest until the all-dissolving

trumpet shall summon thy dust and thou shalt appear before God clothed in the new, unwasting form of the spiritual body.' Is there any Scripture that teaches clearly this material doctrine of the resurrection? Must we think that at the resurrection a literal 'trumpet' will be heard and literal 'graves' will be opened? I ask the question earnestly, because the literal interpretation repels me so; yet I should not be repelled if it is the true one. Yours truly, J. C."

"Fayetteville, N. Y."

"Neither Mr. Beecher's expression nor that of the Scripture, which he has borrowed and employed, is necessarily to be taken literally. They are figurative utterances, indicating the fundamental truth that the soul shall yet stand before God, re-clothed in a body immaterial and indestructible; but the method and the nature of the experience no man knows. There is not even any reason to suppose that they were known by the sacred writers themselves."

That is to say that although he used the language, he did not mean what the language expresses, but something as far removed from it as darkness is from light. He knows, however, that it is figurative, and he knows to what the figure refers; but in what manner the fact referred to may be fulfilled he does not know, and because he does not know, "the sacred writers themselves" did not know. For, how could the inspired apostles know what Henry Ward Beecher does not know? We can bear with knowledge when it is positive, but positive ignorance is not so endurable.

The "great men" of the Christian world are fast taking the ground of the Spiritualists on the subject of the resurrection. In fact their methods of Bible interpretation are drifting them into the shoals of Spiritualism, where they will soon be settled down.

SACRAMENTO.

SINCE the camp-meeting, Brother and Sister McClure and Brother Scott have been visiting the interested ones, and holding meetings in this place. I had the privilege of spending a few days with them during the latter part of last month. The interest has increased, until now they have a company of about twenty-five who meet regularly. Six new ones have taken their stand on the truth since camp-meeting. We secured a building on the corner of Eleventh and I streets in which to hold regular meetings, which contains rooms suitable for the mission, where a good supply of our publications are kept. The Sabbath-school is held at 9:30 A. M. and is followed by the regular Sabbath meeting at 11.

On Sunday evening at 7:30 a meeting is held for Bible reading on selected subjects. On Wednesday evening a regular prayer and social meeting is held. The friends there have taken hold with a commendable zeal in fitting up a place of worship.

A Tract and Missionary Society has been organized, and we feel hopeful for the work there. Our good camp-meeting did very much in opening the way for missionary labor, by making a favorable impression on the minds of the people, and turning their attention to the truths of the third angel's message.

M. C. ISRAEL.

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