

# The Signs of the Times.

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Reading Rooms  $\frac{3}{4}$  20  $\frac{3}{4}$  with me, to give every man according as his work shall be." Rev. 22 : 12.

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## The Signs of the Times.

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### THE MORNING COMETH.

MORNING breaks upon the mountains,  
Blessed morn so long foretold,  
Gently lifting earth's dark shadows  
As its radiant beams unfold.  
Now the night of tears is ending,  
Faith will soon be turned to sight;  
And the morn of Zion's glory  
Soon shall flood the earth with light.

Art thou weary with the conflict,  
Burdened with its heat and care?  
Look above! not long it lasteth;  
See the day-star beaming there.  
Has thy path been dark and lonely,  
Hedged with trials all along?  
Faint not, we are near the city,  
Soon we'll sing the victor's song.

Pearly gates stand widely open  
For the saints to enter in;  
They are tried, and proved, and chosen,  
Wholly cleansed from every sin.  
Soon they'll hear the welcome summons,  
"Come! my fair one! come away!  
Thou hast borne the night of weeping,  
Enter on the perfect day."

Glorious prospect! Oh, how cheering,  
As we tread life's narrow way;  
Since we know the morn is nearing,  
We can wait, 'twill soon be day.  
Only keep the pathway narrow,  
With thine eyes fixed on the prize,  
Though the clouds may gather round thee,  
Beulah land before thee lies.

## General Articles.

### Workers With Christ.

BY MRS. E. G. WHITE.

A GREAT work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise.

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from Heaven, to reflect to the world. If these careless, irresponsible ones, could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things. The members of the church listen to the words of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance.

We should prayerfully study the word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and search-

ing scrutiny as if there were not another being on the earth.

At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed; he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain—he it is who weighs character in the balance of eternal justice.

Oh, that we as a people might realize how much is pending upon our earnestness and fidelity in the service of Christ! All who realize their accountability to God, will be burden-bearers in the church. There can be no such thing as a lazy Christian, though there are many indolent professors of Christianity. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be workers together with him. They will constantly seek to become better men and better women, that they may more faithfully perform the work which he has committed to their hands.

The days are evil, wickedness prevails; therefore there is the greater need that Christ should be faithfully represented to the world, as a mighty Saviour, able to save to the uttermost all who come unto God by him. But the professed people of God are asleep. They are not doing what it is in their power to do for the salvation of souls. Especially are the youth deficient. They seem to feel no burden for souls, no duty to represent Christ to those with whom they associate. In all this are they not following in the steps of church-members who are older in experience, and who should have set them a better example?

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfill the great end of our creation?

Jesus died, that through his merits men might be redeemed from the power of sin, and be adopted into the family of God; and, in view of the great sacrifice which Christ has made for us, we are exhorted to work out our own salvation with fear and trembling. Yet how many, endowed by their Creator with reasoning powers, reject the high honors which Christ proffers, and degrade themselves to the level of the brute. Because they do not like to retain God in their knowledge, he leaves them to follow their own evil ways. They yield to Satan's control the souls for whose redemption Christ has died.

We are free to obey or to disregard the will of God; free to live without prayer or to pray. As God compels no man to be righteous, so none are compelled to be impenitent and vicious. Human passions may be strong and wayward, but help has been laid upon One who is mighty. While that help will not be forced upon any who despise the gift, it is freely, gladly given to all who seek it in sincerity.

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin.

How many have become the willing slaves of vice, their mental and physical powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure, all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure.

Another sin of the mind is that of extolling and deifying human reason, to the neglect of divine revelation. Here, too, we must "gird up the loins of the mind." We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence, not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible.

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer? No; revelation only can solve the all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the one great source of light, the Sun of righteousness, to follow the feeble and uncertain light of human wisdom.

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books be opened, when with Daniel every individual must stand in his lot at the end of the days.

Oh, that Christ's followers might realize that it is not houses and lands, bank-stock or wheat-fields, or even life itself, that is now at stake; but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are Judgment-bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

### Blessed Certainty.

If all the blind men in the kingdom should endeavor to beat me down that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both; they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; they would not—they could not—hesitate a moment if they were not blind. Just so they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth, which renders them proof against all the sophistry of the infidel.—*Newton.*

To be truly conspicuous, you must conceal yourself behind your work.

"So RUN that ye may obtain."

## Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

PUTTING all these facts together—connected, consistent, and unanswerable as they are—men will discover that a great departure has taken place from the original practice of the church, and against the explicit command of God. Should they ask, as assuredly they will, when, and by whom, it was inaugurated, it will not be a fruitless effort on their part to obtain needed information. God has made ample provision for the instruction of those who would do his will, and for the condemnation of those who refuse so to do. Referring to prophecies given centuries ago, mapping out beforehand the history of the world, they will find the prophet Daniel—while describing the work of the “little horn” which arose among the ten horns of the great and terrible beast, and which little horn nearly all Protestant commentators agree in applying to the papal church—stating of it, by way of prediction, that it should “wear out the saints of the Most High, and think to change times and laws,” and that they should “be given into his hand until a time and times and the dividing of time.” (Dan. 7: 25). Consulting history, they will discover that, so far as the saints are concerned, these terrible words have been so completely fulfilled that this power has actually put to death, in one way or other, at least fifty millions of the people of God.

Again, perceiving, as they will readily, that the “laws,” which this presumptuous power should blasphemously claim to be able to change, are the laws of God, what will be their astonishment at learning, from the representatives of this great oppressive system—which alone has extended through a period sufficiently long to cover the “time, times and half a time,” or the 1260 years of Daniel’s prophecy—that it actually boasts that it has done the very work in question. Nay, more; what limit can be put to their surprise when they find these men absolutely pointing with exultation to the practice of the Christian world in the observance of Sunday, as an evidence of the ability of the Roman Catholic church to alter and amend the commands of God! That they do this, however, in the most unequivocal terms, will be abundantly proved by the following quotations from their own publications:—

“*Question.* Is it then Saturday we should sanctify, in order to obey the ordinance of God? *Ans.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so we now sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord. *Ques.* Had the church power to make such a change? *Ans.* Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit.”—*Cath. Catechism of Christian Religion.*

“*Ques.* How prove you that the church has power to command feasts and holy days? *Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

“*Ques.* How prove you that? *Ans.* Because, by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.”—*Abridgement of Christian Doctrine.*

“It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the *Catholic Church* which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.”—*Plain Talk about Protestantism of To-day, p. 225.*

Instinctively anticipating some providential mode of escape from the terrible consequences of that great apostasy, out of which the religious world has for centuries been endeavoring to work its way, conscientious men and women will catch the notes of warning which for twenty-five years have been sounding through the land, in these

words: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 12.

Inquiring into the origin of the message which is thus being given to the world, they will find that, for a quarter of a century, God has been calling attention to the subject of his law and his Sabbath, and that a denomination of earnest men and women, but little known as yet among the learned and mighty of the land, have been devoting themselves with zeal and a spirit of self-sacrifice to the tremendous task of restoring God’s down-trodden Sabbath to the hearts and judgments of the people. They will find, also, that these persons have not entered upon this labor because they anticipated an easy and speedy victory; nor, indeed, because they ever believed that the great mass of mankind would so far shake off the trammels of tradition and the fear of reproach as to be able to venture an unreserved surrender to the teachings of the Bible, but simply because they saw in it that which was at once the path of duty, and that of fulfilling prophecy.

Having accepted Dan. 7: 25, in common with the religious world, as applying to the papacy, and learning, as the result of investigation, that the days of the great persecution were to reach from the decree of Justinian (A. D. 538), giving authority to the Bishop of Rome to become the corrector of heretics, to A. D. 1798—when the pope was carried into captivity, having received a wound with the sword agreeably to Rev. 13: 10—these students of God’s word at once perceived that the next thing in order would be the completion of the restitution, which has begun in the taking away of his ability to put the saints to death, by a work equally called for in the inspired prediction; namely, that of rescuing from his hands the “times and laws” which he thought to change. Or, in other words, that the effort of the pope to remove the Sabbath of the Lord from the seventh to the first day of the week should be made to appear in its true light; namely, as the work of a blasphemous power which had held the world in its grasp for centuries.

But, while they were clear in those convictions which led them in 1846, under the title of Seventh-day Adventists, to claim that they were fulfilling the prophecy of Rev. 14: 9-12, they discerned that the same facts which brought them to this conclusion also compelled the conviction that theirs was to be the road of persecution, hardship, and privation. They read in Rev. 12: 17, in these words, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ,” the history of the last generation of Christians; and saw that, in God’s inscrutable providence, it was to be their fortune to be the object of diabolic hate, because of the commandments of God and the testimony of Jesus Christ, to which they cling with determined perseverance.

Once more: In studying the 11th to the 18th verses inclusive of the 13th chapter of the same book, they saw that—if their view of the work which was assigned them was correct—that portion of the Scriptures was applied to the United States of America, and indicated that this country was to be the theater of a mighty contest between those who “keep the commandments of God and the faith of Jesus,” and the government under which they live, from which they could only be delivered by the coming of Christ. This view they unhesitatingly proclaimed. For twenty years, they have announced it as a part of their faith. When they first declared it to be such, they brought upon themselves ridicule and contempt, for humanly speaking, every probability was against them. The government was ostensibly republican in form, and professedly tolerant to the very extreme, in all matters of religious opinion. The Constitution had even provided that “Congress should make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Nevertheless, so firm were they in the conviction that they had the right application of the prophecy, that they unhesitatingly walked out upon their faith; and for a fifth of a century, they have talked it, and published it everywhere, notwithstanding the odium it has brought upon them. Lest we might appear to be drawing upon our own imagination in a matter of such importance, we append the following extracts from their works. The words in parentheses are

our own, and serve to explain that which a larger quotation from the context would make clear of itself:—

“When the ‘beast’ (the papacy) had the dominion, all in authority must be Catholics. The popular sentiment then was that none should hold offices in the government, except they professed the Catholic faith. The popular religion at that period was Catholicism. They legislated upon religious subjects, and required all men to conform to the popular institutions and dogmas of the Papacy, or suffer and die. The image must be made in the United States, where Protestantism is the prevailing religion. Image signifies *likeness*; therefore Protestantism and Republicanism will *unite*; or, in other words, the making of laws will go into the hands of Protestants, when all in authority will profess the popular sentiments of the day, and make laws binding certain religious institutions (*i. e.*, Sunday observance, etc.), upon all, without distinction.”—*Advent Review and Sabbath Herald, Vol. 6, No. 6, 1854.*

“It seems to me, even to look at the subject in the light of reason, that a conflict must in time come between commandment-keepers and the United States. This, of course, will lead those who find that they cannot sustain their Sunday institution by argument to resort to some other means.”—*Advent Review and Herald, Vol. 10, No. 11, 1857.*

“When all concur upon this question (Sunday-keeping), except a few who conscientiously observe the fourth commandment, how long before their constancy would be attributed to obstinacy and bigotry? And how long before the sentence would go forth, as it did in the days of Pliny, ‘that for this, if for nothing else, they deserved to be punished.’”—*Review and Herald, Vol. 19, No. 15. (a).*

How changed the political sky to-day from what it was when these words began to be spoken! Now, thoughtful men are pondering whether, after all, these things may not be so. They see a powerful organization looming up in the country, which appends to the call for their conventions the names of some of the most influential men in the land. They hear them declaring in so many words, that what they are determined to do is to sweep away the constitutional barrier between them and a coerced observance of Sunday, so that all may be compelled to regard it as sacred. What we want, say they, and what we are determined to have, is such an amendment of the Constitution, (1) That it shall recognize God and Christ; (2) That it shall enable us to secure the reading of the Bible in the common schools; (3) That we may be enabled to enforce the better observance of the Christian Sabbath, *i. e.*, Sunday.

These declarations, a few years since, would have appalled every lover of constitutional liberty. Every man and woman imbued with a proper sense of the genius of our institutions would have been struck with horror at the very thought of pursuing the course in question. But a change has come over the spirit of the land. Steadily, the advocates of a day which has no authority in the word of God are drifting where all before them have done who have sought to maintain a human institution upon the claim of divine authority. It is idle for them to say at this stage of the proceedings that they propose to regard the rights of those who have conscientious scruples on this subject. God has said that the matter will culminate in oppression; nay, even though this were not so, reason itself would prove that this would be the case. Without questioning the sincerity of the men who at the present make these statements, we appeal to that very sincerity for the evidence that this matter will end just where the Seventh-day Adventists have claimed that it would.

They have convinced themselves that they are called of God to a mighty work. They believe that they have a noble mission. They are men of mind and nerve. But, when a few months shall have revealed the insufficiency of their logic, when Seventh-day Baptists and Seventh-day Adventists shall have confronted them with a plain “Thus saith the Lord,” against their favorite scheme, they would be more than human if—refusing to yield to arguments which they cannot answer—they should continue to look with

[a] For further information upon this subject, the reader is referred to “The Three Angels Messages” and the “United States in Prophecy,” published at the SIGNS OF THE TIMES Office, Oakland, Cal.

complacence upon the very men who, after all, will prove to be their most formidable antagonists in the great conflict. In fact, it would be a denial of both nature and history to say that they would not at last come to regard them in the light of enemies of God, really more worthy of condemnation and coercion than those who were simply unbelievers in any Sabbath at all, and so incapable of standing before the systematic effort which they have set in motion.

But, candid reader, the facts are before you, and between us and these events there will be ample time for calm reflection, and deliberate decision. Where do you choose to stand in this final conflict between the venerable Sabbath of the Lord and its modern papistic rival? Will you keep the commandments of God, as uttered by his voice and written by his finger? or will you henceforth pay intelligent homage to the man of sin, by the observance of a day which finds its authority alone in the mutilated form of the commandments, as they come from his hand? May God help you to make a wise choice.

Take Warning.

THE trouble with Peter was his self-confidence. That is the trouble with a good many of us. We have more self-confidence than we are warranted in having. Peter said if all the others deserted Christ he wouldn't. Many men to-day are trying to reform themselves. They depend on their own strength and faith. The strongest men in the Bible failed in their strongest point. Abraham was the man of faith; yet in Egypt he denied his wife because he didn't trust God. Moses was noted for his humility; yet he lost Canaan by losing his temper. Elijah was a brave man; yet failed through cowardice. The beloved disciple proposed to call down fire to destroy certain persons. And Peter, the most ardent of the disciples, cursed and denied Christ. "Let him that thinketh he standeth take heed lest he fall." Satan aims high. When he wanted a man to betray Christ he took Judas, the treasurer of the disciples; and when he wanted a man to deny Christ he took Peter, the leader of the disciples, and the highest ecclesiastical authority of the day. Let us take warning.—*Moody.*

THE day will come—and may I do something to help it hither—when the youth of our country will recognize that, taken in itself, it is a more manly, and therefore in the old, true sense, a more gentle thing, to follow a good handicraft, if it make the hands black as a coal, than to spend the day in keeping books and making up accounts, though therein the hands may remain white. Not but that from a higher point of view still, all work, set by God and done divinely, is of equal honor; but where there is a choice I would gladly see a boy of mine choose rather to be a blacksmith, or a watchmaker, or a bookbinder, than a clerk. Production, making, is a higher thing in a scale of reality than any mere transmission, such as buying and selling. It is, beside, easier to do honest work than to buy and sell honestly. The more honor, of course, to those who are honest under the greater difficulty. But the man who knows how needful the prayer, "Lead us not into temptation," knows that he must not be tempted into temptation even by the glory of duty under difficulty. In humility we must choose the easiest, as we must hold our faces unflinchingly to the hardest, even to the seeming impossible, when it is given us to do.—*George Macdonald.*

WATCH the flight of a straw; theology leads in the list of books published in England last year. There were 945 of these theological volumes. Of course education came next; there were 680 educational volumes. And yet there are about 1,000 people in England (calling themselves Agnostics, Comptists, and Atheists), who make more noise than the 30,000,000 of people who read the old theology. And every now and then somebody on this side of the water rises to explain to people who recently bought 2,000,000 copies of the Revised New Testament that "nobody believes in that any more, you know!" The trouble with this little minority that imagines itself the whole world, is not so much skepticism as a disorder known in the rural districts as "the big head."—*The Methodist.*

LAZINESS travels so slowly that poverty soon overtakes her.

HE LEADS HIS OWN.

He leads his own! enough to know  
He marks the path, and bids me go;  
I'll trust him though the way seems long,  
And follow on with cheerful song.

He leads his own! not mine the choice,  
Content I listen for his voice;  
Gladly I hasten to obey.  
And journey where he leads the way.

He leads his own! I would not say  
That mine should be a pleasant way;  
Only to know he leads me on  
To perfect rest, and joy unknown.

He leads his own! though deep the wave,  
Mighty the arm reached forth to save;  
My heart shall know no doubt or fear,  
For Christ the Lord is very near.

He leads his own! when bade to go  
Through pastures green, where streamlets flow;  
And when the gloomy vale they tread,  
And clouds hang darkly overhead.

He leads his own! though oftentimes  
The sun and joy seem left behind;  
Just as of old he led his flock,  
And gave them water from the rock.

Second Coming of Christ.

BY ELD. J. B. GOODRICH.

WE are told by some that Christ's second coming took place at the destruction of Jerusalem, about A. D. 70. If that is a fact, then all the testimony given us by inspired men since that time should point us back to that event for the fulfillment of those prophecies bearing upon this subject. But what are the facts in the case? Exactly the reverse.

John, while in tribulation, "in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ," speaks of the coming of Christ as an event still in the future. But the destruction of Jerusalem took place some twenty years before. John wrote the revelation A. D. 96, therefore the destruction of Jerusalem could not be the second coming of Christ, of which John spoke, Rev. 1:7; 3:11; 14:4, and 22:12.

Again, Paul warns the Thessalonian Church against entertaining the idea that the day of Christ was at hand, 2 Thess. 2:2, and then he says, "Let no man deceive you by any means." Deceive means to lead into error; to cause to believe what is false, or disbelieve what is true; to impose upon; to delude; to insnare; to entrap; to disappoint." Webster.

"For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The man of sin is generally acknowledged by all the Protestant churches to represent the Pope, standing at the head of the Romish Church, and corresponds to Dan. 7:25, and Rev. 13:1-10, and arose, as noted in prophecy, in A. D. 538. Then the coming of Christ could not take place prior to that time, and Daniel says it should continue for a time, times, and the dividing of time, which is 1260 prophetic days. Each day for one year, 1260 years, brings us to A. D. 1798. So according to Paul's instruction which he gave to his brethren, we have no right to expect the second coming of Christ until after that time should expire.

The Lord by Paul says that Satan should work with all power, and signs, and lying wonders, 2 Thess. 2:9, 10, which is now being fulfilled in modern Spiritualism, and is the last mentioned sign of Christ's coming, in the line of prophecy. For men to preach and advance the idea that Jesus came at the destruction of Jerusalem, or that he comes at death, or at conversion, is without any foundation in truth, and must be another gospel which Paul did not preach, and falls under his anathema in Gal. 1:8, 9. We cannot afford to be deceived.

A Short Memory.

WHEN the great Jonathan Edwards was out riding one day a little boy opened a gate for him. "Whose boy are you, my little man?" asked the great theologian. "Noah Clarke's boy, sir," was the answer. On the return of Edwards soon after, the same boy appeared and opened the gate again. The great theologian thanked him, and asked: "Whose boy are you, my little man?" to which the urchin replied: "Noah Clarke's boy, sir; the same man's boy I was a quarter of an hour ago, sir."

Sincerity Insufficient.

A POPULAR adage says, "Oh, it makes no difference what a man believes, if he is only sincere."

Let us test this practically. A family was recently poisoned by eating toadstools which they sincerely believed to be mushrooms. Three funerals resulted. Did it make no difference?

A merchant boards a north-bound train, sincerely believing it to be a south-bound train, and is carried opposite to his desired destination, resulting in the breaking of a financial engagement, and the loss of thousands of dollars. Did it make no difference?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make it all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere in desiring truth, he will take pains to ascertain the truth. Where facts are concerned, all the sophistry of the world cannot change them.

Hence truth will sanctify the powers of the mind and heart, while error will pervert them. Whether consciously or unconsciously, truth and error entertained, will always generate their legitimate offspring of good and evil. Catholics sincerely believe the Pope to be infallible, yet their sincerity does not insure their salvation through papal absolutions.

Sincerity is not the criterion of good; but the word of God is the infallible guide, and without its truth we stumble in a darkness which never substitutes the virtues of light.—*Christian Chiliast.*

Who Is Driving?

WE often think we are succeeding by our own foresight or skill. Hence we are keeping a keen lookout, and employing all our wisdom; but sometimes the control of a mightier hand and a wiser intelligence is so manifest that we cannot fail to see and to acknowledge it. Who that believes in God and in his providence cannot recall instances in which he has been guided by a wisdom not his own, and been vouchsafed deliverances which he could not have achieved?

A father and his little son were once riding along a familiar road with a gentle horse. To gratify his child the father placed the reins in his hand, but at the same time, unseen, retained his own hold on them. As they rode on, they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided, and the danger escaped.

When all was over the little son looked up to his father, and with choked utterance said, "I thought I was driving, but I wasn't, was I papa?"

So often does the child of God, when some peril has been escaped, or some deliverance has been vouchsafed in ways unforeseen and unthought of, have occasion to say, "Father, I thought I was driving, but I wasn't." Oh, it is, it is blessed to feel that the reins are in the hands of One mightier and wiser than we are. And it is blessed on the eve of some signal deliverance to look into the face of our Father and say, "Thou hast done it. Thy hands held the reins."—*Rev. Wm. Lamson, in Watchman.*

EVOLUTIONARY philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of M. Maspero, hitherto not supposed to have had any relation to each other, are found to have been used in many later temples and tombs. Commenting on this fact, a writer in the *Nation* says: "This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of is the highest, and that all we know of it is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the Sphynx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books furnish five-sixth of the texts of the tombs of the kings."—*The Interior.*

## Thoughts on Daniel—Chapter XI.

BY ELD. U. SMITH.

## A LITERAL PROPHECY.

VERSE 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.

PTOLEMY lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutal passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it, caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place, burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand, according to Eusebius, sixty, according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and this massacre of the Jews, certainly was not calculated to strengthen him in his kingdom, but was sufficient rather to almost totally ruin it.

VERSE 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The events predicted in this verse were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus, lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise, when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army, "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded, we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

VERSE 14. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power, that the provinces, which before were subject to Egypt, rebelled: Egypt itself was disturbed by seditions; and the Alexandrians rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus, to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south, sufficient to fulfill the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced—"the robbers of thy people:" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till,

conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations, even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B. C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:—

Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominion between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus all the rest. With this view, the latter entered Coele-Syria and Palestine, and, in less than two campaigns, made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified its conduct, by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example. For, while they were meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king.—*Anc. His. b. 18, c. 1.*

"To establish the vision." The Romans, being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment or demonstration of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse, who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The tuition of the young king of Egypt was intrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomanes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus. To this end, he dispatched Scopas, a famous general of Ætolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas, meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one

of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his Ætolian forces.

VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered and added to the Roman Empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the holy land and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B. C. 63; and then in the following manner:—

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long coveted expedition into Arabia, promising then to return and settle their affairs, as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep that crown which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinius at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months, a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, pursue with calm hand and steady purpose, their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were being given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it.

THE truth is, when you step from the highest animal to the lowest man, you are confronted by an awful chasm, across which evolution throws no bridge nor can. Here evolution—if there be evolution, but still unproven—ends; and here under the divine fiat man becomes a "living soul."  
—*Christian at Work.*

OUR admiration of a famous man lessens upon our nearer acquaintance with him; and we seldom hear of a celebrated person without a catalogue of some notorious weaknesses and infirmities.—*Addison.*

The Sabbath-School.

Lesson Notes.—April 22.

THE RESURRECTION OF LAZARUS.

On this, the most interesting of Christ's miracles, we give the following extract from the "Life of Christ," by Mrs. E. G. White:—

Jesus, at the end of the two days, after hearing of the sickness of Lazarus, proposed to go to Judea, but his disciples endeavored to prevent him from doing so. They reminded him of the hatred manifested toward him when he was last there. Said they, "The Jews of late sought to stone thee; and goest thou thither again?" Jesus then explained to them that he must go, for Lazarus was dead, adding, "And I am glad for your sakes that I was not there, to the intent ye may believe." Jesus did not delay going to the relief of Lazarus through want of interest in the stricken family; but he designed to make the sorrowful event of the death of Lazarus an occasion to give undoubted proof of his divine power, and unite his disciples to him in a faith that could not be broken. Already some among them were questioning in their minds if they had not been deceived in the evidences of his divine power; if he was really the Christ would he not have saved him whom he loved? Jesus designed to work a crowning miracle that would convince all who would by any means be convinced that he was the Saviour of the world.

The danger attaching to this expedition into Judea was great, since the Jews were determined to kill Jesus. Finding it was impossible to dissuade him from going, Thomas proposed to the disciples that they should all accompany their Master, saying, "Let us also go, that we may die with him." Therefore the twelve accompanied the Saviour. On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting-place.

Jesus did not desire to meet the afflicted sisters in such a scene of confusion as their home then presented, so he stopped at a quiet place by the road-side, and sent a messenger to inform them where they could find him. Martha hastened to meet him; she told him of her brother's death, saying, "Lord, if thou hadst been here, my brother had not died." In her disappointment and grief she had not lost confidence in Jesus, and added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it unto thee."

Jesus encouraged her faith by declaring to her, "Thy brother shall rise again." Martha, not comprehending the full meaning of Jesus, answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?" Jesus would direct the thoughts of Martha to himself, and strengthen her faith in regard to his power. His words had a double meaning; not only did they refer to the immediate act of raising Lazarus, but they also referred to the general resurrection of all the righteous, of which the resurrection of Lazarus which was then about to take place, was but a representation. Jesus declared himself the author of the resurrection. He who himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted his right and power to give eternal life.

When Jesus asked Martha: "Believest thou?" she answered by a confession of her faith: "Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Thus Martha declared her belief in the Messiahship of Jesus, and that he was able to perform any work which it pleased him to do. Jesus bade Martha call her sister, and the friends that had come to

comfort the afflicted women. When Mary came she fell at the feet of Jesus, also crying, "Lord, if thou hadst been here, my brother had not died." At the sight of all this distress, Jesus "groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see." Together they all proceeded to the grave of Lazarus, which was a cave with a stone upon it.

It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters. Jesus had also loved Lazarus, whose faith had ever been strong in him, never wavering nor failing for a moment. In view of this human distress, and of the fact that these afflicted friends could mourn over the dead, when the Saviour of the world stood by, who had power to raise from the dead,—"Jesus wept." His grief was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family, of all ages and in all lands. The woes of the sinful race were heavy on his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress.

Seeing the tears and hearing the groans of Jesus, those who stood about said, "Behold, how he loved him!" Then they whispered among themselves, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Jesus groaned within himself at the unbelief of those who had professed faith in him. They thought his tears were because of his love for Lazarus, and that he who had done such mighty works had been unable to save Lazarus from death. Burdened by the blind infidelity of those who should have had faith in him, Jesus approached the grave, and in tones of authority commanded that the stone should be rolled away. Human hands were, on their part, required to do all that it was possible for them to do, and then divine power would finish the work.

But Martha objected to the stone being removed, and reminded Jesus that the body had been buried four days, and that corruption had already commenced its work. Jesus answered her reproachfully: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" The stone was then taken away, and the dead was revealed to sight. It was evident to all that putrefaction had really commenced. All is now done that lies in the power of man to do. The friends gather round with mingled curiosity and awe to see what Jesus is about to do. Lifting up his eyes, the Saviour prayed:—

"Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." The hush that followed this prayer was broken by Jesus crying out with a loud voice, "Lazarus, come forth." Instantly life animated that form which had been so changed by decay that the friends of the deceased recoiled from looking upon it. Lazarus, bound hand and foot with grave-clothes, and with a napkin about his face, rises, obedient to the command of his Saviour, and attempts to walk, but is impeded by the winding sheet. Jesus commands his friends to "loose him, and let him go."

Human hands are again brought into requisition to do the work which it is possible for them to do. The burial clothes which bear evidence of the corruption of the body are removed, and Lazarus stands before them, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood, his eyes beaming with intelligence and love for his Saviour. He bows at the feet of Jesus and glorifies him. A dumb surprise at first seizes all present; but now succeeds an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears, brokenly express their thanks and praise to the Saviour. But while brother, sisters, and friends are rejoicing at this reunion, Jesus retires from the exciting scene, and when they look for the Lifegiver, he is nowhere to be found.

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OAKLAND, CAL., FIFTH-DAY, APRIL 13, 1882.

### Immortality of the Soul.

THIS phrase has become one of the most common in use in the English language, and one which has also become greatly endeared to very many people. A denial of the immortality of the human soul is supposed to be equivalent to a denial of the truthfulness of the Bible, or to a denial of the gospel of Christ. Yet it must be confessed that the phrase is not used in the Bible, nor is the word immortality used in any such construction, or to express any such idea in all the Bible.

More than thirty years ago this subject became to us one of interest and of diligent study. At that time we read the Bible through with much earnest prayer for light. Upon stating to our respected pastor, a minister of the Baptist Church, our disappointment in reading in the Psalms, and in other writings of the prophets, some expressions which seemed to plainly contradict the popular theory, he advised us to read on, with the assurance that it would be found in great clearness in the New Testament; that Plato and other ancient writers caught a glimpse of it, but that Christ brought it fully to light, and established it as one of the most important of the doctrines of the gospel.

This statement, though made in all honesty and sincerity, and sincerely believed by thousands at the present time, we found to be a fallacy, both as to the doctrine and the facts.

1. It is not true that the immortality of the soul is plainly declared in the New Testament. The controversy on this point is easily settled, for (1) The word "immortality" is used only five times in the New Testament, and therefore the whole proof may be quickly examined. (2) The word is never connected with the word "soul" or "spirit" in any case; so that that doctrine cannot be declared, but if taught can only be inferred. (3) Every legitimate inference is against it; (a) One text says God "only hath immortality," 1 Tim. 6:16. If others receive it, it must be *conferred*; they do not have it now. (b) Another text says Christ "brought life and immortality to light through the gospel." 2 Tim. 1:10. Immortality for us is *in the gospel*, for Christ is "our life," Col. 3:4, and our "eternal life" is in the Son of God. 1 John 5:11. (c) A third text says that immortality is to be sought for, and may be obtained by "patient continuance in well doing." Rom. 2:7. (d) The remaining text says that immortality will be conferred in the resurrection, and that when "this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:52-54. (e) The word immortal is used once in the Bible, and applied to God. 1 Tim. 1:17. The word here used in the original is also used in Rom. 1:23, there also applied to God, and rendered "incorruptible." (f) The same text speaks of the nature of man, in contrast with that of God, and calls him "corruptible man," this expression being the equivalent of "mortal man." And this phrase—mortal man—is used in Job 4:17. The following brief summary of the proof on this subject we copy:—

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word immortal or immortality.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls* at all, either before or after death.

"5. He speaks of it as an attribute of the King eternal. 1 Tim. 1:17; Rom. 1:23.

"6. He declares that God is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on'

by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. 1 Cor. 15:52-54; Col. 3:4.

"10. Therefore he never taught the immortality of the soul as it is now taught."

2. It is very far from the truth that this doctrine was dimly seen by Plato, but clearly revealed by Christ; for Plato not only distinctly mentioned it, but argued extensively to prove it. But Christ never mentioned it at all; to the contrary he, in harmony with the testimony quoted from Paul, told his followers that they should receive their recompense "at the resurrection of the just." Luke 14:14. See also Matt. 16:27. So distinctly did Plato mention it that the whole world of believers in that doctrine to this day rely upon his reasonings as proof of it.

3. It *cannot be true* that the doctrine of the immortality of the soul is a gospel doctrine. If the doctrine itself were true, still it could not be any part of the gospel of Christ. The gospel is good news; it is a remedial system. But there is nothing of a remedial nature in the fact, if it were a fact, that man is naturally immortal. It is not good news to the sinner to be told that he is immortal, unless he can be shown that some benefit to him arises from that fact. It is not good news to him that he must "live as long as God lives," and live in unutterable anguish—in the most excruciating torment. Nor is it good news to the righteous. Immortality sought for and *obtained through Christ* is far better. The doctrine of conditional immortality brings all the blessedness to the faithful that any system can bring. It presents the terror of destruction to the sinner without the revolting idea of an eternity of torment. It brings glory to Christ as the author of our immortality—the only source of hope of future existence. It frees the government and kingdom of God from the reproach of the eternal sin and suffering of his creatures. It meets every refuge of Universalism, and scatters its arguments to the winds. It demolishes Spiritualism, destroying its very foundations. It weakens the erroneous system of Roman Catholicism, removing the last hope of purgatorial salvation.

The doctrine of natural immortality is responsible for every one of these errors and evils. It is the stronghold—the very life and breath—of Spiritualism. It is the corner stone of Universalism. It is the sole support of the doctrine of purgatory. It holds out the hope of eternal life without the gospel—without Christ. It mars the glory and the universality of the kingdom of God by introducing into it eternal sin and woe. It clashes with the finer feelings of our nature, making it necessary to invent some means to reconcile our eternal happiness with the sight or thought of the everlasting wailings of our lost friends. And finally, it causes an endless abuse of the word of God, making it necessary to mystify its teachings to accommodate it to the doctrine. It makes the Scriptures of truth a mass of contradictions, perverting their language, destroying the force of their promises, and their threatenings. The word of God threatens death and destruction to the ungodly; these terms are denied their force, and another penalty is substituted in their stead. It promises life; but the doctrine of natural immortality affords a hope of life outside the promises of God, and denies the force or meaning of the word of promise.

The redeemed could enjoy no higher happiness and glory if they were naturally immortal, than they can and will enjoy if they are made immortal in Christ. Where, then, is the value of the doctrine of natural immortality? It is said that it ennobles man. But will not man be as noble to receive immortality *through Christ*, as to receive it in some other way or from some other source? Is immortality of less value because purchased for us and bestowed upon us by the blessed Son of God? And if it be true, as the Bible asserts, that life and immortality are benefits found only in the gospel and conferred only by the Son of God, do they not greatly detract from the glory and the grace of Christ, who deny that he is the source and author of our immortality, and assert that we derive it from our natural ancestors?

The doctrine of natural immortality can have no place in the gospel; it is antagonistic to the truths and facts of the gospel. It can in no wise be related to a plan of salvation—it cannot be any part of a remedy for sin. Christ came to seek and to save that which is lost. By sin man lost life, for "the wages of sin is death." Rom. 6:23. "I am come that they might have life," said Jesus. John 10:10. God has placed our

hope of eternal life in his Son. 1 John 5:10. They who neglect to seek for it through him "shall not see life." John 3:36. Let all the praise and all the glory for the gift of life and immortality be given to Jesus Christ, the adorable Son of God.

### Sunday Law Argument.

THE first trial in Sacramento under the Sunday Law, took place March 31st. Two witnesses were sworn, testifying that the accused kept open his place of business and transacted business on the Sunday. The defense offered no testimony. Judge McFarland appeared for the defense. The following are extracts from his argument:—

"Let there be no discrimination. This is not right; it is not law. In our country we have a constitutional government. We live under a written Constitution. The people themselves make our Constitution. This is the highest law. And if the Legislatures pass a statute in conflict with our Constitution it is not law, and should not be enforced or obeyed. The law under which my client is arraigned is nothing but a religious act. The heading of this law should read: 'An Act to enforce religion.' Don't we know that that would be unconstitutional? Is not this law in question a law of that nature? In America the church and State do not go together. Our forefathers laid it down that political and religious liberty should be protected. A law to enforce the observance of Sunday is nothing more or less than a religious law. In the statute complained of the words "crimes against religion" appear. Crimes against whose religion?—yours or mine? As long as I don't interfere with your religious belief you have no right to interfere with mine. If you have a majority of the Legislature, you have no right to legislate or pass religious laws. In Utah the Mormons have the majority, and they legislate in favor of their religion. In a Christian community laws are passed in the interests of the Christian religion. Is that fair? The Constitution says: 'The free exercise or performance of religious profession or worship without preference shall ever be allowed in this State.' Is not this Sunday law directly in conflict with the Constitution? [Mr. McFarland read several decisions showing that the law in question has been agitated from time to time since the Colonial Government, and has always been decided by the best legal minds of our country to be unconstitutional and in direct opposition to American liberty.] The Jew who observes Saturday, and is compelled to observe the Sunday also, is compelled to do that which is contrary to his religion, and which is a loss to him financially. Is it right? Is it just? It is perfect nonsense, and a perfect farce, to say that you are not discriminating between the Jew and the Christian. The Constitution says you shall not discriminate. You compel one man to keep two Sabbaths, and the other one. It is mere pretense to say that the enforcement of the Sunday law is not done in the interests of religion. It is a religious law, and the statute plainly says so. It may be a duty I owe to my family which compels me to work seven days in the week. Under the Constitution the Legislature has no right to say you shall, or you shall not do so. It is a right guaranteed to us by the Constitution of our State, and the Constitution of the United States. This case will be followed by about one hundred of a similar nature; therefore I crave your indulgence in making more extended remarks than I otherwise should. Your verdict, of course, whichever way it is given, will have its effect on the cases that follow. A verdict of acquittal in this case will virtually end this litigation. A hung jury will in no way decide the matter. I wish to read you some decisions of the Supreme Court on this law, in cases where there was stronger evidence against the defendant than there is in the case of my client. [Mr. McFarland read decisions from the Supreme Court of California which were applicable to this case, and which hold that the law is a discriminating one, and one directly antagonistic to our Constitution.] In 1830 the religious people of the United States flooded Congress with petitions, asking the carrying of the United States mails on Sunday to be discontinued, claiming that this practice was sacrilegious. Our Government is a civil and not a religious institution. That men have a natural right to do what they desire, so long as it does not interfere with the rights of others, cannot be denied. As long as I do not encroach upon your rights to pursue your usual vocations, or interfere with your religious rites, you have no right to interfere with mine. Such laws are invasions on the rights of the people."

\* \* \* \* \*

"The decisions of a Court are not law, but simply interpretations. The Supreme Court of this State has decided time and again that this Sunday law was unconstitutional. For twenty years those decisions have stood and been recognized as authority. Now, because a Court by the smallest majority and largest minority, has decided that it is constitutional, does not make it law. A death on the Supreme Bench to-day might result in the rendering of an opinion with the majority on the other side. Any kind of a Sunday law has been held by all eminent jurists and all Supreme benches to be unconstitutional. This decision was a mere scratch, as you might say. The three men who were in the minority on that decision have as much ability as the

four who decided that it was a constitutional law. Three of the majority on that bench are strong religionists. Instead of this matter being a settled fact as far as its constitutionality is concerned, it is the most unsettled question in this State to-day."

The jury were out fifteen minutes, and returned a verdict of "Not Guilty."

### Was the First Day Gradually Sanctified During the Forty Days of Acts 1:3?

[From *Les Signes des Temps*]

#### I.

*Remarkable silence of the four Evangelists concerning the Sanctification of the First-day.*

WHEN God had created the heavens and the earth, he set apart the seventh day in memory of his rest from the work of creation. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen 2:3. It is said that the sanctification of the seventh day has been superseded by the sanctification of the first day, in honor of the resurrection of Christ. If this were true we should read in the New Testament these words: "And God blessed the first day of the week and sanctified it, because that in it Christ arose from the dead."

But not one of the eight instances in which the first day of the week is mentioned in the New Testament speaks of the sanctification or setting apart of the day to a holy use by God; and only one of the eight instances asserts that Christ arose on that day. But if the first day of the week had been sanctified in honor of the resurrection of Christ, each of the four evangelists who record that resurrection would have announced that fact. Yet all of them are silent concerning that sanctification, and it is therefore certain that the day never was sanctified.\*

Though the resurrection of Christ is an event of the highest importance, the particular day of the week on which it occurred is of so little importance that only one of the four evangelists has even recorded it. Mark 16:9. Neither Matthew, Luke, nor John, thought it important to say that Christ rose on the first day of the week. We do not assert that Christ did not rise on that day, but we call attention to the remarkable fact that three of the four evangelists neglect to assert that his resurrection occurred on the first day, although John mentions the day twice, and Matthew and Luke once each. John 20:1, 19; Matt. 28:1; Luke 24:1.

So we have the important fact that no one of the four evangelists records the sanctification of the first day of the week in honor of the resurrection of Christ, and three of them do not even definitely assert that he arose that day. It is also worthy of notice that neither of the two instances in which the first day of the week is mentioned in the subsequent history of the New Testament church connects that day with the resurrection of Christ. Acts 20:7; 1 Cor. 16:2.

But why do we attach so much importance to the question whether the first day of the week was sanctified in honor of the resurrection of Christ? Our answer is direct and simple. The sanctification of a day by God is the act of setting that day apart to a holy use. If therefore God has set apart the first-day of the week in honor of the resurrection of Christ, the first-day Sabbath is a divine institution. But if he has not sanctified or set apart to holy use the first day of the week, then the festival on that day is only a human institution. It was of the highest importance that the four evangelists should mention the sanctification of the first day of the week in honor of the resurrection of Christ on that day, if that sanctification took place. They are, however, not only silent concerning the sanctification of the day, but three of the four even neglect to state that Christ arose on that day. It is certain, therefore, that the first day of the week is not a day which God claims as sacred to himself.

#### II.

*The acts of Christ on the day of his resurrection were not designed to sanctify the day.*

But many who well understand these facts assert that the first day of the week became a divine institution by a gradual process. They know that God did not sanctify this day in honor of the resurrection of Christ as he sanctified the seventh day in honor of the creation of the heavens and of the earth.

\*The resurrection of Christ is an event worthy to be commemorated, and we shall show hereafter that the New Testament provides a memorial worthy of that event. But the Spirit of God has not thought it necessary to commemorate the day of the week on which that event occurred.

Gen. 2:3; Ex. 20:11. But they think that various providential circumstances gradually sanctified the first day of the week. They acknowledge that the seventh day remained the Sabbath or sanctified day of the Lord, till the first day gradually acquired a sufficient degree of sacredness to take the place of the seventh.

The first act which is supposed to contribute to the gradual sanctification of the first day, was that of Christ in meeting with some of his disciples on that day. It is even asserted that he established the custom of holding religious assemblies on that day, but nothing of this kind appears in the testimony of the evangelists. Our Lord did not call together his disciples on that day and unite with them in worship, though he could have done this without the least difficulty. But we learn that the women who came to the sepulchre early in the morning, saw Christ and that he sent word by them to the disciples, not that he would meet with them on that day, but, that they should meet him on a distant mountain in Galilee, which meeting could not have occurred till after Christ met his disciples at the sea of Galilee. Mat. 28:9, 10; John 21:1-14.

The disciples saw no more of Christ on the day of his resurrection until the latter part of the afternoon, when two who were on their way to Emmaus were joined by him as they journeyed. When they arrived at that place, they invited him to enter and tarry with them because the day was *far spent*. While they were eating supper Christ made himself known to them. Luke 24:13-31; Mark 16:12, 13. Then the two arose and returned to Jerusalem, a distance of sixty furlongs. Luke 24:13. Each day of the week according to the Bible begins and ends at even or sunset. Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Deut. 16:6; Lev. 21:6, 7; Deut. 23:11; Mark 1:32. But the day was *far spent* when they arrived at Emmaus, and it was not till after they had taken supper that they set out on their return to Jerusalem. At that season of the year, the early part of April, the sun sets about six o'clock. It must therefore have been almost sunset when they set out to return to Jerusalem, and the journey must have required at least two hours. The first day of the week must therefore have expired before they reached Jerusalem.

When they arrived they found that Peter had also seen Christ. Luke 24:33, 34; 1 Cor. 15:6. He must therefore have appeared to Peter after he had left the two at Emmaus, for previous to their departure from Jerusalem he had only been seen by the women. Luke 24:22-24. If our Lord had chosen to call his disciples together on the day of his resurrection for worship, it would have been easy for him to do it. But he did nothing of the kind. He manifested himself three times on that day as follows. First he appeared to a few women at the sepulchre early in the morning; then in the latter part of the day he appeared to two of his disciples on their way to Emmaus; after this he was seen of Simon Peter just as the day was closing. When he actually met them all together after the return of the two from Emmaus, it must have been after sunset and on the evening which follows the first day of the week. Luke 24:33-36; John 20:19. For the first day of the week at even is really the commencement of the second day, just as the ninth day of the seventh month at even, is actually the commencement of the tenth day. Lev. 23:27-32.

When Christ met with the ten disciples that evening they were eating supper, for they had one common abode, and he upbraided them with their unbelief concerning his resurrection. Mark 16:14; Acts 1:13. Christ had intended to teach his disciples by his example that the first day of the week was henceforward to be their day for religious assemblies, and if he had designed to make his conduct on the day of his resurrection a model to govern his ministers in conducting such religious assemblies, he must have acted in a very different manner from what he did. He would have sent a message by those women calling the disciples together early in the day and would not have waited until the day was wholly past before manifesting himself to the ten apostles. It is certain therefore that Christ did not on the day of his resurrection take the first step toward the gradual sanctification of the day.

#### III.

*Manifestations of Christ to Thomas and the ten; to the disciples near the sea of Galilee; and on the mountain in Galilee.*

Thomas was not with the disciples when Christ met with them in the evening at the close of the first day

of the week. John 21:19, 24. But after eight days from that evening meeting Thomas was with the disciples and Christ manifested himself to them. John 20:26. If after eight days signifies exactly one week, this meeting did not occur on the first day of the week but in the evening at the beginning of the second day. On this occasion Christ contributed no more to the sanctification of the first day of the week, than he did on the day of his resurrection, for he said not one word concerning the day, and the evidence clearly shows that the meeting itself could not have been on the first day.

The third important occasion on which Christ was seen by his disciples was at the sea of Galilee where they were fishing, but the day of the week is not specified. John 21:1-14. If it was the first day of the week the circumstances show that Christ did not regard the day as one that had been set apart from ordinary business. If it was not the first day of the week it follows that Christ regarded any other day to be as suitable as the first day of the week for his manifestation to his disciples. The disciples had doubtless gone from Jerusalem to Galilee in obedience to the commandment of Christ that they should meet him in Galilee upon a certain mountain. Matt. 26:32; 28:7, 10; Mark 14:28; 16:7.

As the meeting at the sea of Galilee was the third important meeting with his disciples (Mark 16:14; Luke 24:33-36; John 20:19-26; 21:14), the meeting upon the mountain of Galilee must have been the fourth important occasion on which Christ met with his disciples, and the one in which he was seen by above five hundred brethren at once. Matt. 28:16; 1 Cor. 15:6. If this meeting was on the first day of the week, the Holy Spirit did not think the fact of sufficient importance to record it. If it was not on the first day of the week, then the most important of all Christ's manifestations to his disciples was made on a day which has no claim to our observance. This fact furnishes the most conclusive proof that a day does not become sanctified simply by the act of Christ's meeting with his disciples on that day.

#### IV.

*Manifestations of Christ to James; upon the Mount of Olives at the time of his ascension; and to Saul near Damascus.*

Christ was next seen by James, but we do not know on what day it was, which shows that the Holy Spirit attaches no importance to the particular days on which Christ manifests himself to his apostles. 1 Cor. 15:7. The next time that Christ was seen of his disciples was when he led them out to Bethany, on the Mount of Olives, and, in their presence, ascended into Heaven. But we know that this was on Thursday, for it was forty days after his resurrection. Acts 1:1-9. This was, in some respects, the most important of all his manifestations, but it did not take place in honor of the first day of the week. The fact that it did not, shows that it is presumption to assert that the first day of the week became a sacred day because that Christ, on the day of his resurrection, was seen by the women at the sepulchre, by the two disciples at Emmaus, and just before sunset by Peter, at Jerusalem.

The last occasion on which Christ appeared for the purpose of making his apostles witnesses of his resurrection, was to Saul, in the vicinity of Damascus. Acts 9:3-5; 22:6-8; 26:12-15; 1 Cor. 15:8. This could not have been on the first day of the week, for Saul would not have set out from Jerusalem on a journey of some three days at such time in the week as would cause him to be out over the Sabbath. This manifestation of Christ, therefore, like nearly all the others, was on some other day beside the first day of the week.

#### V.

*No gradual sanctification of the first day before the ascension of Christ.*

What facts, then, have we found to justify the idea that the first day of the week was gradually sanctified by the several manifestations of Christ to his disciples, during the forty days between his resurrection and his ascension? There were six first days during this period, but we are not certain that Christ was seen by his disciples on any first day, except the one on which he arose from the dead. And though he might easily have called all his disciples together on that day, he was seen by only a few of them, until the evening after the day had closed.

If he had designed specially to honor the day of his resurrection, by manifesting himself to his disciples, he would have appeared to them, either uniformly or

generally, on the first day of the week; and certainly his most important manifestations would have been made on that day. But such was not the case, and his disciples could not have received the idea that he sought to honor the day by these manifestations, inasmuch as the most important of them, and by far the greatest number of them, were on other days of the week; and inasmuch as our Lord on all these occasions remained silent with respect to the sacredness of the day.

As the result of our investigation thus far, we have found the evidence conclusive that there was no act whereby God set apart the first day to a holy use, as once he set apart the seventh day. We have also seen that if the first day was sanctified gradually during the forty days between his resurrection and his ascension, no trace of that gradual sanctification is on record in the four gospels. J. N. A.

### The True School.

BY PROF. S. BROWNSBERGER.

THE characteristic features of a true school are as manifest to the educator as are the leading traits of a good character to a competent judge of human nature. The true school will always secure to its pupils *completeness* in their studies. The expression "completeness in their studies," as used above, does not mean a finished course of study as popularly understood, but the performance of *every day's work* to completeness. It is a lack of a habit of completeness in their work that makes many a farm hand, domestic, and seamstress, next to worthless.

Completeness in school work on the part of the pupil, means more than simply to commit to memory, rules and definitions, and parrot-like to recite them; more than to perform examples in a certain way because "the rule says so," and to consider the work right only because the result obtained is like the answer. In English Grammar it consists of more than penning up the words of a sentence in a mechanical frame-work called diagramming, and dignifying each by one of the eight conventional titles of noun, verb, adjective, etc.

The habit of doing things well will not come from such methods of study. To insure completeness, and to instill habits of original thought, the teacher must lead the pupil, with certain facts before him, to reason and draw conclusions from the stand-point of an original investigator.

The true school will attach great importance to practical studies. These properly pursued cannot fail to give good mental culture, and at the same time the pupil is acquiring that knowledge which he will most need when he becomes a man.

It has become a kind of mania among young people in many of our public and preparatory schools throughout the country, to attach very great importance to the higher branches, while the common branches are looked upon with disdain, and as something to be passed over in a superficial manner. As a result their penmanship is poor, their spelling worse, and their knowledge of practical Arithmetic is not sufficient to meet the demands of most ordinary business.

The true school will inculcate in its pupils the habit of doing everything well. This habit may become just as deeply and firmly seated in the character of the student as the habit of carelessness and superficiality. Children, when properly informed, appreciate and love to practice thoroughness.

In many cases patrons judge the merits of a school and teacher, simply from the reports of the children in attendance. If the pupils love the teacher, then the school is good; if they express indifference or a dislike for the teacher, the school is accordingly bad.

The following from a certain school examiner may be readily comprehended in the light of the foregoing statements: "I have in my possession commendations from parties setting forth that Mr. A or Miss B had taught an excellent school, giving the best satisfaction, etc. And, yet, on further inquiry, it was found that not a member of the School Board, nor a soul of the district, had visited the school during the term in which these persons had been employed as teachers."

Whoever enters into heart sympathy with child-life, may command the love of children, but the possession of their love by the teacher, is not a safe criterion by which to judge the character of the school work, and its educational power upon the minds of the children.

The experienced educator may know the true school by its methods; the inexperienced must judge it chiefly from its results.

## The Missionary.

### A Sermon on Tithes.

THE following summary of a sermon on tithing, with a brief account of the preacher, we find in a little tract handed to us by a friend. We are glad to publish it for the benefit of our readers:—

[Blind Hohannes (John, sometimes called "John Concordance," because of his great knowledge of the Scriptures), graduated some years ago from the Theological Seminary at Harpoot, Eastern Turkey, and was afterwards stationed as preacher at Shepik, a small and very poor village not far from Arabkir. There he exerted a most happy influence, and there he first preached his sermon on tithes. Miss West, who heard him preach afterwards on the subject at Harpoot, sent an abstract of the discourse for the Missionary Herald, where it was published in October, 1868. It was reprinted in the *Christian Work*, a standard English publication, with the suggestion that it should be circulated by hundreds of thousands among Christians of England, was translated into Welsh, has been repeated in India, and China, and Africa.]

The preacher commenced his discourse by repeating that striking passage in Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings," etc. He then, in few words, told us that he proposed to show from the word of God, that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old.

"Open your Bibles," he said, "at the 14th chapter of Genesis, and let some one read the 18th and 20th verses." Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedek," said the preacher, "more than four hundred years before the giving of the law to Moses—Abraham, 'the father of the faithful,' whose children the Jews gloried in being,—Abraham, whom even Moslems honor and call 'the blessed.'"

"Now turn to the 28th chapter and read the 20th, 21st, and 22d verses." Jacob's vow was read, concluding with the words: "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's *going* to Padan-aram—alone, and in utter destitution—and the *return*, with his flocks and herds, and camels, menservants and maid-servants; for the man had increased exceedingly, in spite of the covetousness of Laban. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the *tithe* of the land is the Lord's,'" repeated the preacher; "nine-tenths for yourselves, but one-tenth 'is holy unto the Lord.' Open at Numbers 18th, and read the 20th, 21st, 26th, 28th, and 29th verses." This was done, and then Hohannes briefly commented upon each verse. He said the Levites, who ministered in the house of the Lord, were to have no part or inheritance in the *land*, for the *tithes* of the people were to be their inheritance; and of these tithes, *they* were to offer a *tenth* to the Lord, "even of all the *best* thereof!" "Read Deut. 14:22; and 26:12. See the abundant provision made, not only for the Levites, but also for the 'stranger, the fatherless, and the widow.' Read also 2 Chron. 31:4-10, where the people are described as obeying the command of God, and bringing in '*abundantly*' of the 'increase of the land.' And the chief priest answered king Hezekiah, when he questioned him concerning the '*heaps*,'—'Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store.'

"Now read Nehemiah 13:10th, 13th, and 14th verses. Mark the contrast! The people no longer gave tithes; the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and '*fled*, every one to *his own field*!' And now," said the preacher, "we will turn to the new dispensation. Open at the 23d of Matthew and read the 23d verse: 'These *ought* ye to have done, and *not* to leave the other undone,' are our blessed Saviour's words to the

Scribes and Pharisees. Ye do well to pay *tithes*—it is your duty—but ye ought also to do judgment, mercy, and faith. Now turn to Luke 11:42: 'Woe unto you Pharisees, for ye tithe . . . all manner of herbs, and pass over judgment and the love of God; *these ought ye to have done*, and not to leave the other undone.' Read Luke 3:7-12: 'Bring forth fruits *worthy* of *repentance*,'" repeated the preacher. "John the Baptist was a connecting link between the Jewish and the gospel dispensations, and he spake as he was moved by the Spirit of God, 'Now also is the axe laid at the *root* of the tree.' What tree? It was nothing less than the tree—the *root*—of *self* and *selfishness*! What this good fruit is he tells us in the 11th verse: 'He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise.' Where now remains the *tenth*?' he exclaimed. "Under the new dispensation, not one-tenth merely, but one-half is required!" (At this announcement there was an evident sensation in the audience, many a face lighted up with a smile, as the electric current shot through the assembly).

The preacher continued: "Read now the 6th of Luke, 38th verse: 'Give, and it shall be given unto you.' *Give*, and you shall have the where-withal to give! Shut your hand and your heart, and you shut the windows of Heaven; you keep back the blessing of God. See what Christ says in Luke 12:33: 'Sell that ye have and give alms, etc., which means, consider yourselves as *stewards* of God's grace on the earth, seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in Heaven. Now read Luke 14:33." Slowly and solemnly the preacher repeated the words of the Master: "'So likewise, whosoever he be of you that *forsaketh not ALL* that he hath, he *CANNOT* be my disciple!' Ah, my brethren," he said, "It is not merely a *tenth*, or even a *half* of our worldly possessions that Christ claims, *it is our ALL*! Think upon the *meaning* of those words. It is thus He speaks to you: 'If you wish to be my disciple, you must *count the cost*! You cannot serve *two* masters. You must give up everything that the children of this world seek after. You must hold yourselves *aloof* from your earthly possessions (the Armenian version of the text quoted from Luke 14:33), holding to them *loosely*, setting your affections on things above. Your comfort, pleasure, honor, ease, yea, your *very life*, you must esteem as *nothing* in comparison with my service! And in thus losing *all* you will find *ALL*, and that forever.'

"Open your Bibles at Matt. 19:29, and Mark 10:29, and the glorious promise to those who truly '*forsake all*' for Christ and his cause. "See," exclaimed Hohannes, after solemnly repeating the passage, "see how rich the reward! A hundred-fold in this life, and *life everlasting* beside! Now open at Luke 19th, read from the 2d to the 10th verse. Note the words of Zaccheus: 'The half of my goods I give to the poor'—and mark the answer of our Saviour. But what say you? Is salvation to be *bought with money*? We all know that it is 'without money, without price.' Why then this blessing upon Zaccheus?" "Because," answered one of the congregation, the *giving* was the fruit of his *faith*!" "Yes," rejoined the preacher, "Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.

"Now let me tell you a story. When I was in the class in sermonizing, in the seminary, our teacher was very anxious that we who were soon to go forth as preachers, and perhaps become pastors, should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much money (of the Board) had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. 'In one little village,' he said, '40,000 piasters of the Board's money was spent, the people giving only fifty piasters during thirteen years! And the work in that place amounts to nothing, to-day, in consequence of this unwise course.'

"It so happened, that when my course of study was finished, I was appointed to that village. It was the last place I should have chosen. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told



me that my wages would be 1,500 piasters per year,\* of which the people were to raise 600 piasters; and before I left, one of them took me aside, and counselled me to make it as easy for the people as possible, by eating at their houses, etc., etc., because it would come hard to them at first to do so much. Soon after I went there, a neighboring pastor came over to the village, and we held a meeting with the brethren. We talked about my support, and it seemed that they had, with much difficulty, subscribed 500 piasters per year. I told them the missionaries had said they would raise 600. "Never!" they exclaimed, "we cannot raise another *para*!" And pastor M. said it was impossible—they were too poor. "Where then shall I get my other hundred?" I asked. "We will help you from our place," he answered.

"But my mind was not at rest. That night I thought much on the subject. I said to myself, 'Suppose the American Board should some day withdraw its support from this and other feeble churches, what will become of them?' And I prayed: 'O, Thou who knowest all things, and with whom are all plans, show thy ignorant servant how thy kingdom can best be established in this land.' And it seemed to me that a voice said, in my soul, 'It can be done, by giving one in every ten.' When I thought it over, it occurred to me to test it first in my own case. One-tenth of my 1,500 per year would be 150 piasters. 'No!' I said, 'I can't give as much as that; I should suffer for it.' But when I came to take it out of every month's allowance it did not seem so much. 'One-tenth of my 125 per month, will be 12½ piasters; I can do it,' I said, 'and I will, even if I do have to pinch a little!†' It happened that pastor — visited us about that time, and I laid the subject before him. 'It can be done,' he said, 'and it must be. I will give a tenth of my salary.' And so said preacher —, who also came over. 'Well, then,' I said, 'do you think it will do for me to lay it before the brethren?' 'Yes,' they replied, 'it is the best thing you can do.' So I prepared myself and preached to the people on the next Sabbath. The Lord blessed his own word. They accepted it, and came together to be 'written' for their tithes. When we made a rough estimate it appeared that their tithes would amount to more than my entire salary! 'Why, how is this?' they all said; 'it was so hard before, but now it comes very easy, and is truly pleasant.'

"Now, to show you how God blessed that little flock, I will mention one case. There was one of the brethren who had a vegetable garden, which the Turkish official, in writing down the taxes, had estimated at 900 piasters (for that year's produce), taxing him ninety piasters. Others said it was too much; it would not produce that amount. But mark the fulfillment of the promise in Malachi 3:10. That brother sold 3,000 piasters' worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away—amounting to full 3,000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2,000 piasters for other purposes."

The preacher was about to close his discourse, when a member of the congregation arose, and asked permission to say a few words. "I have learned," he said, "from one of the missionaries, another truth which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation, the Jews were only required to care for their own nation, but under the new dispensation the command is, 'Go ye into all the world, and preach the gospel to every creature!' Therefore a *tenth* is not enough for Christians to give." To this the preacher responded: "A *tenth* is the *very least* that a disciple of Christ can give. Over and above that, he should give as God prospers him." "And now," he added, "let us seek the aid of the Holy Spirit, that we and all our offerings, may find acceptance before God."

"WHEN thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

"God loveth a cheerful giver."

\* \$60. The piaster is about four cents.

†Hohannes had no family to support.

## Temperance.

### Tobacco—Its Effects on the System.

IN the United States, intelligent medical men have estimated that 30,000 die every year from the use of tobacco. In Germany, the physicians have decided that of all the deaths which occur between the ages of eighteen and thirty-five, one-half originate in the waste of the constitution from smoking. Such opinions should be made known to the world, especially to mothers, and girls on the eve of marriage. To expend the trifling sum of six cents a day for tobacco, amounts to \$21.90 a year. This sum would be called an outrageous tax if laid on a young man for any other purpose. This sum, if put to interest, would in thirty years amount to \$3,529.30. There are many thousands in this land who spend from twelve to twenty-five cents a day, which would amount to from \$45 to \$100 a year. To spend this sum on such a degrading poison is a crime. Some men are miserable if they cannot have fifty cents a day for cigars to soothe disturbed and aching nerves. The consumption of cigars in the city of New York, in 1850, was \$10,000 a day; this would be \$3,650,000 a year for cigars alone; no doubt it at this time reaches up to \$4,000,000.

The nature of tobacco on the human system is sure to kindle a love for alcoholic drinks; and when a love for alcohol is coupled with tobacco, a man is doubly insured as a drunkard for life. The Rev. Mr. Trask, of Massachusetts, a lecturer, says: "Tobacco and alcohol live in endearing friendship in each other's bosom."

It is true that laws, however stringent, in regard to temperance, will prove no better than a child's toy, unless the mainspring of the disease, the tobacco mania, with the youth, is chained in its march. Mr. Delavan, of New York, says: "It is my opinion that while the use of tobacco continues, intemperance will continue to curse the world." The use of tobacco leads to the use of intoxicating drinks; they are all of one family. There may have been inebriates who were not tobaccoists, but we have not yet found them. Art, poetry, and science, have found their truth, and so must society in regard to the great vampire which has flooded the earth with its vials of degradation in the form of tobacco, causing all manner of crimes, from petty larceny to murder and incest, craft and licentiousness; the mainspring of disaffection in our legislative halls, leading to dissolution and despotism. There is no vice that acts alone. There is no evil which affects one-half of humanity, that does not also influence the other half.

Intemperance, insanity, and scrofulous diseases, are crowding every household, predominating from the poisonous properties of tobacco. Its effects on the nerve forces are exceedingly powerful, arousing to unnatural activity, or stupefying. There is no one who uses tobacco that is not invariably irritable when the effect of the poison has in some degree passed away. Then the fire burns in the brain until their lips are polluted with the weed again. Paralysis is daily increasing in our country—from the contraction of the nerve forces—from this enemy. Rheumatic diseases on the right hand and on the left, from the absorption of the oils from the nerve, the narcotic of the tobacco consuming the natural supply of oil which is necessary to the nerve forces to keep them in natural running order. Dr. Adam Clarke remarks "that so inseparable are drinking and smoking, that in some places the same word expresses both acts." We sometimes hear girls and women say that they like the smell of tobacco. Such is not the case unless their system has absorbed the fetid elements of the weed from innate conditions or inhalation, so that their organs of smell have become diseased. Man is fully organized, by nature, with all the requisitions necessary for the qualifications of each individual organ; or put in force of action all of the requirements of nature, both moral and physical. Let those requirements be put in force and we have a paradise surrounding us. Then we should need fewer prisons, poor-houses, and lunatic asylums; no craft or creed to bind men's souls. Man is prone to evil. That may be true, so far, as when a man will use bad materials to build a house he will make a bad job. So, also, when you fill the system with bad materials that destroy the moral principle in the action of the brain, from whence cometh pure life.—*Christian at Work.*

## Smoking.

THE *Christian Intelligencer* says: It is said that a child became a smoker under two years of age, beginning with very mild cigarettes, which his mother taught him to use in order to keep him quiet, and soon taking to strong cigars with great enjoyment. But at four he is in a hospital, undergoing treatment for spinal troubles, brought on by the effect of tobacco on his nerves.

A minister applied to Dr. Gray for relief. "I can cure you if you will give up tobacco." Said the man of God, "Do the best you can for me, Doctor, save me if you can, but I can't stop smoking." Every day we meet smokers and chewers with the mark of death upon their faces. The late Siro Delmonico was warned by the physicians of New York that he must die or quit smoking. He quit when he died. Do not condemn the mother overmuch. Those who use soothing syrups, or feed children on confectionery and rich pastry, are little wiser. When we see how much tobacco, patent medicines, and alcoholic drinks are used, we cannot but think of Carlyle's remark about most of the population being of the sort that Solomon says may be brayed in a mortar with a pestle without undergoing any change.—*Golden Censer.*

### Smoking in the Presence of Women.

THE woman who does not require of a man the form of respect, invites him to discard its substance; and there is one violation of the form which is recent and gross, and might well be cited as a striking illustration in the decay of manners. It is the practice of smoking in the society of ladies in public and in private places, whether driving, walking, sailing, or sitting. There are *preux chevaliers* who would be honestly amazed if they were told they did not behave like gentlemen who, sitting with a lady on a hotel piazza, or strolling in a public park, take out a cigar, light it, and puff as tranquilly as if they were alone in their rooms. Or a young man comes upon the deck of a steamer and blows clouds of tobacco smoke in their faces without even remarking tobacco is disagreeable to some people. A man when he unconcernedly sings false, betrays that he has no ear for music; and a man who smokes in this way shows that he is not a gentleman.—*Harper's Magazine.*

IN Lewiston and Auburn—two contiguous Maine cities of twenty-eight thousand population—there were last year only three arrests for drunkenness to every thousand of the population, against thirty arrests to every thousand in Lowell, a Massachusetts city of similar pursuits and population: and in the three Maine counties of Androscoggin, Franklin, and Oxford, only one and a half arrests for drunkenness to every thousand of population. Statistics show less crime to-day in Maine than in any other State in the Union. The number of State prison convicts in Maine is one to every thirty-two thousand of population—in New Hampshire, one to nineteen hundred—in Vermont, one to eight hundred—in Massachusetts, one to twenty-two hundred—in Connecticut, one to twenty-one hundred—in New York, one to fourteen hundred.—*Christian Statesman.*

OF all the poor excuses for using tobacco, is that of the man who says that he left it off once or twice, but his wife urged him to take it up again, because it made him "so nervous" to be without it; and the wife's added comment is that her husband was "really so ill-natured without his tobacco that there was no living in the house with him." It is bad enough for a poor working woman to be compelled to give soothing syrup to her crying baby, so that she can have a quiet time at her washing or sewing; but when a husband is beyond all hope of decency unless his ill nature is kept within bounds by his being half stupified by the fumes of tobacco, why—well, that tobacco fills its place a great deal better than that husband does his.—*S. S. Times.*

THE *Presbyterian Witness*, of Halifax, N. S., says that the drink bill of Ireland is larger than the entire rental of the country and that it is the drinking habits rather than the landlords which oppress and hold in chains the Irish people. Habits make the troubles of other people besides those of little Ireland.

## The Home Circle.

### SHADE AND SUNSHINE.

INTO all lives some rain must fall,  
 Into all eyes some tear-drops start,  
 Whether they fall as a gentle shower,  
 Or fall like fire from an aching heart.  
 Into all hearts must sorrow creep.  
 Into all souls some doubting come,  
 Lashing the waves of life's great deep,  
 From dimpling waters to seething foam.

Over all paths some clouds must lower,  
 Under all feet some sharp thorns spring,  
 Tearing the flesh to cruel wounds,  
 Or piercing the heart with bitter sting.  
 Upon all brows rough winds must blow,  
 Over all shoulders a cross be lain,  
 Bowing the form in its lofty height,  
 Down to the dust in bitter pain.

Into all hands some duty's thrust,  
 Unto all arms some burden's given,  
 Crushing the heart with its dreary weight,  
 Or lifting the soul from earth to heaven.  
 Into all hearts and homes and lives  
 God's dear sunlight comes streaming down.  
 Gilding the ruins of life's great plain—  
 Weaving for all a golden crown.

—*Youth's Instructor.*

### No Danger for Our Girls.

"THERE is no danger for our girls. Even if assailed by temptation, their honor as women would be like a coat of mail to them." This was the answer of a Christian mother when urged to give her influence against social drinking among the young, in what is called "society." Has, then, the enemy of all good signed a quit-claim to the characters and souls of our girls any more than to those of our boys?

In a fine, brown-stone mansion in one of New York's most fashionable avenues, there lived, a few years ago, a gay and wealthy family, surrounded by everything their taste demanded of the beautiful in art and the luxuriant in style. They were the center of a fashionable circle, and life was one round of amusements with them.

The head of the family drank a great deal of wine; but he "drank as a gentleman," taking his glass before breakfast, at dinner, and in the evening—and as much often as he desired it. But no one had ever seen him stagger, so he felt perfectly safe, and said he was "man enough to take care of himself." It was a hard fight to do it, however.

His father, he said, had used the same freedom, and his grandfather before him; but he forgot to tell that both of them over-stepped the bounds of "a gentleman's freedom," and went down to drunkard's graves.

Wine was always on his dinner table, and was pressed upon his guests, especially on New Year's day, when it flowed as freely as water. His golden-haired little daughter, with a brow like the lily and cheeks like roses, always took her glass at table, and often called for more. Indeed, the proud father boasted more than once to guests that she was as good a judge of wine as he himself. But she was a girl, so he saw no danger. Alas, poor man, he forgot the dreadful inheritance she had received from her ancestors—the viper that kept him continually fighting to keep up his honor "as a gentleman" before the world. But for him it might never have sprung to life in her breast.

When this hoyden pet of the household was seventeen years old, she was in a fashionable and yet admirable boarding-school, from which there came occasional complaints of her disregard of rules, and her great willfulness. The last and most serious one was of her gathering a company of young girls in her room while the teachers were sleeping, and feasting them on confectionery and champagne which made them all ill the next day. When reproved she had braved the matter out, saying that she could drink three times as much as she gave them without feeling it. This sad story closed with a request that she might be removed from the school, as those in charge dreaded her influence over her fellow-pupils.

The father only laughed, and said: "Blanche will have a good time wherever she is."

The mother was deeply mortified lest their friends might talk about it; but she was not terror-stricken at either the danger, or the sin of her child.

On her return home the young girl announced that she was now old enough to leave school al-

together, and that she intended to do so. Her parents yielded to her importunity, and she was now ready for "society."

Then began a course of gaiety such as few girls so young ever ran. Exciting company, late hours, and improper dress soon told on her system. The roses faded from her cheeks, she lost her appetite, and her nervous system became thoroughly unstrung. She would mingle her sobs and her laughter together, till it was evident that she was a victim of that most unpitied of all diseases—hysteria. Then came that fashionable ailment, a name applied to almost any form of weakness, "nervous prostration;" and the physician ordered, what were already in constant use, wines and champagne.

It was not long before they found that their prescriptions were not the limit, but that she took wine when and where and in just such quantities as she chose. The parents soon found that in her walks she took lunches with wine at fashionable restaurants. A maid was thenceforth sent out with her, but she was soon bribed into deceiving the now anxious parents. Her place was filled with one more faithful; but she was malign and charged with theft; and such was still the influence of this erring daughter, that she secured the girl's dismissal without a recommendation. For the honest discharge of her duty this good woman was sent forth into the world to earn her bread with a shadow on her name.

Before Blanche W. was twenty years old, she had more than once openly disgraced her parents and brought shame on her own womanhood.

The passion for wine soon became a passion for strong drink of any kind, and grew upon her so, that, tender as her parents were, they were often obliged to confine her for days in her own room under lock and key.

During one of these attacks—which seemed like the assaults of a demon—when not even a servant was allowed access to her, her mother found her, one morning, perfectly insensible from strong drink. Where the spirits had come from was a mystery soon solved, for by her pillow lay a half-pint cologne bottle with a long cord tied around the neck, and on it an apothecary's label—"Brandy."

She had doubtless watched from her window for some suspicious looking passer-by, lowered the bottle with money for brandy and the commission for getting it, and asked to have it fastened to the cord again, in the darkness, so that she could draw it up.

Home restraint was an utter failure, and we next heard of the poor girl in a country parsonage under the care of an early friend of her mother.

But although every possible entertainment was provided for her—books, magazines, music, and embroidery within doors, and saddle-horse, pony and phaeton without, she grew very restless and unhappy; and one day called for her bonnet and shawl, as she was going home.

These articles had been, according to her mother's order, kept under lock and key.

After gently entertaining her in every way, but in vain, the lady said: "Wait till to-morrow, and I will go home with you, Blanche."

"I don't want you," was the rude reply of the poor, half-distracted girl, as she flew to her room and threw herself upon her bed in a flood of angry tears. She cried herself to sleep, and her friend, hoping much from the soothing effects of rest, turned the key softly in her door, and sat up all night, dozing in a chair, to attend to her when she should awaken.

What was the surprise of Blanche's friends in the morning to find her bed empty, all her clothes left, and only her money and valuables gone. On her table lay a scrap of paper on which was written:—

I go by the midnight train. I thank you for your kindness, and beg you to forgive me. I would do right if I could. You are a good and just woman; let me ask you this question: Is it not cruel as the grave to entail a passion on a child, and then restrain her—like a criminal—for indulging it? Pity me. I have no control over myself, but am dragged down by some power too strong to resist. Ruin lies right before me.

Alas, who knows the strength of the fetters with which that unfortunate girl was bound.

We can imagine the anguish of her parents at the sorry plight in which she presented herself at the door of that proud mansion the morning after her flight.

A year after this, a lady, visiting an insane asylum in another State, met Blanche there in a

luxurious room, surrounded with everything that love and money could supply. She had been admitted as "a subject of melancholy in danger of injuring herself"—oh, how true—and was undergoing medical treatment there. She assured the visitors—to whom she was most courteous—that she was not insane, and never had been; but being the victim of a nervous disease, her friends had cruelly sent her away from her home to be taken care of by strangers. The restraint was too strong to be broken, and with occasional attacks of hysteria and melancholy, she remained a year, when her parents took her home with strong hope that her trouble was all over.

Again in the world she looked about for her old friends and associates. But where were her friends? Where was "society"? Who of all the butterflies—belles and beaux who fluttered about her before public scandal had darkened her fame—cared to be seen with her now? Not one of these hollow-hearted children of fashion took her by the hand to lead her away from sin; very few of them knew her when they met her in the street.

Neither her nor her parents were in either health or spirits to gather a fresh circle around them. They had no resources within themselves, and the house soon assumed the gloom of a sepulcher. The father drowned his sorrow and disappointment in more wine; the mother was tearful and gloomy, and both were crushed by the constant tantalizing remarks of their faded and wretched child: "It is all your own doings; you gave me wine from my cradle and laughed when I called for more. I wish you had killed me instead."

A few wretched months went by, and the pallid girl of twenty-five years, with threads of white among the golden curls, was missing, and these parents, weary of life, were seeking her, and, as far as we ever knew, in vain.

Is there no danger for our girls?

Only a few years ago, the mistress of one of the finest mansions in a suburban town, after ruining herself, and breaking the heart of her husband, and scattering her fortune, was lost to her family for years; and was finally restored to them—a poor comfort—from the Boston Police Court, whither she had been taken as a vagrant and a common drunkard.

Within a year a granddaughter of one of our presidents—once a beauty and a belle in Washington—long estranged from and finally lost by her family—died in the garret of a wretched tenement house in Sullivan Street, New York.

Is there no danger for our girls, as well as for our boys?—*Congregationalist.*

### What Record.

"DARLING," said a mother one night, to her boy, "you will never remember mamma as she was when well and strong. You'll always think of her as tired and sick, and not able to do anything for you, won't you?"

"I'll remember her as always good," was the beautiful reply, as the loving blue eyes turned to hers, and the arms were thrown around her neck.

"How shall we be remembered?"

One toils to gather wealth, another rears great blocks of granite or iron, another founds a hospital or endows a college, and still another makes provision for a costly monument to stand above his grave. But the best way to be sure of being held in sweet remembrance is to write "Forget-me-not," in love letters, on warm throbbing hearts; to scatter smiles like sunbeams, to speak tender words.

Some years ago, in one of our cities, a lady coming down to breakfast, heard the fire bells tolling, and saw a lurid light flaming up to the sky.

"What is the matter?" she said to the servant who waited on her table.

"The old Academy is on fire, madame," was the reply.

"What! the Academy where all these bright young girls go?"

She mused over her coffee, and as the confusion outside increased, and the walls of the old hall crumbled at the touch of the fire fiend, she rose, went to her desk, made out a check for a princely sum, and inclosed it in a note to the trustees, while the conflagration was in progress. "Set about rebuilding at once," she said, "and if this is not enough, I will give more."

This was consecrating wealth gloriously.

One such deed is enough to embalm the doer in the grateful thought of thousands, in kind, if not in degree. It is in the power of every one to perform such self-forgetting acts. God, who regards the widow's mite with as favorable a look as the gold that the rich cast into the treasury, will give his blessing to all who, from right motives, spend their substance for any cause that he approves.—*Margaret E. Sangster.*

GENUINE cheerfulness is an almost certain index of a happy mind and a pure, good heart.

Religious Notes.

—St. Xavier's Church (Catholic), at Cincinnati, O., was burned, April 7th. Loss, about \$200,000.

—Dr. Hamilton, pastor of the Independent Church, Oakland, dropped dead in the pulpit while delivering his sermon, last Sunday.

—The first trial in Alameda, under the Sunday Law, resulted in a disagreement of the jury. The *Encinal* expresses a doubt of there being any more arrests.

—A "Christian Convention," to be attended by delegates from all parts of California, has been appointed to be held in Oakland, April 18th, 19th, and 20th.

—Since the beginning of the Independent Catholic movement in New York, sixty or seventy priests or priestly students have left the Church of Rome and joined the movement.

—A writer in a religious journal says: "One thing is certain. A continually increasing class are coming to regard attendance on public worship as perfunctory—less a religious duty than the satisfying of a social necessity.

—According to the account of the *Methodist*, there have been, since the beginning of the present year, more than 50,000 conversions, in 1,709 churches; and five-sixths of this number, over 40,000, has been in the M. E. churches of the country.

—Dean Bradley, the successor of the late Dean Stanley of Westminster, said in a recent sermon that he was deeply interested in war, because it had done so much to develop human character! So has whisky, but a higher development is to be desired.

Rev. Dr. Max Lilienthal, Rabbi of the chief Jewish congregation of Cincinnati, died April 5th, from a paralytic stroke. He was one of the oldest of the Rabbis in this country, and was highly respected both in this country and in Europe, for his upright character, and his intellectual attainments.

—The *Christian at Work* says, "The 'comings' of Christ are as various as many [numerous]." Possibly the *C. at W.* has received some information later and more reliable than Paul's statement in Heb. 9:28: "And unto them that look for him shall he appear the second time without sin unto salvation."

—We are occasionally treated to some rare bits of information in the progress of the Sunday movement. For instance, a lawyer, in pleading a case recently, stated that Sunday laws have been in force since the days of Moses! It is not, however, much to be wondered at that a lawyer should make such a statement, when ministers continually assert the same thing.

—A new plan for swindling worldlings for the benefit of the gospel, has been devised by a San Francisco church. It is what is called a "Package Party." Each individual brings an article of some trifling value, so wrapped as to entirely conceal its nature. The articles are then put up at auction and sold to the highest bidder. The proceeds are for the benefit of the mission school. Compare with this, Micah 7:2, 3.

—Dr. McDonald stated at the last meeting of the San Francisco Home Protection Association, that they still intend and expect to enforce the Sunday Law. He says: "We do not think the law is perfect. Laws are never made perfect at first, but we expect at the next session of the Legislature to make some changes by way of amendment, so as to make it just what a Sunday law ought to be." He does not think the law will be repealed. He certainly is very hopeful, for the outlook at present is not very favorable for the law.

—Rev. Mr. Kimball, the famous raiser of church debts, is at work in Oakland. The debt on the First Presbyterian Church, amounting to about \$25,000, has been raised, and last Sunday, \$32,000 of the \$40,000 debt of the First Congregationalist Church was raised. He is a vigorous worker, and goes about his work in a common-sense manner. He requested that the names of those who subscribed should not be published. "A church debt," said he, "is a sin and a disgrace, and should be got rid of as quickly and quietly as possible."

—Speaking of the supposed scarcity of ministers, a writer in the *Sabbath Recorder* says: In a First-day Baptist Church that I am intimately acquainted with, notice was given that they wished to obtain a minister. In a few days fourteen letters were received from as many ministers, many of them accompanied with long recommendations and certificates of standing. A wealthy Presbyterian Church near New York City, desiring to settle a pastor, invited different ministers to visit them and preach to them, till no less than thirty-six had been tried, and were then unable to decide which would suit them best.

News and Notes.

—A Chinese lawyer is successfully practicing law in Paris.

—Work on the English Channel tunnel has been stopped.

—Over 10,000 immigrants arrived in New York, the 8th and 9th inst.

—Another dynamite mine has been discovered near Moscow, in time to prevent any injury.

—Eighteen feet and eight inches of snow fell at Emigrant Gap, on the C. P. R. R., last month.

—Senator Teller, of Colorado, has been confirmed as Secretary of State, in the place of Kirkwood.

—The Massachusetts Legislature has passed the bill permitting women to practice as attorneys-at-law.

—It is stated that forty per cent. of the cattle in Elko County, Nev., perished during the past winter.

—Judge Wylie has denied the motion to quash the Star route indictments, holding that they are good and sufficient.

—A murder at Park City, Utah, a few days ago, was said to be the seventeenth that has occurred in that town within four years.

—By the burning of a large jewelry establishment at North Attleboro, Mass., on the 5th, 250 jewelers were thrown out of work.

—A silver cup was recently presented by the citizens of El Paso, Texas, to a woman of that place, as a reward for having shot a Chinaman.

—The boiler of the river steamer, *Belle A. Mac*, exploded on the morning of the 8th, near La Crosse, Wis., killing four men, and seriously injuring several others.

—It is reported that the Peruvians lost 2,000 men in a recent engagement at Abacucho. The Peruvian commanders were taken prisoners, and it is expected that they will be shot.

—The *Trinity (Cal.) Journal* says that the Sunday Law is a dead letter in that county, as no one even made a pretense of observing it, and no steps have been taken to prosecute offenders.

—The school population of the State of Illinois is 1,010,851, and the amount expended upon the schools of that State last year, was \$7,531,941, of which sum the teachers received \$4,587,015.

—Attacks upon the Jews in southern Russia have commenced again. In one city, recently, the Jewish shops were set on fire with petroleum, and thirty shops and eighty houses were destroyed.

—The mail and passenger trains between Walla Walla and The Dalles were blockaded near Alkali, Or., for several days last week, by a heavy sandstorm, which covered the rails to a depth of six feet.

—The official returns of persons apprehended by the police in England and Wales during the official year, as confirmed drunkards, give the number at 37,940. Of these, 27,878 were males, and 10,062 females.

—An incendiary fire at Hopkinton, Mass., April 4th, destroyed property to the amount of \$350,000. Thirteen dwellings, a Congregational Church, and a boot and shoe factory, employing 600 hands, were burned.

—Southern Michigan was visited by a severe storm, last week. Kalamazoo, Barry, and Eaton Counties, seem to have suffered the most severely. The damage to property is great, and some loss of life is reported.

—Reports of outrages and murders by the Land League in Ireland, are about as numerous as usual. It is stated that assassinations now always take place by daylight, the police patrols at night having made it dangerous for assassins to be abroad.

—Some papers are mourning the death of Jesse James, because he was a brave man, in that he took his life in his hand whenever he committed a murder. Their regrets would not be out of place had he not taken other people's lives in his hands also.

—The American Board of Foreign Missions at Bouter has been advised, by cable from Constantinople, that in a region of Turkey three times as large as Massachusetts, the people are starving by reason of the ravages of locusts. An urgent appeal for succor is made.

—In an article in the last number of the *Century*, a Russian lady claims that the recent outrages against the Jews were not caused by race or religious prejudice, but by the fact that the Jews were getting the wealth of the country into their own hands. But the disgrace of the acts is not lessened, whatever cause be assigned.

—A swindle amounting to about \$5,000,000 has been discovered in shipping silk and hemp from the firm of Vogel & Co., Hongkong. The sufferers are merchants in Paris, London, New York, and Boston. Goods worth about \$10 per bale were invoiced for \$300 per bale. The offender has not yet been found, but is supposed to have fled to Italy.

—The President's veto of the Bill restricting Chinese immigration, has given general dissatisfaction on the Pacific Coast. In many places, the people have hung and burned the President in effigy, and done and said many unseemly things. Whatever the merits of the question may be, it certainly will not be helped by such childish demonstrations.

—In 1778, the manufacture of "six complete stoves" in Philadelphia during the previous year, was considered of sufficient interest to merit notice among the important events of the year. Statistics show that the stove industry in that city, last year, was valued at over \$4,000,000, and that between 12,000 and 14,000 people were employed in it.

—The insanity dodge, by which many villains have cheated justice, has received a check by the Supreme Court of California. A fellow convicted of a murderous assault on his wife, and sentenced to fourteen years' imprisonment, appealed, on the ground that the Court refused to instruct the jury on certain points touching his sanity. The Supreme Court sustained the judgment of the lower Court, holding that it would have been a mockery of justice if the jury had acquitted on the ground of insanity, and said that such pleas should not be encouraged. A few decisions of this kind cannot fail to have a wholesome effect.

—Jesse James, the notorious brigand of Missouri, has been killed by one of his associates in crime, in order to receive the reward offered for his body. His death will doubtless lead to the breaking up of the entire gang of thieves, of which he was chief. A letter has been written by the brother of the dead outlaw, which will serve to explain why they have been able to perpetrate their crimes so long with impunity. He says: "We never robbed a Southern man in our lives if we knew it. If we did, we would give it back to him, for there is one of your citizens here that remembers the time we robbed a stage near Hot Springs. We gave him his money back, but the blue coats never got their money back."

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 13, 1882.

### This Week's Paper.

It is not necessary to make particular mention of our first-page articles. They are always of interest. The name of Mrs. E. G. White is sufficient to secure a careful reading of any article, as her writings are not only interesting, but highly instructive and useful.

This number concludes the articles of Eld. Littlejohn on the "Religious Amendment." They were first published in the *Christian Statesman*, the organ of the National Association which has for its object a Religious Amendment of the Constitution of the United States, in order to the national enforcement of the "Christian Sabbath." With replies by the *Statesman* and rejoinders by Eld. L., they are embodied in an interesting volume, for sale at this Office. See advertisement.

The articles from Eld. Smith's "Thoughts on Daniel" have been well received by those who have become acquainted with our works through the Missionary Societies. The good done by these Societies in circulating the SIGNS and other religious literature, is of value beyond computation. The "Thoughts" on Dan. 11 are of the deepest interest, as this is both a literal and consecutive prophecy, reaching to the end of the age, and fully explains the much-talked-of "Eastern Question."

The first editorial contains some remarks on the doctrine of the "Immortality of the Soul," a theme which cannot lose its interest in the present state of religious belief. As opportunity offers we intend to follow this with some articles on the subject of *the soul* as taught in the Scriptures.

We can speak of the articles of our associate editor, Brother Andrews, as we speak of the articles on the first page—they always command, as they deserve, a candid reading, being written in a spirit of Christian candor, and are clear in statement and conclusive in argument.

Prof. Brownsberger furnishes some excellent thoughts on "The True School." This is a subject of special interest with us now, and we invite attention to this article, which we hope will be followed by others. They cannot fail to establish confidence in the Principal of the "Healdsburg Academy."

Our Missionary Department is this week filled with a single article, but it is one of the best, if not the very best, we have ever seen on the subject. We can only say, "Read and reflect." In view of the facts and the Scripture truths so forcibly presented, we are almost ashamed to confess that some members of our churches, and some even in California, pay no tithes. "Will a man rob God?" and yet expect to find his favor, and to inherit his kingdom?

We intend that the poetry and miscellaneous matter in each number of this paper shall be the very best that can be obtained. We are thankful that our efforts, often put forth under difficulties which cannot be understood by those unacquainted with our work here, have been so well appreciated. May God bless all the workers.

### The Sunday Law.

THE excitement over the Sunday Law seems to be on the wane. Dr. McDonald, who has stood at the head of the movement in San Francisco, in a recent meeting in that city repudiated the trials which had taken place there. He said the cases tried had been thrown into Court by the opposers of the law, to bring it into contempt, and to obstruct the courts. He said no real trial or true test of the law had yet been held, and there were doubts whether one ever will be held.

The *Alta* of Monday, April 10, said:—

"The number of saloons in this city yesterday which strictly obeyed the provisions of the Sunday Law were, like the proverbial visits of angels, few and far between. In many cases the doors were closed, but the "string of the latch," so to speak, hung on the outside, and business was progressing within. As there are about twelve hundred cases of violation of the Sunday law now on the docket, it is not likely that any further arrests will be made for the present. No officers were detailed to note infractions of the law, as the police officials say it will take months to clear the docket of the cases with which it is already encumbered, and besides, it is almost impossible to find prosecuting witnesses to swear to the complaints. But little respect was shown the Sunday Law in Oakland yesterday."

The *Chronicle* of the same date said:—

"No detail was made by Chief Crowley yesterday for

Sunday Law violators, the Police Judges having refused to sign any more warrants until some of the cases now on the dockets have been disposed of. These now number nearly 1,600, and so far but one has been definitely disposed of, the jury in the single instance returning a verdict of not guilty. All other attempts to impanel juries have signally failed on account of strong prejudice entertained either against or for the law. The Judges' action is taken on account of the Courts being already clogged by the cases on hand. The majority of the warrants issued for last Sunday's violation were booked at the city prison yesterday, the bonds having been furnished for the members of the League of Freedom last Saturday. These number about 250, and warrants for the arrest of nearly fifty non-members are still out."

Our Sunday Law tract continues to be in good demand, the canvassers everywhere giving good reports of its reception. The *Oakland Daily Times*, speaking of the position of Seventh-day Adventists in relation to the law said:—

"A pamphlet has been published in which the arguments against the enforcement of the present Sunday Law are very tersely and forcibly stated. The church is in favor of a prohibitory liquor law, and cannot be accused, therefore, of any sympathy with the saloon interest."

Other papers in this State have given favorable notices of the tract, which has been the means of placing the truth before thousands who never before had had any interest to read on the subject.

### President Arthur.

It seems doubtful whether President Arthur will ever rise to great popularity; his course in various matters does not indicate such a result. Yet the course pursued toward him by some of the papers in California is not likely to redound to their credit, or benefit their cause before the whole country.

There is more than one side to the Chinese question, and our country is very large, making it difficult for one section to control all the rest. We have always believed that the presence of the Chinese, at an early day, was a blessing to this State, aiding very materially in the development of its resources. And they appear to be, to some extent, a necessity still. We are acquainted with men who, as politicians, joined in the cry, "The Chinese must go," but as householders, were anxious to retain their Chinese house-servants. Farmers have told us that they were a curse to the country, and yet confessed that they were the most reliable hands they could get. Having traveled over the State considerably, and tried to observe closely, we are constrained to believe that considerable of the opposition to them is for other reasons than are openly avowed.

On the other hand, we incline to the belief that it would prove detrimental to the best interests of the country to have them continue to come in very large numbers. Our customs and our laws are too loose on the subject of immigration and naturalization. After centuries of exclusiveness, the Mongolians must of necessity be very slow to adopt our customs. And yet, in some respects, this is to their credit.

But President Arthur has not gone beyond his constitutional rights and prerogatives in his veto of the Chinese Bill. To denounce him in terms so unmeasured as has been done, to burn him in effigy, etc., will not affect his popularity in other States, but will prejudice very many people against the citizens of this State. General Jackson was assailed for his veto of the National Bank Bill with even greater bitterness than President Arthur is now. But it only drew his friends more closely to him, and he outlived the odium put upon him.

We have been sorry to see able, conscientious, and highly-respected men in the East, denounced as unprincipled demagogues, by papers in California, because they opposed this bill. Such intemperate language will not cause their friends to withdraw their respect from them, but it will cause them to withhold their respect from the papers using it. A more mild and conciliatory course would have a far better effect. We are a traveling people, and California is yearly visited by thousands of intelligent men, not one of whom visits the typical "Chinatown" with the desire that it should be duplicated in his own eastern city.

Public opinion is turning in the direction of restricting Chinese immigration. The vote in both Houses of Congress proves this. But hints of violent dealing with the question, to obtain our "rights" outside of legal forms, will do more to hinder than to help the cause. "Let us have peace," if possible. Yet we have no high hopes of peace for our land, for the order in James 3:17 is too extensively ignored.

A COPY of the *Brooklyn Eagle* has been sent to us, containing a map and description of a proposed "rapid transit" line from New York to London. The route proposed is by rail to Fort Pond Bay, on the eastern point of Long Island; thence direct to Milford Haven, in Wales; and thence to London, by rail; avoiding St. George's Channel entirely, shortening the time on the entire passage by two or three days. It looks well. By avoiding St. George's Channel much danger would be avoided, as well as by avoiding the sail on the Long Island Coast.

## Appointments.

### Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. Dr. E. J. Waggoner, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

### Stockholders' Meeting.

PURSUANT to article 6, section 2 of the By-laws of the Pacific S. D. A. Publishing Association, the seventh annual meeting of the stockholders of said Association will be held at the Pacific Press Office, corner of Castro and Twelfth Streets, Oakland, Cal., Monday, April 24, 1882, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

W. C. WHITE, Vice-President.

### Southern California Camp-meeting.

THIS meeting will be held in Tulare County, commencing May 4, 1882. Further particulars as to the locality and other arrangements will be given as soon as made. It is expected that Elders Waggoner and Van Horn and Mrs. E. G. White will be there. Elder Healey contemplates making a visit East on business this spring; if so he will not be with us.

S. N. HASKELL, } Conf.  
M. C. ISRAEL, } Com.  
JOHN MORRISON, }

### State Quarterly Meeting.

THE California State quarterly meeting of the Tract and Missionary Society will be held at Oakland, April 22, 23. This will be a very important meeting and a general attendance is expected. Matters pertaining to the cause in this State will be considered, such as the distribution of labor, and how we may best improve our present opportunities by missionary efforts. All the directors, and as many others as can attend, are invited to be present and to remain to attend the annual meeting of the Publishing Association to be held April 24.

M. C. ISRAEL,  
Vice-President I. & M. Society.

### Southern Camp-Meeting.

It is requested that Brethren J. E. Yoakum and W. G. Buckner, of Lemoore, and W. R. Smith, of Temperance Colony, act as the committee for the southern camp-meeting.

Those wishing tents should apply at once to J. E. Yoakum or W. R. Smith, so that arrangements may be made in season. The usual accommodations will be furnished for persons and teams.

We hope to be able next week to announce the exact location of the ground for the meeting.

CONFERENCE COMMITTEE.

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### Our Publications in England.

ANY of the books, pamphlets, and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish Catalogues, and give prices in English money. He will also receive subscriptions for our periodicals.