

# The Signs of the Times.

Free Public Library  
Reading Rooms

my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

VOLUME 8.

OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 27, 1882.

NUMBER 17.

## The Signs of the Times.

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

Entered at the Post-Office in Oakland, Cal.

### MY WORK.

HE crowned my life with blessings full and sweet,  
In his great love he pardoned all my sin;  
Then to his fold he led my wandering feet,  
And bade me know the peace and joy within;  
"Dear Lord," I cried, "I'll gladly work for thee;"  
His loving voice said only, "Follow me."

He led me to his pastures green and fair,  
Beside still waters oft he bade me stay;  
But I, with heart all full of anxious care,  
Murmured because he made so smooth the way,  
Saying, "I have no work to do for thee."  
"Child, this is work," he said, "to follow me."

Yet still I murmured, "Lord, the way is fair,  
And it is very sweet to walk with thee;  
But shall thy servant have no cross to bear?  
No battle to be fought and won for thee?"  
And in his love, the half I could not see,  
My Saviour gave this answer unto me—

"Are there no little crosses for each day?  
No inward battles to be fought with sin?  
Nothing to do to smooth another's way?  
To help a soul the crown of life to win?  
Hast thou remembered my great love for thee,  
And dost thou live each day, each hour, for me?"

Then seeing all my need, and sin, and pride,  
I knelt again before my Saviour's feet,  
Praying for strength to follow by his side,  
Praying for help, temptation's power to meet;  
And now, each day, let my petition be,  
Teach me, dear Lord, to follow after thee.

—Millie Colcord.

## General Articles.

### The Teacher and His Work.

BY MRS. E. G. WHITE.

TO THE teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next, may be decided by his instruction and example.

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not prepared to engage in it. The teacher should see in every pupil the handiwork of God—a candidate for immortal honors. He should seek so to educate, train, and discipline that each may attain to the highest standard of moral and intellectual excellence of which he is capable.

Many assume the position of a teacher without a proper sense of their responsibility, and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence, their lack of self-control and wise discipline exerts upon pupils an influence which no after-effort can wholly counteract.

The teacher should not enter upon his work without careful and thorough preparation. He should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work.

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid combined with earnest, self-denying effort, can he hope to fill his position wisely and well.

The teacher should carefully study the disposition and character of his pupils, that he may adapt his instruction to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold.

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care.

The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to enoble every life. There is history of inestimable value and absorbing interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the admiration and wonder of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation; shows how sinful men may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the visible universe, and the laws by which it is governed, he should lead them to behold on every hand the power, the wisdom, and the love of God.

Physical training should receive careful attention in the school-room. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many diseases is laid in early life. Nothing is unimportant

which affects physical health, for without this, mental training will be of little value.

Disease is often induced by over-study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation.

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school-room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the school-room by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained.

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the school-room. He may thus guard his pupils from many dangers to which they are exposed, through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed, because teachers do not give attention to these things.

More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers.

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage.

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need.

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects far more readily than the precious graces of the Holy Spirit.

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of

Christ will reveal that simplicity, and godly sincerity, which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams.

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the school-room. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance, or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life.

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealously guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts, and then they complain that they do not see the Sun of righteousness. Let them forget self, and live for Jesus, and the light of Heaven will bring gladness to their souls.

Above all others, he who has the training of the young, should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them; and without sympathy we cannot hope to benefit. We should not darken our own path, or the path of others, with the shadow of our trials. We have a Saviour to whom each may go; into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him; and then our labor will not seem hard nor our trials severe.

The fact that Jesus died to bring happiness and Heaven within our reach should be a theme for constant gratitude. The beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts.

We open to ourselves the flood-gates of woe, or of joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit.

To the teacher is committed a great work—a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One.

**PUBLIC DEBTS OF VARIOUS NATIONS.**—The census report on public indebtedness will make a quarto volume of six hundred and sixty-seven pages. According to the best authorities, the national debts of the principal countries have increased since 1848, as shown in the following figures: Total indebtedness in 1848, \$7,627,692,215; in 1860, \$10,399,341,688; in 1870, \$17,117,640,428; in 1880, \$23,286,414,753. In other words the total public debt of the civilized nations is three times as large as it was twenty-two years ago. That of France has risen from \$1,854,000,000 (in round numbers), to \$3,829,000,000—or about double. That of Great Britain has fallen from \$3,893,000,000, to \$3,766,000. That of the United States has risen from the paltry sum of \$64,000,000, to \$2,120,000,000. This is the fruit of our civil war—as the doubling of the debt of France is due to the war with Germany. The encouraging feature in our case is that the debt is being paid off at the rate of about \$100,000,000 annually, while our population, in the time referred to, has nearly doubled. All the other Governments could do the same, if it were not for their expensive military establishments. War has created these burdens, and may, at any time, double or triple them again, and the supposed necessity of constant preparation for war forbids them to be lightened. The prospect for the taxpayer is gloomy. It is no wonder that America is regarded with longing eyes by the masses of Europe.

—*Christian Statesman.*

### The Law of God.

#### MAN AT CREATION.

WERE the history of the creation of the world written out as fully as modern histories are written, it would furnish a volume of absorbing interest. But it would, doubtless, have less of the grandeur and sublimity which attaches to the brief account given in Genesis. While the superficial reader gathers comparatively little from the brief record in Genesis 1 and 2, the careful, the studious, and above all, the reverent reader is awe-struck with the majesty of the events passing before his view. The style is so simple that a child is interested in the recital; yet it seems as if eternity were needed to so unfold our powers that we may be able to comprehend the facts set forth.

The world was made to be inhabited, Isa. 45:18; and to man was given the dominion of the earth. He was formed in the image of his Maker; he was designed to be the crowning glory of the glorious work. And in considering this, man has almost exhausted the vocabulary to describe his own dignity and importance.

But the word of God, whether in brief or particular, is always truthful. With all his powers for good, for high and noble purposes, man soon fell from his state of innocence and happiness. The record of his creation is very soon followed by the record of his sin. Turning his back on his privileges, his happy home, and his Creator and Benefactor, he suffered himself to be led by his worst enemy. He refused the favor of Heaven, the society of angels, and sacrificed life itself, without any assurance of any benefit. A sigh of regret escapes us at the thought. But the story is repeated every day, and even, to some extent, in our own lives. Here we leave the history of events to examine the principles involved in man's rebellion, and to consider how we stand related to those principles.

Though the record in Genesis is very brief, giving us but little idea of man's knowledge of the will of God, or of God's revelation to man at that time, there are certain declarations elsewhere made which are confessedly, of universal application, whenever and wherever obligation and responsibility exist. These apply to man in his first state as certainly as they apply to us at this time. Thus an inspired writer has said, "Sin is the transgression of the law." Therefore where sin existed, law existed; and in harmony with this necessary conclusion another inspired one has said; "Where no law is there is no transgression," and, "Sin is not imputed when there is no law."

Some have contended that the law was not necessary for man in his unfallen condition, but was first made known after he became a sinner. But, according to the texts quoted from John and Paul, that cannot be true. Had the law not existed, man could not have been a transgressor; and whatever his actions might have been, there could have been no imputation of sin had there been no law. So far as the existence of law is concerned, man, at his creation, sustained the same relation to the government of God which we do now. Men, and among them some who are reputed to be wise, have speculated over the supposed ignorance of man in his primeval state, before he had the sad experience of sin. That he was ignorant they conclude solely from the fact that he was without life's experience. But experience is not always necessary to knowledge; nor is it the best means of knowledge in matters of wrong, where guilt must attend the experience. A revelation from God concerning the nature and result of sin is far better than experience; and this revelation man received. Unfortunately for the race, he was not content with this, but ventured on a forbidden path, and to his sorrow proved what he could not trust, that the word of God is truth.

As there can be no transgression where there is no law, even so also in the absence of law there can be no obedience. Hence, had not God revealed his law to man, he could not have developed a character, either bad or good.

The silence of the first chapter of Genesis in regard to God's making known the several precepts of his law to man, has been taken as evidence that they were not then made known. But this conclusion is altogether unreasonable. That God held converse with man is a revealed truth; though, in the very brief record of Genesis we have but little said concerning that truth. But in revelations afterward given we learn all

that is necessary to instruct us on the subject. Cain exhibited a consciousness of guilt, and God dealt with him as with a guilty person. This is all in harmony with the application of Paul's declarations concerning sin and the law, in his letter to the Romans; but not in harmony with the idea that the law which forbids murder had not then been revealed. Abel presented an offering to the Lord, which looked to redemption in the plan of the gospel. But, assuming that the gospel plan had not then been revealed to man, his offering is only a mystery.

We find that offerings to the Lord were common in the early history of mankind. Only one, that of Abraham as recorded in Gen. 15, was by divine direction given in the history. But we have an account of his building an altar to the Lord several years before this.

God is no respecter of persons. It is true that he had respect to Abel and to his offering rather than to Cain and to his offering; but it was because Abel offered his by faith. Heb. 11:4. Cain was also told that he should be accepted if he did well; and if not, sin was at his door. It is true that of that generation Enoch only was translated; but he walked with God as the others did not. True that to Noah was revealed the coming of the flood and the means of escape; but the reason is found in the declaration of the Lord that only Noah was "found righteous in this generation." Abraham also was called to an eminent place, as the father of the faithful; but he was "the friend of God," and God said he knew him, that he could commend his works. So it was and so it ever will be. "In every nation he that feareth him, and worketh righteousness, is accepted with him."

#### KNOWLEDGE OF GOD'S LAW.

A law, to be of force, or to be enforced on just grounds, must be given by proper authority, and the author, and his right to govern, must be known to the individuals amenable thereto. The fact that men, in the patriarchal age, were treated as sinners, is sufficient evidence that they had a knowledge of God as Law-giver and Governor, and that they so far understood the claims of his law as to incur guilt in its violation. But the main point of inquiry is this: Was the law of God known by the patriarchs, the same that was afterward proclaimed to Israel? This we answer in the affirmative, and shall endeavor to maintain the affirmation by Scripture evidences.

That the law of ten commandments has ever been considered the *moral law*, and pre-eminently the *law of God*, is by no means accidental. It alone was spoken by the voice of God in the hearing of all the people. It alone was written by the finger of God on the tables of stone. It alone was placed in the ark beneath the mercy-seat, upon which the priest sprinkled the blood of the sin-offering, thus showing that their sins were violations of that law, and that their violations of that law must be blotted out in order that they might be accepted with God. The objection that the present wording of the ten commandments is not suited to the condition of an unfallen or sinless race does not present any real difficulty, as it is not the present wording on which we insist. But we do insist that the ten commandments contain substantially all moral obligation, covering, as they certainly do, all moral relations. And we claim that all of these, substantially, were known to the patriarchs and to those living in that age. Though we have no direct declaration that they were given to the people in that age, we have direct evidence of their knowledge of them, and of their being held responsible as sinners for their violation of them. EDITOR.

**A REMARKABLE MAP.**—At the school of the nobles in Tokio, Japan, is a physical map of that country, 300 or 400 feet long, in the court behind the school-building. This map, or model, is made of turf and rock, and is bordered with pebbles, which look, at a little distance, so much like water. Every inlet, river, and mountain, is reproduced in this model with a fidelity to detail, which is simply wonderful. Latitude and longitude are indicated by telegraph wires, and tablets show the position of the cities. Ingenious devices are employed in illustrating botanical studies also. For example, the pine is illustrated by a picture showing the cone, leaf and dissected flower, set in a frame which shows the bark and longitudinal and transverse sections of the wood.

## Christ's Estimate of Christian Service.

THERE is nothing in respect to which we more egregiously deceive ourselves than in the standard which we apply to work done for Christ. We adopt the figures of the counting-room; we bring in the rules of arithmetic; we count the men we have influenced; we measure the buildings we have erected. I once knew a man who kept in a book the number of the loaves of bread he had given away, and of the garments he had distributed to the poor. And now and then he used to get out the book and add up the sums total, and congratulate himself on the charities he had done. And men thought, as no doubt he thought himself, that he was a very liberal man. It is a grand mistake. That is the Judas method of estimation, my friends, though we may not make the same deduction that he did. We say figures never lie. They do—in the estimate of Heaven. What are two mites worth on earth? Just a farthing. What were the widow's two mites worth in Heaven? More than all the shekels which the rich cast into the Lord's treasury. What is a cup of cold water worth? Not much here, but given to a disciple in the name of the Master, it has untold value there.

I would just like here to direct your attention for a moment to one of those delicate hints of Scripture, which the eye of man overlooks; which commentators never think of, but which are sometimes turned up almost casually, as the miller of California kicked up on the toe of his boot the golden grains which disclosed inestimable wealth. "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha." Mark that. How was Bethany known on earth? How did men speak of it up and down Palestine? I know not. Perhaps as towns are known now. As a town famous for its wealth, for its intelligence and culture; its institutions of art and learning; its famous men; its schools and scholars; its learned rabbis; for the beauty of its scenery. But how was it known to Jesus and his disciples? How was it known in Heaven? As the town of Mary and her sister Martha. And why? Not because of any great deeds which these women had done; not because they stood at the head of its public institutions; not because they were its wealthiest citizens, and owned a castle upon its edge, but because of the simple fact that there Jesus found a welcome reception, and a loving service.

There is nothing much more discouraging than the views we sometimes get in looking back over the past years of our discipleship, and asking, What have I done for the Master? How the bulk of all our doings shrinks and shrivels and vanishes to an insignificance, a nullity. But there is a glorious antidote, if we can only take it. Mean as all the service has been, computed by any earthly arithmetic, failed as we often have when judged by earthly methods of measurement, let us keep in mind the Saviour's method of testing his disciples' service. What has been the spirit and purpose of it? What has been the intention? That is the standard of Heaven. And while we ought to plan to do great things for the Master (nothing ought to seem too great or too arduous, or too costly), remember this, that the simple desire and purpose to please and honor and serve him, will save your most ordinary work from being contemptible, and will give to your greatest service a beauty and acceptableness which bulk and bigness can never give. "For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit."—*E. S. Herrick, D. D.*

THE late Hepworth Dixon was asked, What is the quality of a woman which her husband loves longest? He said: "That she should be a pillow. Yes, that is what a man needs in his wife—something to rest his heart on. He has excitement and opposition enough in the world. He wants to feel that there is one place where he is sure of sympathy; a place that will give him ease as a pillow gives to a tired head. Do you think a man will be tempted to turn from a woman whose eyes are his flattering mirror—who heals where others wound?"

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

## Well Said.

THE following, from the *S. S. Times*, we can heartily commend to our readers, as a good way to meet many modern infidel cavilings. It contains sound sense:—

"It is always a waste of time to try to prove a negative. It would puzzle us, for example, to try to *prove* that there was never a child born with sixteen heads and no body—the heads arranged like the points of a star around one common central neck. We couldn't even *prove* that in the dark ages there was not a large population of that sort of sixteen-headers in the mountains of the moon; but we don't really believe there was anything of that sort. And that is our position about a good many of these Biblicoscience conundrums; this one, for instance, from a Pennsylvania reader:—

"How do you meet the arguments of those who claim that Adam was not the first man? I have met with some who say they believe the above to be true. Is there any work which will assist in replying to the above when those who claim it fall back on scientific reasons, etc., to support their theory? Any information on above will be thankfully received."

"We can't see any 'argument' in the 'claim' that 'Adam was not the first man;' so, of course, we don't try to 'meet' it. It is our opinion that Adam lived very early in the history of our race. If anybody knows an earlier man than he, let him bring him on. As our correspondent says, 'Any information on above will be thankfully received.'"

THE prize is not alone for those  
Who from the ranks of open foes,  
Win souls to righteousness:  
Not only those who toil and strive,  
In works abundant, shall receive  
The promised heavenly bliss:

But they who in their lot shall stand—  
The lot appointed by his hand—  
And suffer all his will:  
Bearing in patience, toil and pain,  
When earthly hopes seem all in vain;  
Content but to fulfill.

## Idle Words.

THE first kind of idle words that I shall speak of is tattling. I cannot define it, and I do not need to. It is too familiar, too common, I am sorry to say; for it is a sort of careless dealing with things that relate to you, to your affairs, and to your neighbors. It is a kind of gay frivolity upon a line of things which require sobriety and charity. Tattling runs to and fro, and dims the charity of the charitable mind, as a spider dims the light of a window, spinning his web over it. It proceeds neither from wit, nor from humor, nor from rectitude, nor from charity; but it is amusing ourselves with the thousand little scraps that relate to men and their affairs. Not only is it of no benefit to them, but it is bad for us and bad for them. And there is a great deal of it. There is a great deal of it in families that profess to be Christians. There are devout men who in the sanctuary are reverential, and who in outward life are in the habit of conducting their business, measurably, with honesty and integrity, but who, nevertheless, do take a dish of tattle home, and rather enjoy it. It is not thought to be so bad; but it is certainly idle; and if all the tattling that is done is to be arrayed in our vision, for we are to give an account of every idle word in the day of Judgment, many of us are going to be met with a procession of things which we do not expect, and which we shall find it very difficult to efface. If one would seriously analyze the line of his speech at home for a single day—one of those days that are social, easy, in which we sit together in conversation that has in it no profit and no good or kind feeling—if one could once measure what is the account of a single day, and then multiply by the days of his life, there would be an appalling account for him, if Christ be true when he says that for every idle word we shall give an account in the day of Judgment.—*Beecher.*

"It is impossible to imagine anything more delightful than the prospect of the promised return of our most blessed Saviour. But do we all desire it? Are we all looking out with loving hearts, longing for the appearance of our beloved Redeemer?"—*Rev. E. Hoare.*

## The Dignity of Lowly Duties.

WOMEN particularly are inclined to look at the struggle for subsistence as something that ought not to be; they feel that there is no real worth in it, and so there can be no beauty or dignity. Those teachers who have assumed that this life, rich as it is in promise, and full of possibilities for the great soul, is of no worth and value in itself; that the lesson to be early learned and to be acted upon always is that we are merely pilgrims who lodge here for a night in order that we may go on next day—these teachers have done more to narrow and restrict woman in the exercise of her best powers than all the petty tyranny of which the avowed woman's rights women declaim. I have often thought that if I had time to be a woman with a mission, I would take the wide world for my field, and go up and down helping to convince the tired woman who lies down in her bed at night with the profound consciousness that another day has been frittered away in doing things without relation to eternal affairs, but which for the comfort and well-being of her family were required, that in her being the patient mother of her children, and the good housewife, she has done that which for her is the best thing to do. If this could be done, we should not so often hear women whose work is that of doing the near duties which are so plainly theirs, that, unless willfully blind, they cannot overlook them, say, "Oh, if I could only do something that amounts to something!" One who can help us to see that this doing the work, simple and common though it appear, which really lies at the root of all things, and without which life is impossible, and who shall at the same time teach us to simplify our task, so that while living we may also live nobly, will be a great benefactor to the race. Then shall we see calm-browed women performing lowly duties with satisfaction instead of unhappiness.—*E. W. B., in New York Evening Post.*

## Roll the Pumpkin.

MR. SAMUEL HAYNES happening one day to pass by the open door of a room where his daughters and some young friends were assembled, thought, from what he overheard, that they were making too free with the characters of their neighbors; and after their visitors had departed, he gave his children a lecture on the sinfulness of scandal. They answered, "But, father, what shall we talk about? We must talk of something." "If you can do nothing else," replied he, "get a pumpkin and roll it about; that will at least be innocent diversion." A short time afterwards an association of ministers met at his house, and during the evening some discussions on points of doctrine were earnest, and their voices were so loud as to indicate the danger of losing the Christian temper, when his eldest daughter, overhearing them, procured a pumpkin, and entering the room gave it to her father and said, "There, father, roll it about, roll it about." Mr. Haynes was obliged to explain, and good humor was instantly restored.—*Sel.*

If a ship could make its own wind and blow itself across the ocean, it might seem a very great thing; but it cannot. And no more can a man get behind himself and blow himself up to reputation; and yet it is a thing the folly of which a man does not often perceive, and into which men very naturally and easily fall. It is a sort of bidding one's self up in the market. It is a vain estimate of one's self. It indicates that one has an exceedingly low standard by which he measures himself. There is not one of us that cannot boast that he is better than somebody else, if he takes his own idea of somebody else far down below himself; but there are always people who are above us, and there are standards and ideals above them; and it is an honest and manly thing to compare yourself upward and not downward, and so to be in the consciousness that whatever you are by the grace of God you are not anywhere near your ideal, or your own standard of excellence. Boasting indicates the want of any high self-measuring, and it is very foolish and idle.—*Sel.*

THERE is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure is in doing good, which comprehends the rest.

## Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

TIBERIUS CÆSAR next appeared after Augustus Cæsar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign.

How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably and obtain the kingdom by flatteries. A paragraph from the *Encyclopedia Americana*, shows how this was fulfilled:—

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition—such were the circumstances attending his ascension to the throne, and such were the circumstances for which the prophecy called.

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopedia* answer:—

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A. D. 26, to the isle of Caprea, in the bay of Naples, never to return to Rome. On the death of Livia, A. D. 29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'"

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Tyranny, hypocrisy, infamous debauchery, and beastly intemperance—if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.

VERSE 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflow shall be overflowed from before him, and shall be broken." The expressions signifying revolution and violence; and in fulfillment we should look for the arms of Tiberius, the overflow, to be overflowed, or, in other words,

for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art. Tiberius:—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Miceum, where, on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated.

"The prince of the covenant," unquestionably, refers to Jesus Christ, the "Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan. 9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the prince of the covenant, or, in other words, the death of our Lord Jesus Christ. According to the prophecy this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Cæsar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his father-in-law, in August, A. D. 12. His fifteenth year would therefore be from August, A. D. 26, to A. D. 27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter part of Tiberius' 15th year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point, we go forward three years and a half to find the date of the crucifixion; for Christ attended but four passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, brings us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37.

VERSE 23. And after the league made with him he shall work deceitfully; for he shall come up and shall become strong with a small people.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successfully ruled over the Roman empire, namely, Julius, Augustus, and Tiberius Cæsar. The first, on returning to the fort of his own land in triumph, stumbled and fell and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but ended both his reign and his life by violence. And in his reign the prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence, in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Dan. 8; and it is offered for the same purpose, namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the chain cannot be broken nor the evidence be overthrown.

Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God, by the Jewish league, B. C. 161; from which point we are then taken down in a direct line of events to the final

triumph of the church, and the setting up of God's everlasting kingdom. The Jews being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1. Mac. 8; Prideaux, ii, 166; Josephus' Antiq., book xii, chap. x. sec. 6. The Romans listened to the request of the Jews, and granted them a decree couched in these words:—

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

## Tests of True Piety.

TRUE religion is imitation of Christ; the true Christian is a follower of Jesus. Following implies a continuity. The train is not merely attached to the engine; it pursues the same track over which the engine leads. Following implies obedience; for no soldier can follow his commander unless he obeys orders. It also implies imitation. Learn of me, says the Master, and, as the scholar who would be a good penman keeps his eye on the copy, so the Christian must keep his eye on his Model. Jesus as a loving Saviour died for me; but Jesus as a living man teaches me how to live. The inward fountain of affections must be cleansed, and the will must yield its helm to the commands of Christ. Sagacious Paul describes it as "putting on the new man, which after God is created in righteousness and true holiness." The evidence of this "new man" is to love righteousness and to hate iniquity.

The man who keeps Christ's commands simply for selfish objects does not keep them; for the essence and flavor of all holy actions lies in loyalty to Christ, and to do right for his own sake. "Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart," is the rule of true holiness. "Whatsoever ye do, do it unto the Lord, heartily"—because ye love to do it. The moment that any religious service becomes the mere tug and strain of enforced obedience, all the godliness has gone out of it. Adoption makes children, not slaves. Love of Christ is the only consecration.

To practice righteousness and resist sin, requires the indwelling strength of God. "Renew a right spirit within me," prayed the Psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand, makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.

The surest preventive of sin is the practice of holiness. When the mind is full of joy in serving God, it pays no heed to the devil's bribes. The young man who enjoys a prayer-meeting has no temptation to go to the theater or the gaming-room. He who walks in the Spirit is not likely to stoop to fulfill the lusts of the flesh. Instead of picketing the whole road to the kingdom of Heaven by sharp prohibitions, the word of God puts faith at the entrance gate, and lines the pathway with the rewards of obedience, and makes crosses to turn to crowns, and keeps in view the "prize of the high calling of God in Christ Jesus." Before us ever walks our Lord and Master. His winning command is, "Learn of me." His promise is that we too shall be anointed with the oil of gladness, if we love righteousness and abhor iniquity. And to those who fulfill these two tests, an abundant entrance shall be ministered into the kingdom of Heaven.

—T. L. Cuyler.

The Sabbath-School.

Notes on Lesson for May 6.

Two Kingdoms.

In the 17th chapter of Luke, from the 20th verse onward, the kingdom of God is the subject of consideration. The two kingdoms, the kingdom of grace and the kingdom of glory are contrasted. The Pharisees asked when the kingdom of God should come, and Christ answered that it was then among them. "Grace and truth came by Jesus Christ," and he was there in their midst. As the representative of the kingdom of grace, he was not going to assume the pomp and "outward show" which the Pharisees thought would mark the first advent of Christ. His work was so unostentatious that it could only be perceived by the changed lives of those who obeyed his teachings. "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit of God." He then told His disciples that in the days to come, when oppressed by trials, they would long for his presence. Their earnest desire for his coming would render them liable to be led astray by deceivers, who would profess to be Christ, saying, "See here; or see there." Said he, "Go not after them, nor follow them." And that they might have no doubt in their minds, he told them that his coming would be visible to all. "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Previous to this, however, he would have to suffer many things, and be rejected by those whom he came to save.

Thus the two kingdoms are contrasted. The kingdom of grace was to perform its work of preparing subjects for the kingdom of glory, quietly, as the seed that is cast into the earth, or the leaven hid in the meal. But when Christ is revealed as the King of glory, it will be "in flaming fire, taking vengeance on them that know not God," bursting on their astonished gaze, vivid as the lightning flash.

E. J. W.

Prayer that Prevails.

THERE is some very important instruction given in regard to prayer, in the 18th chapter of Luke. What stronger assurance that prayer will be answered can be asked for than that given in the parable of the unjust judge? Note the contrast that is drawn. "There was in a city a judge which feared not God, neither regarded man." His own ease and self-gratification absorbed all his thoughts. From sheer heartlessness he paid no attention to the poor widow's appeal. But she was importunate; she could not give up her claim. No doubt her little property was in the hands of some extortioner, and her living depended upon the judge's decision. It was a matter of life and death with her. She presses her claim at unseasonable hours. At last the judge, fearful lest his selfish ease will be seriously interfered with, avenges her of her adversary. He granted her request, although he had no interest in it, simply to get rid of her.

Now mark the contrast. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Not for the same reason that the unjust judge avenged the poor widow, but because he pities as a father, and his ear is ever open to the prayers of his children. The invitation is: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Cast thy burden upon the Lord, and he shall sustain thee." Let the fearful one take courage. Do not hesitate to cast upon him the burden that, although too heavy for your own unaided strength, seems too small to be noticed by him. Surely he who takes note of the tiny sparrow's fall, and numbers the hairs of our heads, will not refuse to notice the simplest matter that affects the interest of one of his children. If we fail to ask aid in the smallest affairs of life, we must displease God. It is a virtual denial of his willingness to interest himself in little matters. But we should consider that God is infinitely greater than we, and the things that to us seem very great are very easy for him to perform. We cannot grasp the infinite, therefore it is idle to speculate upon what things are great and what

small, in the eyes of God. Better far to take God at his word and "in everything by prayer and supplication with thanksgiving," to let our requests be made known to God.

But good and evil are ever side by side. It is easy for the human heart to be deceived, and to mistake self-confidence for faith. This is illustrated in the Pharisee's prayer. We seldom hear the Pharisee's sentiments expressed so plainly, but who is not in danger of harboring them? That spirit is as much to be guarded against in our conversation as in our prayers. Many people do not speak of their own good deeds, but loudly condemn the faults of others, in order that their hearers may think that they themselves are free from such failings. Is not this Pharisean spirit the secret of all gossip concerning scandals? People naturally prone to evil deeds, love to dwell upon and magnify the faults of others, for by so doing they lose sight of their own. They make out so bad a case against their neighbor that their own short-comings seem small in comparison. We all need to heed the injunction: "Let no man think more highly of himself than he ought to think." The publican's prayer was answered, while the Pharisee's was not heard, for "God resisteth the proud, but giveth grace unto the humble." Who wishes to have the mighty God for his adversary? Let us all read carefully and heed James 4: 6-11.

E. J. W.

"I FAST twice in the week." It is said that these semi-weekly fasts were observed by the Jews because continuous fasting might be injurious. The days selected were the second and fifth. The reason assigned for the selection of these days is because it was supposed to be on the second day of the week that Moses went up into Mount Sinai to receive the two tables of the law, and it was on the fifth day of the week that he came down on account of the idolatry concerning the golden calf. These days were chosen, not only when public fasts were to be observed, but also when individuals fasted privately.

—Bible Manners and Customs.

Christ Blessing Little Children.

It is significant that, in the South, as in Galilee, the mothers of households, though not expressly named, turned with peculiar tenderness and reverence to the new Prophet and Rabbi. They were doubtless encouraged to do so by the sight of the women who now, as always, accompanied him on his journeys; but the goodness that beamed in his looks, and breathed in his every word, drew them still more. Indifferent to the hard and often worthless disputes and questions which engaged the other sex, they sought only a blessing on the loved ones of their hearts and homes, contented if Jesus would lay his hands on their infants, and utter over them a word of blessing.

A beautiful custom led parents to bring their children at an early age to the synagogue, that they might have the prayers and blessings of the elders. "After the father of the child," says the Talmud, "had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him, and prayed that he might grow up famous in the law, faithful in marriage, and abundant in good works." Children were thus brought, also, to any rabbi of special holiness, and hence they had been presented already more than once before Jesus. Now, on this, his last journey, little children were again brought to him that he might put his hands on them, and pray for a blessing on their future life. To the disciples, however, it seemed only troubling their Master, and they chided the parents for bringing them. But the feeling of Christ to children was very different from theirs. To look into their innocent, artless eyes must have been a relief after enduring those of spies and malignant enemies. He himself had the ideal childlike spirit, and he delighted to see in little ones his own image. Purity, truthfulness, simplicity, sincerity, docility, and loving dependence, shone out on him from them, and made them at all times his favorite types for his followers. The apostles needed the lessons their characteristics impressed, and though he had enforced them before, he gladly took every opportunity of repeating them. "Let the little children come to me," said Jesus, "and do not forbid them, for the kingdom of Heaven is given only to such as have a child-

like spirit, and nature like theirs." Instead of being too young for the bestowal of his blessing, he saw in their simplicity and innocence the fond earnest of the character he sought to reproduce in mankind. The citizens of his kingdom must become like them by change of heart and a lowly spiritual life. Stooping down, therefore, he took them up in his arms, put his hands on them, and blessed them. Even the least incidents were thus ever turned to the highest uses.—Geikie.

THERE is a great deal of wise suggestion for teachers in the following quotation: "I passed a florist so absorbed with his 'cuttings' that he did not hear my 'Good morning' till twice spoken. 'I beg your pardon, sir,' said he, 'but you see one must put his whole mind on these young things, if he would have them do well; and I cannot bear that one should die on my hands, for I should almost feel as if I had murdered it by neglect. Young plants need a great deal more care than old ones that are used to storms and blight.'" There is no need to write out the thoughts which these words start in our minds.—Westminster Teacher.

OXFORD S. S. TEACHERS' BIBLES.

PEARL 42mo. (Size 4 x 5 1/2 x 1 1/2 inches.)	
500. French Morocco, boards.....	\$1.50
501. French Morocco, circuit.....	1.70
510. Turkey Morocco, boards.....	2.75
511. Turkey Morocco, limp.....	2.75
RUBY 16mo. (Size 4 1/2 x 6 1/2 x 1 1/2 inches.)	
564. Imitation Levant, Divinity circuit, leather lined, silk sewed, round corners, and band.....	4.40
560. Turkey Morocco, boards.....	3.15
561. Turkey Morocco, limp.....	3.15
565. Levant, Divinity circuit, kid lined, silk sewed, and band.....	5.75
NONPARIEL 8vo. (Size 4 1/2 x 7 x 1 1/2.)	
660. Turkey Morocco, boards.....	4.50
661. Turkey Morocco, limp.....	4.50
662. Turkey Morocco, circuit.....	5.50
665. Levant, Divinity circuit, kid lined, silk sewed, flexible back, and band.....	6.75
NONPARIEL 16mo. (Size 4 x 6 1/2 x 1 1/2.)	
600. French Morocco, gilt edges, stiff covers, silk book-mark.....	2.35
605. Persian Morocco, gilt edges, flexible covers, silk book-mark.....	2.75
610. Turkey Morocco, gilt edges, stiff covers.....	3.25
611. Turkey Morocco, gilt edges, flexible covers.....	3.25
MINION 8vo. (Size 5 x 7 1/2 x 1 1/2 inches.)	
705. Persian Morocco, limp.....	4.60
710. Turkey Morocco, boards.....	5.50
711. Turkey Morocco, limp.....	5.50
715. Levant, Divinity circuit, kid lined, silk sewed, flexible back, and band.....	8.00
MINION, Small 4to. (Size 7 x 9 1/2 x 1 1/2 inches.)	
WITH WIDE MARGINS FOR MS. NOTES.	
905. Persian Morocco, limp.....	9.00
910. Turkey Morocco, boards.....	10.50
911. Turkey Morocco, limp.....	10.50
915. Levant, Divinity circuit, kid lined, silk sewed, flexible back, and band.....	14.00
Address PACIFIC PRESS, Oakland, Cal.	

YOUNG'S ANALYTICAL CONCORDANCE TO THE HOLY SCRIPTURES.

THE latest and most complete work of the kind ever published is now offered at a price within the reach of EVERY BIBLE STUDENT.

This book places in the hands of every earnest student, knowledge heretofore limited to a very few.

IT CONTAINS ONE HUNDRED AND EIGHTEEN THOUSAND MORE WORDS

Than Cruden's Unabridged Concordance. It gives every English word, also the Hebrew and Greek original words, with their pronunciation and literal meaning. The Greek and Hebrew words are transliterated so that they are intelligible to any English reader.

A complete index of the original words is added, referring them to the English words under which they are found. Price, postpaid, \$3.25.

Address, PACIFIC PRESS, Oakland, Cal.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains two series of lessons, one for children and one for youth.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.  
5 to 10 copies.....60 cents a year.  
10 copies and upward.....50 cents a year.

Subscription for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.  
Or SIGNS OF THE TIMES, Oakland, Cal.

## The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, APRIL 27, 1882.

### A False Dependence.

NO THOUGHT is to us more terrible than that of indulging a false or vain hope; to go through life—to exhaust the period of probation—with the belief that we are Christ's and heirs of his glory, and find at last, when it is too late to correct the mistake, that we have been deceived; that we have leaned upon a false prop, and made lies our refuge. We can bear the worst disappointments in this life with complacency; but to be disappointed beyond this life—to come to the Judgment-seat with bright hopes, and be turned away and driven suddenly to dark despair,—this would be terrible indeed. There would be anguish beyond expression, beyond our present power to conceive.

In our remarks on the subject of the immortality of the soul, we said that the doctrine of conditional immortality shuts us up to faith in Christ for a hope of future life. Of course the doctrine of natural immortality leads to the indulgence of a hope without faith in Christ—outside the gospel. As there is but "one hope"—the hope in Christ,—that which is based upon our natural immortality is a vain hope; a false dependence. The ruin which this doctrine has entailed upon mankind is awful to contemplate. Millions are staking their eternal destiny on this miserable substitute for gospel truth. And who is responsible for this wide-spread ruin?

Jesse James, the noted murderer and desperado, had recently meted to him the measure he had given to others. He had no penitence for his crimes; he was petted by such an element as is daily haunting our jails and making heroes of the vilest criminals, and leading the basest murderers to forget the blood they have shed, while they rejoice in the prospect of a speedy transference to the glory of Heaven. He was proud of the dark record of his life. When one of his gang—trained to murder under his own teaching—coolly shot him down, his mother, while calling down the deepest vengeance on his murderer, consoled herself with the thought that her "dear Jesse is better off in Heaven!" What kind of a place must Heaven be?

But, it may be said, this is an extreme case; this is an abuse of a truth which is valuable in itself. We reply, this is not an extreme case. It is rather a usual case—a case quite on the average. Take the following as an instance of the manner in which this doctrine is used religiously: A man and his brother were running a piece of machinery; for some trifling cause he became very angry with his brother, and commenced cursing him in the most blasphemous terms. While the oaths were upon his lips, a stick of wood fell into the machinery and was thrown with great force, striking him under the chin. He was killed instantly. We were present at his funeral, at which a Methodist minister officiated. As the subject of immortality had been brought before the people in that community, the preacher improved the occasion by giving, what he considered, an argumentative discourse to prove the immortality of the soul; and at the close of his sermon, in his address to the mourners, he said that he had consolation to offer them in their bereavement: it was found in the great truth that the soul is immortal and cannot die!

It may be that we should not often find such a presentation of the doctrine, under such circumstances. But such a dependence, such a substitution of a dogma for a gospel hope, is quite general. And if this is not the proper use of the doctrine, pray tell us of what use it is. It is called a valuable doctrine; an important doctrine. If no substantial benefit is to be derived from it, wherein is it important? But if it is useful, what objection can be raised against the use of it as noticed above? We repeat what we before said: The doctrine of the immortality of the soul is no part of the gospel. It is a remedy for nothing.

But it is injurious. It is an offense against the government of God. It is but a repetition of the first falsehood ever promulgated upon the earth; a falsehood which "brought death into the world, and all our woe." The enemy said to "the mother of all living," when tempting her to disobey God, "Ye shall not surely die."

You may eat with impunity and without fear. God has said you shall die if you disobey. It is not so. There is something within you—"that better part"—which is far beyond the reach of such a penalty. There is "a spark of divinity within you;" the inbreathing of God's own immortality is in your constitution; your intelligent part—"the real man"—(of course the responsible part), is as incapable of death as is God himself. Why should you fear a penalty from which you are exempt, being clothed in the dignity of your inherent immortality?

Is this an abuse of the doctrine? If so, wherein? It is the use that is constantly being made of the doctrine, and which will continue to be made of it as long as it is preached and believed. And again we ask, Inasmuch as it is no part of the gospel, if this is not the proper use of the doctrine, what is the use of it?

### Perverting the Truth of God.

SOMEBODY has sent to this office, with a request that it be published in the SIGNS, a lengthy communication in which the effort is made to prove that Sunday has as good claims to respect and observance as the Sabbath. A specimen declaration is the following:—

"We have nothing but tradition to show that the seventh day ever was a sacred day."

Every reader of our paper who has any regard for the word of God, will approve of our refusal to use its columns to circulate such absurdities. But why will people allow their prejudices and selfish preferences to blind them to the plainest statements of the Bible. We have never yet seen any theory by which it was proposed to uphold Sunday, that was not founded in self-deception of its advocates or perversions of the Scriptures.

The most common perversion of the word of God, in this respect, is that of applying the fourth commandment to the first day of the week. The *Christian at Work* is an advocate of Sunday, but its editor has too high regard for consistency to suffer such a theory to pass without disapproval. A Mr. Love, of Massachusetts, has been very zealous in behalf of Sunday, and has made strenuous efforts to uphold it by the authority of the decalogue. The *Christian at Work* exposes the sophistry of the position, and administers a deserved reproof as follows:—

"The current number of the *Bibliotheca Sacra* contains an article on 'The Christian Sabbath in the New Dispensation,' by the Rev. Wm. D. Love, D. D., in which the writer maintains that the fourth commandment is binding upon Christians, and that the only logical and conclusive basis for the observance of the Lord's day is to be found in the recognition of its continued obligation. He sums up the matter in this wise: (1) If the fourth commandment is God's revealed will, it is transgression and peril to disregard it. (2) It gives the most consistent and beautiful array of divine truth. (3) We may know, *a priori*, that human nature needs to anchor to the firm foundation of God's commandments. (4) History tells us that wherever the doctrine of the abrogation of the fourth commandment has found sway, there Sabbath desecration has been the sure result."

"The theory which Dr. Love in this article enforces has widely prevailed in England and Scotland, and among the Calvinistic churches of America. While a good deal has at various times been argued in its favor, it has not been entirely easy for its defenders to explain the reason for substituting the first in place of the seventh day, except by adducing the example of the apostles as sufficient evidence, and entirely authoritative in the matter. But if the example of the apostles is sufficient to account for a change so radical and vital, why, it may be asked, is it not sufficient to afford a reasonable basis for the whole Christian observance of the Lord's day? The duty of devoting Sunday to religious uses may be logically grounded upon the authoritative example of the apostles, confirmed by the practice of the early churches, by the fourth commandment, the original sanctification of the seventh day, and the words of Christ, (Mark 2:27). A theory so grounded escapes the dilemma of making the whole commandment binding while changing an essential feature of it, into which a new reasoner would force a defender of the fourth commandment theory; and while recognizing the important bearing of the Jewish Sabbath on the question of keeping the Lord's day as more in accordance with the spirit of the new dispensation, which certainly does not magnify legal relations, and agrees better with Paul's words when he says, 'One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully assured in his own mind.'

"It is more than ever important in a day like this, when the institution of the Christian Sunday is vehemently assailed, that Christian thinkers be prepared to logically vindicate the religious uses of the day. It may be done, some devout Christians think, in the way Dr. Love points out. But the wavering and the unstable will hardly be convinced by an argument which, while enforcing the fourth commandment, changes one of its

most essential features by substituting one day for another. A Jew who in Christ's time should have attempted to have his Sabbath on Sunday, would have speedily found himself in trouble. To say that a certain commandment is binding, at the same time excepting its most essential feature, is a good deal like saying that a certain law is binding because it is on the statute book, though time and custom have for centuries made it obsolete. We do not the less want a Sabbath observance: only we insist that it shall be placed on a firm and enduring basis. To say that the fourth commandment is binding, and then to except the especial day which it peculiarly prescribes, is to beg the whole question in a masterly manner."

In these remarks the *Christian at Work* virtually ignores the authority of the fourth commandment. And it will find as great difficulty in retaining the other precepts of the decalogue after throwing away the fourth, as it finds in retaining the fourth commandment and rejecting the seventh day. This important question: Shall the Law of God, the decalogue, be accepted as the moral rule of life? has yet to be settled in the Protestant churches, and the opposers of the Sabbath are fast undermining the authority of the law, and leading the minds of the people to slightly regard it. The injury thus done to the morals of the world is very great, and it cannot fail to show disastrous results.

Had the Sunday any Bible truth to sustain it, its advocates would have no difficulty in agreeing upon some line of advocacy and defense. All advocates of the Sabbath are agreed—they rest upon the plain word of the Lord, and recognize his law as the sole basis of Sabbath obligation. But not so with Sunday advocates. They have almost as many theories and systems as there are writers and speakers—each contradicting the others. "God is not the author of confusion."

### Robbing God.

[From *Les Signes des Temps*.]

MANY persons rob God during all their lives, without ever being troubled by a sense of their guilt. They would be shocked at the idea of robbing their neighbors, but they have not the least idea that it is any sin to rob God; or, perhaps it would be more correct to say, that they have never thought that there is such a thing as robbing the Almighty. They think that whatever they possess belongs to themselves. Their health, their strength, their good judgment, their power to plan and to execute, all belong to themselves, and they have no idea that any of these things are the gift of God. If they use their strength, it is simply to advance their own interest; and, if they accumulate money, they think it all belongs to themselves. If they are blessed with bountiful crops in the cultivation of the earth, they never think that it is to God that they are indebted for this; that it is he who makes the sun to shine and the rain to fall, and that gives fertility to the earth. Or, if they think of this, they never for a moment suppose that they are under any obligation to God for the blessings of his providence. They forget that in him they live and move and have their being; but God notices all these things. He said to his ancient people, by the prophet Malachi, that they were cursed, with a curse because they had robbed him; and when they inquired wherein they had done this, he said that it was in withholding tithes and offerings. Mal. 3:8-10.

In all ages God has claimed the tenth part of our income as his. This is the least which he will accept, and he has made it our privilege to do much more than this, if we have the disposition to do it. But some will say that they cannot give the tenth to God, because they have not been prospered in their business; so they propose to rob God of the tenth which belongs to him, in order to make up for their lack of prosperity. Such persons are guilty of dishonesty toward God, and they will bring their curse upon themselves.

The prophet Malachi speaks of others who offered that to God which was worthless to themselves. Mal. 1:7, 8. God sees what we do. If we rob him by keeping to ourselves that part which he has claimed as his, or by giving to him that which is worthless, we shall most assuredly bring his curse upon ourselves. But there is a more excellent way than this. God says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

J. N. A.

"LIGHT is sown for the righteous."

## Sunday Law Sentiment.

ANTI-CHINESE legislation has of late been such an all-absorbing topic on the Pacific Coast, that but little space is devoted in the newspapers to the Sunday Law. Although the friends of the Sunday closing movement seem as determined as ever to press the matter, public sentiment in general does not seem to have yet reached that point where a very rigid enforcement of the law may be expected.

So far as we know, only four convictions have been obtained since the decision of the Supreme Court. In Oakland, the first two cases, both saloon-keepers, resulted in conviction, and in each instance the fine was placed at \$50.00, the highest amount allowed under the law. In the third case the jury returned a verdict of "Not guilty," almost immediately.

In San Francisco several saloon-keepers have been tried, but in every case the jury has acquitted or else failed to agree. Last week, however, a prominent hatter was convicted and sentenced to pay a fine of ten dollars. This would indicate that the enlightened jurors of San Francisco think selling hats on Sunday worse than selling whisky. People may get along with old hats or go without, but whisky is regarded as a necessity. These three cases, with one in Sacramento, are the only convictions of which we have any knowledge at present.

After a trial in a Police Court in San Francisco, last Friday, in which the jury disagreed, the Judge informed the Prosecuting Attorney that if a conviction did not follow the second trial of the case, on the 10th of May, he would dismiss all the Sunday Law cases now on the docket of the court. And this is, we think, an index of the feeling of most of the officials. They are opposed to the law at heart, do not think that convictions can be obtained, and desire to be rid of the insurmountable amount of work before them.

The League of Freedom is rejoicing somewhat over what looks like an evidence of weakening on the part of the Home Protection. The President of the San Francisco League claims that he was approached by a prominent member of the Home Protection Society with the statement that the latter society would withdraw all complaints for a consideration. He refused the offer, on the ground that the League of Freedom had no fears as to the result. He offered to meet the Executive Committee of the Home Protection Society and give full proofs of his statements, with the name of the individual who made the offer. The Protectionists refused to meet him, but said that he could make his statement through the papers, which he refused to do. Thus the matter stands. Each society professes to feel confident that it will accomplish its purpose.

A large mass-meeting was recently held in Sacramento, and several resolutions were presented, among which was the following:—

*Resolved*, That in the approaching political campaign we will support no candidate for the Legislature who is pledged to the repeal of the Sunday Law of California.

Rev. Mr. Hansen, in speaking of these resolutions, said he hoped they would be acted on by a rising vote. He said the friends of the law meant business, and the politicians were going to have a lively time on this question, and the men who want to have a foothold in the future had better look to it where they step now. The friends of the law had resolved to "fight fire with fire, and blood with blood, and money with money." His remarks were loudly applauded. When the vote was taken, the entire audience, with few exceptions, rose in the affirmative, and none in the negative. A committee of some of the leading citizens was appointed to wait on the Mayor to request that the best efforts of the authorities be employed to enforce the Sunday Law. In this connection it is well to note that at a meeting of the Licensed Dealers' Association, a few evenings before, it was resolved to make politics secondary in the next election, and to support no man who would not promise to vote for a repeal of the Sunday Law. Also the Democratic convention in San Francisco adopted an anti-Sunday resolution at a recent meeting.

From these statements our readers can get a pretty fair idea of the present status of the Sunday cause in California. Whether the law is repealed at the next session of the Legislature or not, the matter will not end there. The advocates of Sunday observance are too numerous and too determined to let the matter drop; and those who have set themselves to actively oppose the law will not submit without a struggle. As has been stated before, the principal result of the present

agitation in California will doubtless be to stimulate those in the East who are working for a Religious Amendment to the Constitution of the United States, to make more decided efforts than ever before.

It may not be amiss to state for the benefit of some who still seem to misunderstand our position, that Seventh-day Adventists take no sides in this controversy. We have no part in it whatever. We say "God speed" to every effort to prohibit the liquor traffic, but cannot join a purely Sunday movement. In this and coming time, it is ours simply to watch the fulfillment of prophecy that we may not be taken unawares, and to "fear God, and keep his commandments," for this, and nothing less, is our "whole duty." E. J. W.

## Times of Restitution.

BY ELD. R. F. COTTRELL.

"AND he shall send Jesus Christ, which before was preached unto you; whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21.

God has promised by his prophets a restitution or restoration of certain things. Some loss has been sustained; otherwise a restitution would not be necessary. Nothing can be restored that has not been impaired or suffered loss. When sin entered the world a curse came upon man, and also upon the earth.

I do not speak of man's moral loss—the loss of innocence; and how that loss is to be restored—his state of innocence regained. That is not the subject of the text. The text speaks of the restitution of things to take place when Jesus returns from Heaven, where he now is; and if we do not obtain pardon before that event, no restoration is promised us. Holiness is not *then* to be conferred; for it is said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Thus the doctrine of a future "universal restoration" of all men to a state of holiness falls to the ground. It is not only not included among the "things which God has spoken" by his prophets, but prophecy positively informs us that no such change will take place after the advent; that as men are morally when the advent is at hand, so they must remain by the unchanging decree of the Omnipotent; and that Christ comes to give rewards according to men's works. The day of their labor is past, and the time is come for each to receive reward for what he has done.

What then is the future restitution which God has promised? It is a restitution from the effects of the curse; and the justified alone have the promise of sharing in its blessings.

In respect to man, the curse brought upon him wearisome labor, sorrow, pain, and death. It resulted in the loss of all things, even life itself. The restitution which God has promised will restore him to life—a life free from pain and sorrow. It will give him back all that was lost through sin, as its penalty or punishment. But, as we said, he must, before the restitution, be made free from sin itself, through the efficacy of the redemption by Jesus Christ, or he has no promise of the restitution.

In respect to the earth, its beauty was marred, its fertility decreased, barrenness in some places, and thorns and briars in others, have taken the place of its rich and luxuriant productions, and the garden of God and the tree of life have been removed from it. The restitution will bring back all these things, so that man, redeemed, will again be brought into possession of all that he lost.

I need not refer to the particular passages of Scripture which promise these things. Suffice it to say, all those passages which promise the resurrection of the righteous, the beauty, fertility, and loveliness of the renovated earth, when the "desert shall rejoice and blossom as the rose," and the Paradise of God on the earth with the river and tree of life, constitute what God hath spoken by the mouth of all the holy prophets since the world began.

We learn from the text that the *times* of restitution commence when Jesus leaves the Heaven; for he is received or retained there until those times come.

When the Lord Jesus himself descends from Heaven to earth, the dead in Christ shall rise. The "first resurrection" will restore man to life and joy forever. The restitution having commenced by the resurrection of the

"blessed and holy," they will reign with Christ a thousand years. Then will be fulfilled the promise of Christ to the twelve apostles: "Ye, which have followed me, in the regeneration (at the renovation, *Campbell*), when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Says the Revelation, "I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." Chap. 20:4.

When will the earth be restored? Not before the burning day—the day in which its elements shall melt with fervent heat. This will not take place till the wicked are raised from the dead to receive their punishment in the lake of fire; for the earth is "reserved unto fire against the day of Judgment and perdition of ungodly men," 2 Pet. 3:7. The wicked are not raised and punished till a thousand years after the resurrection of the saints. "The rest of the dead lived not again till the thousand years were finished." Rev. 20:5.

Thus the earth, groaning under the curse, is broken down and desolated of its wicked inhabitants at the end of six thousand years, and, at the end of the seventh thousand, it passes through the fire which devours the wicked. Then comes the closing work of the restitution. The new heavens and earth appear, the city of God, the New Jerusalem, comes down to earth, the fountain and tree of life are there, and then it is said, "*There shall be no more curse.*" The restitution is completed. Not only has man been redeemed from death, but the earth also, his inheritance, is redeemed from the sad effects of the curse, and its possession restored to man—to all the family of the second Adam, "and they shall reign forever and ever."

Welcome, then, thrice welcome, the times of the glorious restitution! when our glorious Redeemer shall leave his place in Heaven, where he now pleads before the throne of mercy, and enter upon the work foretold by all the holy prophets. The time is near. Who will share in the restitution? Hasten to prepare.

## Healdsburg Academy.

A MEETING was held in the Oakland church, at 2:30 P. M., Sunday, April 23, to consider the interests of Healdsburg Academy. The brethren who came from a distance to attend the annual meeting of the Publishing Association, and the State Quarterly T. and M. Society, were present at this meeting. Many of the members of the Oakland and San Francisco churches were also in attendance. Eld. J. H. Waggoner was appointed chairman, and prayer was offered by Eld. J. D. Rice.

The following preamble and resolution, expressive of gratitude to God for his guiding hand thus far in the progress of the work, was adopted by a unanimous vote after it was spoken to by Professor Brownsberger, W. C. White, and Eld. G. D. Ballou:—

WHEREAS, the importance of establishing a school on the Pacific Coast for the special advantage of the youth of Seventh-day Adventists, in which good moral and religious instruction and influence can be combined with thoroughness in secular branches of education, has been impressed upon the minds of our people; and

WHEREAS, Action has been taken in the purchase of grounds and building at Healdsburg, and the school has opened with such favorable prospects of success,

*Resolved*, That we recognize the hand of God in directing his servants in securing property in so favorable a locality, and so well adapted to present wants, and that we hereby express our gratitude for this manifestation of his care and approval in this undertaking.

Professor Brownsberger said that the progress of the work of establishing the school thus far, cannot fail to excite a deep feeling of gratitude in the hearts of all its friends. At first there was some difference of opinion in regard to the choice of locality. Some of the prominent friends of the school expressed some preference for other towns, when the question of locality was first considered, but after the advantages at Healdsburg were fully canvassed, all were convinced of its superiority in most respects over all other places. A unanimity of sentiment now prevails, and this in itself is a source of great satisfaction.

But what is of more importance, and is worthy of deeper gratitude, is the feeling of *general* satisfaction and expressions of unbounded confidence in the success of the school. This is true not only of our brethren and sisters throughout the entire coast, but also with many others acquainted with the steps already taken. This is especially marked in the citizens of Healdsburg and

vicinity. They have uniformly treated the enterprise and its friends with marked respect, and expressions of friendship and confidence by prominent citizens are freely made. The local papers have extended to us much kindness and courtesy. Does it not seem as though Providence had kept in readiness a building and grounds, just adapted to our present necessities, and was waiting only for us to get ready to occupy it?

Where would we go for a purer air, and a more healthful climate? Where else could we purchase a building or where build one so well suited to our wants with the same means? My dear friends, I feel an assurance that God is leading in the work, and will approve all well-directed efforts to make the school a success.

W. C. White regarded it a cause for thankfulness that they had been fortunate in securing experienced teachers to take positions in the school. That buildings and grounds, however good, were inadequate to insure the success of the school. It is only when these are equipped with first-class teachers, that we can justly look for the highest success. He was very grateful that the school had opened with such promise of prosperity.

Eld. G. D. Ballou said that he had been in Healdsburg and vicinity for the past few weeks, and had opportunities of learning the feeling of the people in regard to the school. He found that it is one of uniform confidence. That some of the prominent citizens, now patronizing it, express the highest satisfaction at the manner in which the school is conducted, and at the future prospects.

The second resolution, also unanimously adopted, was discussed by Mrs. E. G. White, and Professor Brownsberger. It reads as follows:—

*Resolved*, That we pledge ourselves to labor for the success of the school, and we suggest that all its friends, but especially those of our brethren who travel among the churches and scattered families, endeavor to induce all worthy persons to attend, whose circumstances may permit and necessities require.

Mrs. E. G. White's remarks on the resolution will be found in another column. [On account of lack of time and space, Sister White's article will not appear until next week.]

Professor Brownsberger said that as the resolution referred particularly to efforts for securing attendance, it might be in place to produce some reasons why our children should attend the Academy, and to state some of the special advantages to be offered there. As a people we attach much importance to what we call truths for the present time. We teach them to our children from the pulpit, in the Sabbath-school, and sometimes at our homes. And to make these teachings effective upon the lives and characters of our children, their influence should go with them to the day-school, and should exert a power for good over them constantly.

But is it not a fact that the influences at work in the schools of most communities, are directly antagonistic to the results you are working to bring about in your children?

Is it possible for, or would you expect, a *child* to stand up amidst such influences, and successfully resist the spirit of iniquity that is carrying so many older ones along before it? It must from the very circumstances, become more or less contaminated by contact with the evil.

The influences and teachings of the day-school must harmonize with that in the Sabbath-school and the church, to insure success in building up moral characters in your children. We cannot afford to have undone during the week, away from home, all the work for our children of the home circle, the Sabbath-school, and the church. God would provide a school for them where their characters may develop under the predominating influence of Bible truths and Christian associates and teachers. Those of our children trying to be Christians, must be shielded in their childish weakness from the power of ungodly influences that makes our times so perilous. To the degree in which the Academy at Healdsburg does not secure this, to that degree it fails to accomplish one principal object of its existence.

At this time there are thirty-one students enrolled in the Academy, and all, without exception, are taking daily Bible lessons. Those not members of S. D. A. families appear equally interested with the rest, and have joined the classes from choice.

I believe the Lord will bless the study of his truth in our school to the salvation of many a youth, and this is one advantage we hope to secure at this school.

Elder Ballou said that parents in sending their chil-

dren to the school, should consider not merely the benefit they might receive, but also the good influence they might exert. Children who have had religious training at home should be sent at the beginning of the school so that a healthy moral sentiment might predominate from the first.

The third resolution reads as follows:—

WHEREAS, The time for labor is short, and it is important to have favorable influences for our children while they are pursuing their studies, therefore,

*Resolved*, That we recommend prompt action on the part of parents who contemplate sending their children, and also on the part of young men and women who wish to attend school for the purpose of seeking a better preparation for labor in some branch of the cause, or as teachers in the public schools.

This resolution was carried, and the meeting adjourned.  
S. BROWNSBERGER.

DR. HOWARD CROSBY, speaking of the parents and children of fashionable society in New York, says: "The creeping thing in a dance-house down on Water Street they would exclaim against, but the winged thing in an up town-parlor they delight in; yet it is the same venomous beast."

## The Missionary.

### State Quarterly Meeting.

THE third quarterly meeting of the California Tract and Missionary Society, for the year ending July 1, was held in Oakland, April 23, 1882. After the opening exercises, Eld. Israel spoke of the importance of the work at this time, when so much is being done in regard to the Sunday Law and its enforcement, and considered a special preparation necessary to meet the wants of the cause in this State.

The minutes of the last meeting were read and approved, and mention was made of the manner in which the resolutions adopted at that time, have been carried out. Two editions of the Sunday-Law tract, of 5,000 and 4,000 respectively, have been issued, and the greater part of these have been used here both by the State and by local Societies. The expenses incurred to the State Society, have been met by donations from our brethren. They have been furnished to the newspapers, and all the State and county officers. Several spoke of what had been done in their localities in this direction, and the influence exerted by the tract was shown to be very encouraging. A missionary worker of many years' experience, stated that he had never seen anything so well received, and so favorably spoken of.

Bro. McClure gave an interesting account of the work done in Sacramento since the camp-meeting, and the good impression made at that time. More than two hundred people have been furnished with the SIGNS for a month. Prayer-meetings and Bible readings have been held, and there are about twenty keeping the Sabbath at the present time.

Dr. Waggoner spoke of the interest in his district, especially in Oakland. The Society in this place seems to be doing a good work. Through correspondence, a number have recently stated that they are keeping the Sabbath; others are working for the SIGNS, even ordering clubs for distribution. Nearly all the letters are favorable, and there is one letter received to about every two and one-half written. An encouraging work is also being done with the SIGNS in San Francisco, by the Society there, and by some in other parts of the State. It was stated that seven out of one church were keeping the Sabbath, and others much interested. The pastor of the church wished them all to sign an agreement to keep Sunday, but, failing in this, he hoped the disaffected ones would leave the church.

While a few months ago the church in San Francisco had more papers than they needed, now, although the club had been largely increased, the cry is for "more papers;" and if the Society had sufficient means, a much greater amount of work could be accomplished there than at present. The necessity of having a good missionary in that city, who could give his time to the work, was urged by the brethren acquainted with the needs of the cause there.

Copies of the report for the quarter ending January 1, and for that ending April 1, had been printed, and were passed around among the brethren present. The report for the last quarter is as follows:—

### REPORT FOR QUARTER ENDING APRIL 1, 1882.

Districts	No. of Members	No. Reports Returned	No. of Families Visited	No. of Members Added	No. of Letters Written	No. Signs taken in Clubs	New Subscribers Obtained.				Other Periodicals
							Review	Signs	Good Health	Instructor	
No. 1	94	49	1	64	90	184	6		2		
" 2	32					199					
" 3	69	40		10	52	114					
" 4	16	7			18	85					
" 5	107	49			89	184	7	8	11		
" 6	22	12			9	26	1	3	5		
" 7	125	41			311	400	5	5	1	1	
" 8	77	24			152	128	12	119	1	85	
" 9	19				9	14					
Ships					121	60					
Total	618	222	11	715	912	1562	20	143	7	114	1

  

Districts	No. of Pages of Reading Matter Distributed	Periodicals Distributed	Annals Sold and given away	Cash Received.		
				Donations to Tract Fund and for Membership	Sales	Total
No. 1....	26989	1550	47	\$ 14 60	12 50	\$ 45 60
" 2....				20 41		20 41
" 3....	15501	1614	2	58 15	5 40	80 25
" 4....	421	321		7 75		7 75
" 5....	52537	2532		28 45	13 20	79 65
" 6....	30850	557	9	8 35	75	15 10
" 7....	111275	4273		116 20	3 60	30 50
" 8....	33836	2403	46	68 50	6 70	18 75
" 9....	5105	232	2	16 75		16 75
Ships....	55062	4529	58	2 50	4 25	6 75
Total....	331634	18001	164	\$321 66	\$46 40	\$209 85

The committee on resolutions submitted the following, which were unanimously adopted:—

*Resolved*, That, in the present state of our work, it is very important that copies of the following of our bound denominational works be placed in every reading-room and circulating library in the State: History of the Sabbath, United States in Prophecy, Constitutional Amendment, Spirit of Prophecy, vols. 1, 2, and 3, Thoughts on Daniel and Revelation, Nature and Destiny, and Life of Bates.

*Resolved*, That the churches should supply those libraries in their immediate vicinity, and that the State Society supply the libraries in other parts of the State.

*Resolved*, That in view of the shortness of time, and the prominence into which our faith has been brought, as a consequence of the Sunday agitation, our people should become thoroughly acquainted with all points of doctrine; and to this end we recommend them to supply themselves with a full line of our publications.

*Resolved*, That to aid our people in supplying themselves with our denominational works, colporteurs be appointed to canvass each church.

Several spoke to the first resolution, and the importance of such action was clearly shown. The number of volumes supplied to each library should be determined by its size and the interest manifested. It was thought that some aid, in supplying the three volumes of "Spirit of Prophecy," might be obtained from the fund raised to circulate those writings. The third resolution called forth remarks from several. Eld. Waggoner thought our people a little remiss in this matter. In preaching the truth, more ideas are presented than can be appreciated, so that one needs reading up to fully comprehend all points. The importance was shown of our people, not only obtaining these books, but also of studying them, that they may become established themselves, and also be ready to give a reason of our hope to others.

The fourth resolution was then considered. Eld. Waggoner thought, that to carry out any movement, proper steps should be taken; else, if there were no plan laid out, many matters might be neglected. Bro. White remarked that we, as a people, have been reproved for not making more of an effort to get our reading before the public, and spoke of the success which has attended the work of introducing the combined edition of "Thoughts on Daniel and Revelation," in some of the Eastern societies. He thought this might grow to be a very important branch of the work, by having a sufficient corps of colporteurs, and other such laborers; and recommended the brethren to see what might be done in the matter.

Bro. Palmer then spoke very encouragingly of the ship work, of which interesting monthly reports are given in the SIGNS.

M. C. ISRAEL, *Vice-President*.

B. C. STICKNEY, *Secretary*.

"SOME people are greatly frightened when the second coming of Christ is mentioned, or when it is deduced from prophecy that the great event is soon to occur. A Christian should be suspicious of himself if he feels afraid of that glorious day."

—Rev. Dr. Robinson.



Rural Health Retreat.

At a preliminary meeting, a committee consisting of J. D. Rice, W. A. Pratt, and Sanford P. Rogers, was appointed to draft resolutions concerning this institution. At a meeting held Sunday afternoon, April 23d, this committee reported as follows:—

WHEREAS, There has been felt by us as a people the need of a Medical Institution, where the sick among us and elsewhere could be treated on correct principles and under Christian influences, and

WHEREAS, the owners of the Rural Health Retreat at St. Helena, are anxious that this be accomplished and wish that said institution be managed like our Battle Creek Sanitarium, upon a benevolent basis; and to favor this have offered to donate very liberally of the capital they have invested in the Retreat provided the enterprise be taken in hand by our people, therefore

Resolved, That we recommend the acceptance of their proposition as soon as a re-incorporation upon a benevolent basis can be accomplished, and that we will lend our influence and means to the establishment and support of the same.

Resolved, That a committee of three be appointed to arrange for the permanent opening of the Institution immediately after the fall camp-meeting, by securing proper physicians, and making such improvements as may be necessary for a successful opening as a Health Retreat, and that brethren W. C. White, Sanford P. Rogers, and W. A. Pratt, be that committee.

Each resolution was considered separately and adopted unanimously. Sister White spoke at some length, stating that we wanted just such an Institution on this coast, where suffering humanity could be treated by heaven's own remedies, and not be poisoned to death by drugs. She said that many of our best men have been prematurely cut down because they knew not how, or lacked opportunity to be treated on the true principles of health, and have trusted to drug medication. She would not speak to condemn the drug doctors, for the world's people would have them, and they are probably better than none. What we want is to do away with poisonous drugs just as fast as we can. But we must not move rashly. The people must be educated up to these things, and led to see the superior advantages of this system of treatment over that of drugs. She had seen years ago that it was necessary that we should have such an institution on this coast. A place where people could get well, and learn to preserve their health.

Additional remarks were made to the point by W. C. White, John Morrison, and others, all speaking heartily in favor of the resolutions.

Pledge papers were circulated and in a few minutes 100 shares of stock, amounting to \$1,000 were subscribed, besides additional donations of stock to the amount of \$800, making 720 shares that are now donated and subscribed to the Retreat. If our brethren elsewhere deal as liberally, and act as promptly, we will soon have a flourishing institution such as we need.

Some means have been loaned at a low rate of interest, so as to begin improvements at once. We need more means, and shall add improvements as fast as it may be obtained. In the meantime the Retreat will be opened as a summer resort, and provision will be made to care for the sick who may come. J. D. RICE, Sec.

The Cause in England.

WHEN I returned from America to England I did not mean to be so long silent before reporting. After ten weeks of absence there was much to be done to clear up accumulated business. This, with getting our forces into working order, has consumed the time, and ten weeks have passed rapidly away.

We have reason to praise God for so delightful a voyage to England. The last part of it was like traveling on some river, because the sea was so calm. This was in marked contrast with the boisterous winds and rough seas experienced on my way out to America.

Our forces are all busy with our work. Bro. John is holding meetings and doing missionary work at Grimsby, with an increasing interest. Bro. Drew spent about four weeks in London. During his stay there he disposed of about \$75 worth of our publications. He is now at Hull, engaged in the missionary and ship work there. Bro. Ings has been closing up his ship work at Southampton. Sr. Thayer and my family are posting the SIGNS, and attending to the business of the Ravenswood depository.

I spent a little time at Grimsby before Bro.

John went there, and held a few meetings at Taunton. At Southampton our interest is still good in the meetings and Sabbath-school.

Another one, a shop-keeper, has lately taken her stand with us to obey the truth. Our courage in the work is good, and we look to the Lord to guide us in sowing the seed, and to water the same and make it bear fruit. Pray for us. J. N. LOUGHBOROUGH.

Labor in Sacramento.

OUR labors in Sacramento commenced at the close of the camp-meeting last fall, continuing through the winter, and closing at this date. The camp-meeting was a great source of encouragement to the few Sabbath-keepers in this city, and it was with joy they again covenanted with God and each other, re-establishing their meetings.

Rooms have been secured in the central part of the city, and furnished to accommodate about forty persons; a portion of the house was occupied by the laborers. Sabbath and prayer-meetings, Sunday night Bible readings, and a Sabbath-school of about twenty members have been sustained and well attended. A club of fifteen *Instructors* is taken for the school. We also organized a Tract and Missionary Society of twelve members, taking a club of fifteen copies of SIGNS. Most of the covenant members take the SIGNS, and some the *Review and Good Health*. The subject of tithing and the testimonies are understood, and they will try to discharge their duties in the future.

Sister M. J. Wilkinson was appointed leader, and Sister Rachel Weeks superintendent of the Sabbath school.

Having districted the city we visited from house to house, canvassing nearly 200 blocks, conversing with all who desired to do so, distributing thousands of pages of tracts and papers, loaning our best books, and inviting investigation of present truth. We have taken the names of some 300 persons, to whom the SIGNS has been sent for one month, besides distributing from 50 to 100 copies each week in our labors.

Ten persons have signed the covenant since camp-meeting, making their numbers, at this time, about twenty. The records of eternity alone will show the result of our labors. We are commanded "to sow beside all waters." May God bless the seed sown in Sacramento, is our prayer. N. C. McCURE, L. A. SCOTT, F. L. McCURE.

Jefferson District, Cal.

CLOSED meetings in this place April 16th. On account of rains, general sickness in the neighborhood, and being called away twice myself, the meetings have been so broken up that it has been impossible to keep up any general interest. We have endeavored to do the best we could under the circumstances, and feel that the work has not been in vain. A number of books and pamphlets have been sold, and tracts and periodicals distributed. Two families have the weekly visits of the SIGNS. We think these will embrace the truth. They are still candidly investigating, and will see the light if they are willing to walk in it. Others also manifest some interest, and to say the least are friendly towards us, and have freely extended their hospitality. We hope God may reward them by helping them to see his truth, and be sanctified and saved through it. (Jno. 17:17.)

I did not deem it advisable to continue the meetings longer, but will endeavor to watch that which is ripening up for the garner, believing we shall gather sheaves from here by and by.

Will probably return to Lake or Mendocino county, to labor, after the State Quarterly meeting. J. D. RICE.

Oakland, Cal., April 23, 1882.

Boonville, Cal.

COMMENCED holding meetings in this place on the 28th of March, and on the 16th of the present month closed, for the purpose of attending the annual spring meeting. Six persons decided to obey present truth. Two others renewed former vows, and took a fresh start for the kingdom. Also, fifteen signed the temperance pledge, in some one of its forms. J. G. HURLEY.

Boonville, April 18, 1882.

Temperance.

Drinking to Excess.

WHAT is excess? I suppose some people will sneer at the reply I give, but according to our definition of excess it is the simple inability of the man to stand it. If he stands it, he is not drunk; but if he don't, he is. You cannot judge of a man's drunkenness by the quantity he drinks, nor the quality he drinks; but by its effect on the brain and nervous system.

Why, there have been men disciplined in the army when the officer drank more than they did. The officers could stand it; they could not. Members of the church have been disciplined for drunkenness when the deacons and the minister himself drank more than they did. The deacons could stand it; they could not. So you punish a man because he can't stand it. I remember one man in the very church I attended, as long ago as 1857. He became converted. I knew his antecedents, and I said to him: "Stowell, I want you to sign the temperance pledge." Said he, "I would, Mr. Gough, if I was not a Christian." I said, "Why should that hinder you?" "Because the grace of God is able to keep me now, and I don't want any temperance pledge or temperance societies. I want to show my young friends that the grace of God is able to keep me without any other agency whatever." Very good idea, but the province of the grace of God is not to prevent drink from affecting a man's brain and nervous system, if he drinks. You can poison a Christian to death just as quick as you can a Hottentot; and if a man brimming over with the grace of God, and a man who doesn't believe in the grace of God, take prussic acid together, they will go down together. It is folly to talk of the grace of God preventing physical effects from physical causes.

That man kept a little general store, and drove into the city to get a load of goods. When he got in—it was a drizzling afternoon—he took a glass of brandy and water, to keep out the cold. When he got his goods loaded up, he took another—only two. When he came out to the square in the village, he got off from the wagon and backed himself against the thills, and there he stood. Some one said, "You are drunk." So he was.

There were young men there that did not like church members; there were young men there that sneered at the revival. It was "nuts" to them; they gathered around him. "That is one of them! That's a new convert—converted in the revival! Made a speech in the prayer-meetin' last Thursday night! Set him up! Old fellow, now give us some talk!"

That man disgraced the church, so they said. So they disciplined him, and it broke his heart. He came to me after giving up that little store, and said: "Give me some work on your farm," and I did, and he worked for me eighteen months. "I have given up all business, all hope; they have disgraced me." Why? Because he could not stand two glasses of brandy and water. If he had stood it, they would not have touched him, not one of them. He might have drank twenty glasses, and stood it, and the church would have taken no action, whatever, in the matter. Now I know men in that church who drink more than two glasses every day in their lives. I would like to see the church undertake to touch them. Oh, wouldn't there be a row! Touch me! Anybody ever see me drunk? Don't touch me! He could not stand it, that is all. There are some men who can stand it, and some men who cannot stand it. You say it is because they are weak-minded. I say the mind has very little to do with it. If a man is weak-minded because he yields to temptation, and acquires this awful appetite, what do you say of the man who breaks it? Ah, it requires some nerve, some vim, some force, some decision of character, something of the iron will, to break a bad habit.—John B. Gough.

A RECENT resident of Chicago, after an extensive tour in Maine, said: "I kept a constant watch night and day for such noises as can invariably be heard in the streets of cities where license now prevails. But I listened in vain. I saw only two men who were under the influence of liquor in the State, and saw no other signs of its use."—*Temperance Educator*.

## The Home Circle.

## OUR DAILY BREAD.

THESE words in careless mood I read,  
In careless mood I turned away;  
But still in every thought and deed,  
Through every moment of the day,  
There rang these words that I had read;  
"Give us this day our daily bread."

Give us, O Father! we are poor;  
Our strongest efforts naught avail;  
We know by sad and weary toil  
That Thy strength only can prevail.  
We bring no gold, but cry instead,  
"Give us this day our daily bread."

Not food for others, Lord, we ask,  
To-day our thoughts are bent within;  
We hungry are, and at thy throne  
Repentant for each bitter sin.  
Behold we pray as thou hast said,  
"Give us this day our daily bread."

Our yesterdays or sad or bright  
Are passed forevermore away,  
To-morrow in thy hand we leave;  
But with an aching heart we pray,  
Because we hunger to be fed,  
"Give us this day our daily bread."

We cannot live on future food,  
The bread of yesterday is passed;  
We need new strength each hour we live,  
And so to thee we come at last;  
And ask that we this day be fed  
With helpful, needful daily bread.

The way is rough, our strength doth fail;  
We need thy food to make us strong;  
For bread of heaven to hungry hearts  
We earnestly desire and long.  
Thy children guide as thou hast said,  
And give us, Lord, our daily bread.

## Mrs. Archer's Mission.

"Oh, dear!" sighed Mrs. Archer dolefully, over her dainty crocheting.

"What now?" asked brother Jack, looking up from his evening paper.

"Why, nothing—only Miss Damon has been here. She is going away out West on a sort of mission, you know, and she is so full of work and plans that it makes me feel so insignificant, so utterly useless; and I don't want to be useless, Jack. I used to think I would so like to go as a missionary. It would make life worth living if one could be the means of saving even one poor soul. But there was Philip and the children. And now they're gone, there's you left. I do not see how I can go."

Brother Jack furtively brushed away two big tear-drops that would come in spite of him, muttered something about having caught a sudden cold, and then, a moment or two after, dropped his paper, exclaiming briskly: "Why not kill two birds with one stone—do your missionary work, and take care of me to?"

"But Jack, you would not want to go?"

"Oh, no; bless your heart, no; I'm satisfied where I am. But it's my opinion that if you are in earnest you can find enough genuine missionary work on this side of the globe as well as on the other."

Mrs. Archer dropped her work, and drew her low chair close beside her brother's. "Please tell me what you mean, Jack," she said wistfully. "I am in earnest, I think."

"Well, I was thinking of one thing, at the store yesterday. There's young Graham, one of the under clerks, just in from the country. If I'm not very much mistaken, he's going down hill. Cheap boarding-houses are not very pleasant places to spend long evenings in, and so he is drifting into bad company—and ways, too; he's no friends in the city, you see. Denholm is in the same situation. In fact, there's half a dozen at least, just in our store, Nell, and I presume each one of them knows another half dozen like himself that is drifting down hill because no one stretches out a kind, helpful hand, and lends them a bit of a happy home fireside to keep them pure and true."

"Would they come here, do you suppose? Could I make it pleasant and home-like for them, and so keep them away from those places? O Jack, do you think I could?"

"Well, well, little woman!" laughed Jack, half at the deluge of questions, and more than half in delight at the look of eager interest on his sister's wan, sad face. "Yes; first, I think all they need is an invitation; secondly, I know you would

make it pleasant and homelike; and thirdly, I've no doubt it would save them, for they are not bad yet; only drifting that way, because it's the easiest way to drift, and they do not see the danger."

There was a little stir the next day when Mrs. Archer in her deep mourning robes, came into the store. Somehow, no one quite knew how, but very easily and naturally, she obtained an introduction to Graham. Just as easily and naturally she found, in the five minutes' conversation at his desk that he was a stranger in the city.

"Lonely?" "Yes, he was," he frankly admitted. "Boarding-houses weren't homes, by any means."

"Would he not come up and see her some evening—say this very night—and tell her about his home? She used to live in just such a pleasant little village. And would not Mr. Denholm like to see Jack's new Western views? He had some fine ones."

It was not much,—perhaps hardly any one would think of calling it missionary work. Just a fine pleasant evening by a home fireside, and yet the two invited guests, who received at the close of the evening a cordial invitation to come freely and bring any friends they pleased, as to their own homes, these two went forth with a strong sense of purification, and better fitted to meet life's temptations. There had been nothing said, but the purity of the home fireside had given them an unconquerable aversion to the haunts they had frequented of late. And Helen Archer had found her mission, without going to China or Japan.

"I'm lending a hand up," she thought.

"It's just as noble and grand here as it would be there," thought Jack, looking on.—*Kate S. Yates, in Intelligencer.*

## Florence at Home.

It was Sabbath morning, and she was standing before the glass, tying the ends of her lovely new sash; and Carrie leaned on her elbow and watched her for a minute, then looked at nothing, and wished she was a little more like Florence. She was pretty, and bright, and everybody admired her. This very morning she was going to do something so nice! In the next square was a new family, just moved in; Florence had already become acquainted with the fifteen-year-old son, and invited him to attend Sabbath-school, and he had laughed, and declared that he didn't go to Sunday-school very often; but at last had agreed to call, and be shown to the church by Florence.

"I don't believe they are people who go to church much," Florence had said, as she drew on her long mits with a pleased air; "but I shouldn't be surprised if I could get him in the habit of going." And then Carrie had sighed, and wished that she could do anything; here she had to stay poked in the house this beautiful day, because she had a sore throat; one was always getting sore throats. "That is all I can do," she told herself drearily, "get a sore throat, and a swelled nose, and red eyes, and stay in the house." Just then the door bell rang, and Master Weston's voice was heard in the hall. Then was Florence in a flutter. "Dear me! there he is, and it is time we were off. Where is my handkerchief? Carrie, haven't you seen my handkerchief? You certainly must have taken it; I laid it right here. I do wish you could let things alone! Mamma, have you seen my *Quarterly*? I thought it was on the table; where can it be! Oh, dear me, mamma, I should think you might help me find it. I hate to be late. Oh, never mind my money, I can take it next Sunday; mamma, please don't keep me waiting to get it; I shan't go at all if I have to wait much longer. Carrie Marshall, I know you tucked my handkerchief somewhere. Mamma, won't you please let me go this minute? You seem to just want to make me late. I don't care if my hair is too low down; it is just the way all girls wear it. I wouldn't have it flying around my face in the wild way that Carrie does, for anything. Carrie, hand me that book, quick! I shall go distracted!" Then I rejoice to tell you she went out of the room, tripped down the stairs and was off.

Her invalid mother drew a relieved sigh. "I wish Florence were not such an excitable girl," she said, as she moved about picking up many

things that the young miss, in her hurry, had sent flying hither and thither. "If she was a little more like you, dear, in some things, I should be glad."

Meantime, Florence was tripping along beside her new friend, as bright as the morning itself. Very anxious she was to be a help to him. She was a Christian girl, and wanted to do good. It was not by any means "make believe." She told him about their nice Sunday-school, what a pleasant superintendent they had, what a "perfectly splendid teacher;" she told him about the young people's prayer-meeting, and asked him to attend; and, with great sweetness and skill, brought her question around until she fairly asked him if he were a Christian. And said, earnestly, "I am sorry," when he told her "No." Then she said a few sweet, earnest words, that ought to have done him good, and she wondered in her heart why it was that he was simply polite in return, showing not the slightest interest in the subject. If she could have looked into his heart, she would have found just this: "I wonder what this dainty little miss, in her pretty hat and her frizzes, would say if she knew I waited for her in the hall, while she left her room door open, and talked to her mother and 'Carrie'—whoever she is. The talk I heard then and the talk I'm hearing now, don't seem to match. How am I going to know which she means?"

Poor Florence! Her thoughtless, disrespectful words at home that morning, had spoiled the influence of her work abroad. And the worst of it was, she was so used to being careless in this matter that she didn't suspect it.—*The Pansy.*

## Love of Home.

THAT woman is wise who chooses for her partner in life a man who desires to find his home a place of rest. It is the man with many interests, with engrossing occupations, with plenty of people to fight, with a struggle to maintain against the world, who is really the domestic man, in the wife's sense; who enjoys home, who is tempted to make a friend of his wife, who relishes prattle, who feels in the home circle, where nobody is above him and nobody unsympathetic with him, as if he were in a haven of ease and reparation. The drawback of home-life, its contained possibilities of insipidity, sameness, and consequent weariness, is never present to such a man. He no more tires of his wife than of his own happier moods. He is no more plagued with his children than with his own lighter thoughts. All the monotony and weariness of life he encounters outside. It is the pleasure-loving man, the merry companion, who requires constant excitement, that finds home-life unendurable. He soon grows weary of it, and considers everything so very tame, and so like flat beer, that it is impossible for him, not only to be happy, but to feel that he is less unhappy there than elsewhere. We do not mean that the domestic man, in the wife's sense, will be always at home. The man always at home has not half the chance of the man whose duty is outside it, for he must sometimes be in the way. The point for the wife is, that he should like home when he is there; and that liking, we contend, belongs, first of all, to the active and strong, and deeply-engaged, and not to the lounge, or even easy-minded man.—*Saturday Review.*

## "Halloo."

REFERRING to unladylike manners and modes of address, a gentleman writes that, passing two pretty, well-dressed, stylish-looking young ladies in the public streets, he was surprised to hear one greet the other with, "Halloo, Sid!" and the other respond, "Halloo, Tude!" to her friend's greeting, and he remarked it was just what two lounging young men might have said, or stable boys for that matter. It might not have been so much out of the way for the latter, but I confess it sounded very odd and offensive, in what I supposed to be two well-bred young ladies; as much so as if I had heard two beautiful, gay, rose-colored parrots begin to make use of slang.

It was so unnatural and out of place. It may be the "style" for young girls or ladies to greet each other with a "Halloo," but I can't like it or get used to it. These things may seem but a trifle, but they make all the difference between nice things and very common things.—*Sel.*

## Religious Notes.

—A periodical, called the *Anti-Christian*, has recently been started in Calcutta.

—The British Ambassador recently laid the cornerstone of a new English church, in the Via Barberino, Rome.

—Rev. Thomas Harrison, the evangelist, has broken down from the constant strain on his nervous system, and has been obliged to return to his home in Boston.

—There are 269 churches in Brooklyn, and 224 in Boston. Brooklyn can no longer be called the "city of churches," as there are now several cities in the United States, where the number of churches to the ratio of population exceeds that of Brooklyn.

—The ninety-second annual session of the New York Conference of the M. E. Church, was recently held at Sing Sing, New York. At that, and also at the New York East Conference, at Waterbury, Conn., Bishop Simpson presiding, resolutions were passed, tendering thanks to President Arthur for vetoing the Chinese Bill.

—Rev. Dr. Morgan, rector of the American Episcopal Church in Paris, has just collected \$400,000 in this country, toward the construction of a church in that city. Owing to a failure to bind the contractor to suspend work on Sundays, the work is carried on on Sundays the same as on other days, much to the chagrin of the church people.

—The first conviction under the Sunday Law in San Francisco, was secured last week. The case was that of a hatter, who was fined ten dollars. It is claimed that the law is simply in the interest of temperance; but what selling hats has to do with temperance, is something that our Sunday-Law friends will have to explain. In all the other cases in San Francisco, the juries have rendered verdicts of "Not guilty," or have disagreed.

—The beauties of a State religion are exhibited in a recent controversy in Vienna, between the parents of a child, and the Roman Catholic Church. The parents seceded from the Roman Church and joined the Baptists. Now the Roman Catholic authorities insist upon their right to baptize a child since born to them, and, on arriving at the age of seven years, to be taught by the priest. The authorities decided in favor of the Bishop, and the child has been baptized, contrary to the wishes of the parents.

The *Christian at Work* shows that the Roman Catholic Protectors in New York, has received from the Legislature, in the last eleven years, grants to the amount of \$2,639,296, and is still asking for more. The *C. at W.* very properly protests against any more money being given. It claims that the State would be better off without the Protector, as the children are not allowed to be put out into good families, where an opportunity would be given them to become good citizens, unless they can be put in Roman Catholic families. The objection raised is that the Catholics wish Protestants to be taxed, for the purpose of educating children in the Roman Catholic faith.

## News and Notes.

—When one of the heavy fogs prevails in London, it costs that city \$60,000 extra for gas.

—It is reported that the fishermen on the coast of Labrador are in a starving condition.

—A school for the training of horses to be used in the Fire Department, has been opened in New York.

—By the bursting of a sewer in St. Louis, the 23d property was damaged to the amount of \$200,000.

—A steam whaler, one of the largest and most complete ever built, and the first one built in San Francisco, was launched last week.

—Much of the business portion of Lake City, Minn., was destroyed by fire, the morning of the 22d inst. The loss is estimated at \$400,000.

—The Mayor of Brownsville, Mo., states that the loss to the town, by the recent cyclone, is \$250,000, and that many people are homeless and destitute.

—There has been an extensive robbery from the Paris Post-office. One hundred and eighty registered letters, containing one million francs, have been stolen.

—It is said that fifty of the one hundred Chinese students who were called home from this country by the Chinese Government will return and finish their education.

—The Bible that has been in use in the United States Senate for fifty-three years, and upon which all the Senators during that time have been sworn, was stolen from the Senate Chamber recently.

—The town of Brookhaven, La., was visited by a tornado, the 23d inst. Only three houses were left standing. Out of a population of 150, very few escaped some injury. Ten persons were killed instantly.

—The use of horseflesh as an article of food is rapidly increasing in Paris. In 1875 the butchers disposed of 7,000 horses; in 1880, of 9,000; and in 1881 of 9,300. To this number was added a large number of mules.

—The Russian Ambassador at Constantinople recently announced that he intended to go on a furlough of several weeks. This is generally considered as a warning to the Porte that Russian patience is nearly exhausted by the indemnity negotiations.

—It is stated that in America 100,000 cords of wood are annually converted into shoe-pegs; 300,000,000 cubic feet of the best pine are made into matches; 500,000 cords of birch, beech, and maple are used for shoe lasts; and the same amount is used for handles for tools.

—Professor Charles Darwin, the noted scientist, died at his home in London, of heart disease, on the 20th inst., at the age of seventy-three years. Although he made many valuable contributions to scientific knowledge, he was best known as the virtual author of the evolutionary theory.

—The Mississippi River is rising again, and farmers are making preparations to flee. At Red Wing, Minnesota, the water last week was reported as being forty feet above low water mark, and still rising. The draw-bridge at Emerson, worth \$70,000, was swept away by the flood.

—The Indians in Arizona Territory are again on the war-path. A band of about 200 Apaches started on a raid last week, killing ranchers and plundering the stock. Over twenty persons are known to have been murdered. As usual, the military is entirely inadequate to check them.

—The persecution of the Jews in Southern Russia still goes on. Whole villages have been destroyed, and 17,000 Jews are rendered homeless. In consequence of recent reports of the Minister of Justice, the Emperor has ordered the trials of all persons accused of outrages against the Jews to be treated as urgent, and to be taken up without regard to their order on the list.

—The Czar of Russia has just given another evidence of his despotism. He has issued an order prohibiting military men from publicly delivering political speeches or expressing political opinions. The War Department officials are prohibited from publishing, without the sanction of their superiors, documents referring to the internal and external affairs of foreign countries.

—Cannon, the Mormon delegate to Congress, has been, by unanimous vote, refused admission to that body, on account of his polygamy. As Campbell did not receive a majority of votes, he, of course, was not admitted, and consequently Utah is now without any representative in Congress. Better so, than that the whole nation should be insulted by the presence of a shameless polygamist in its chief legislative assembly.

—A new cable has been laid, between Valentia, Ireland, and Emden, Germany, so that there is now direct telegraphic communication between Germany and the United States. The first dispatch was sent on the 21st inst, being a congratulatory note from the Emperor of Germany, to the President of the United States. Its transmission occupied nine minutes, and the reply, a fraction over ten minutes.

—Some of the heirs of the late Senator Baker, of San Jose, were dissatisfied with his will, and attempted to break it on the ground that he was unsound in mind when he made his will. Although at the time the Senator made his will he was considered one of the keenest men in the California Legislature, and was in the active discharge of his duties, the will was broken on the ground of inability to make a will. The feats that can be performed by some "Courts of Justice" are truly remarkable.

—Mountain forest fires have been raging in Pennsylvania. A very large territory has been burned over, and hundreds of valuable oak, hickory, walnut, pine, maple, ash, spruce, cedar, basswood, and birch trees, have been consumed by the flames. The destruction to sugar-maple trees has been large—so great, in fact, that the sugar-making business in Luzerne, Wayne, and Pike districts, is forever ruined. It is estimated that 15,000,000 feet of timber have been destroyed. Several rows of loggers' huts have been swept away, while a number of portable saw-mills have gone in the general ruin.

—Recent Arctic exploring expeditions, like all their predecessors, have ended disastrously. It is now considered beyond doubt that Lieutenant De Long, of the *Jeannette*, has perished. The *Rodgers*, that sailed last summer from San Francisco in search of the *Jeannette*, took fire and sunk on the coast of Siberia, and now another steamer is to be sent to the relief of her officers and crew. Only one thing of importance has been learned by these expeditions, and that is that any effort to find the North Pole is useless, and results only in the loss of life and property. Whether the lesson will be heeded remains to be seen.

—Hurricanes seem to be the order, (or more properly disorder) of the day in the East. Following immediately after those in Michigan, Kansas, and Texas, we have accounts of a terrible cyclone in Missouri, April 18. The entire business portion of Brownsville was destroyed, seven persons killed, and between twenty and thirty injured. Brick houses were picked up like straws, and twisted into shapeless ruins. At Montrose, twenty dwellings and four churches were demolished. Everything in the track of the storm, which was about 150 yards wide was leveled to the ground. Other towns than those mentioned above were injured to the extent of a few houses being blown down. A cyclone is also reported from Bloomfield, Iowa, which blew down many farm buildings. In Fayette County, Pennsylvania, also, a hurricane destroyed very much property, and killed several persons.

—The saloon-keepers and brewers of Cincinnati, Ohio, have raised a fund to be used in fighting in the Courts a bill to close the saloons on Sunday. It is reported that in Columbus and Toledo the saloons will

close on Sundays. The following dispatch from Toledo, of Sunday, April 23, is of interest: "The saloons were all closed, back doors and front, promptly at midnight Saturday, and have remained so. This was the first Sunday on which the Smith law closing saloons was enforced. An attempt had been made, generally regarded as in a spirit of retaliation on the part of the Liquor Dealers' Protective Association, to secure the enforcement of an old law, passed fifty years ago, against common labor on Sunday. This Association had notified the Police Board that they would suspend business, and requested the police authorities to enforce all other Sunday laws. The Board instructed the Chief of Police to this effect, and every one accustomed to do any labor on Sunday, was notified to cease all work. This notice extended to saloons, street-car lines, barber shops, grocers, milk-men, livery stables, butcher shops, and Sunday newspapers, etc. The instructions were to make no arrests to-day, but to take the names of all who should violate the law, and report them to the Police Court on Monday, when warrants will be issued for their arrest."

## Obituary.

WILKINSON.—Died at Gedney, Lincolnshire, England, March 19, 1882, after a long and painful illness, our dear brother, Samuel Wilkinson, aged eighty years. The deceased and his companion embraced the truth from reading, and for nearly eight years have observed the Sabbath of the Lord. They and Sr. Arnold, the mother of Sr. Lizzie Arnold Roberts of Oakland, Cal., were the only Sabbath-keepers in their vicinity, and had never seen any other person of this belief until I visited them a few weeks before the death of Bro. Wilkinson. I found him very feeble, but rejoicing in the Lord, and much pleased to see some one of like precious faith.

The testimony is that he continued to trust in God till the time of his death, no murmur escaping his lips even in the hours of greatest suffering. When unable to articulate a word, he would clasp his hands upon his breast, and pour out his soul in supplication to his Maker.

Though already familiar with the Bible, he this year commenced reading it through according to the plan suggested by Eld. Haskell, and maintained his daily reading, thus in his weak state setting a worthy example to others.

His bereaved companion has our sympathy and prayers. Having cared for her husband night and day for about seven months, and being much reduced thereby, she yet bears her affliction with Christian resignation, looking forward to a reunion in that land where "the inhabitant shall not say, I am sick," and where no loved one will be torn away by the hand of death.

J. N. LOUGHBOROUGH.

COOKSEY.—Died of pneumonia, at Arbutle, Cal., Thursday, April 6, 1882, Sr. Margaret E. Cooksey, aged 61 years, 11 months, and 3 days.

Sr. Cooksey early united with the Christian Church, in which she endeavored to live a consistent Christian life. Three years ago when the present truth was first preached in Colusa county, she was among the first to embrace it, and enter into solemn covenant to keep "all the commandments of God and the faith of Jesus." When the church was fully organized, a little more than one year ago, she at once entered the organization. She has been a faithful attendant at meeting and Sabbath-school, and has done what she could to sustain the cause of God.

She will be greatly missed by the church and school at Arbutle. We mourn her loss, but sorrow not as others who have not the "blessed hope." For we believe the Lifegiver will soon return to awake those who sleep in Jesus, and take them to those mansions prepared above for the saints of God, and that our sister will be with them. A few remarks were made at the grave by the writer, to a large company of friends who followed to the place of burial.

J. D. RICE.

## OUR COUNTRY'S FUTURE FORETOLD.

## THE UNITED STATES IN PROPHECY.

BY ELD. U. SMITH.

THIS is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

## THE SUNDAY MOVEMENT.

Which is now attracting such general attention, is thoroughly canvassed; and abundant testimony is given to prove that in a few years this will be the

## ALL-IMPORTANT QUESTION

In this country. Facts and statistics are largely presented, showing in the most conclusive manner that this government is the one pointed out in the prophecy quoted. 200 pages. Bound, 40 cents. Paper covers, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

TRACTS.—4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.

## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 27, 1882.

### Last Sabbath in Oakland.

THE meeting last Sabbath in this city was of more than usual interest. A number were over from San Francisco. Sister White gave a very searching discourse from John 7:37. In the social meeting which followed the words were sung:—

"E'er since by faith I saw the stream  
Those bleeding wounds supply,  
Redeeming love has been my theme,  
And shall be, till I die."

Never can be forgotten by those who were present the impressiveness of the occasion as Sister White arose, and, with tears in her eyes, repeated the question: "Has it? has it? has it?" following with earnest words of exhortation. We presume many felt and realized, as they never did before, the sad fact that other and meaner themes had largely crowded out that wonderful and glorious theme of redeeming love. Oh, how faithful should we be, who know that redeeming love will soon accomplish its last crowning work, "the redemption of our body," by translating us into the kingdom "when Jesus comes."

### Camp-Meeting at Hanford.

THE Southern California Camp-meeting will commence next Thursday, May 4. It will be held in Wason Grove, less than two miles south of Hanford, Tulare County. Every facility has been afforded to the friends of the cause in Tulare and Fresno Counties, to give thorough notice of this meeting. A sufficient number of workers will be present to insure proper attention to every interest of the meeting, while the amount of business to be attended to will be so small, that an excellent opportunity will be afforded to all classes to receive and be benefited by instruction and religious privileges. In this, our last chance to speak to the friends before the meeting, we again exhort them to come to the meeting, come to stay to its close, and bring your friends with you. Sister White, who had some doubts of the practicability of her going, has consented to attend.

### Meeting of the Publishing Association.

THIS meeting, held the 24th inst., was the best that has ever been held. The entire business was transacted at one session. The proceedings in full will be given next week, together with addresses read from Elder Haskell, President of the Association, and Elder Butler, President of the General Conference.

The Directors elected were as follows: S. N. Haskell, W. C. White, M. C. Israel, John Morrison, and C. H. Jones. The utmost unanimity prevailed throughout. We never saw a meeting on this coast where there seemed to be a better feeling, or more confidence manifested in the present state and prospective success of the work.

### Important Books—An Important Work.

It will be seen by a resolution found in the proceedings of the State Quarterly T. and M. Society, that the better circulation of our standard books is engaging the attention of our working brethren at the present time. The subject was also considered in the meeting of the Publishing Association, with especial reference to the work of canvassing. This has proved to be the most efficient method to insure a wide circulation of books. With a view to aid canvassers, the Association has prepared a volume, containing Thoughts on Daniel and Thoughts on the Revelation; the two works in one volume. It is got up in an attractive style, and is such a work as any one must be pleased to add to his library. It is finished in three styles, as follows: Fine cloth binding, jet and gold; Full sheep, library style; Half Morocco, gilt edges.

A canvassing book with complete "outfit" has been prepared, and is now ready. Address, Pacific Press, Oakland, Cal.

The testimonials, which form a part of the outfit, are of the most flattering character, and will prove of great service to the agent. We hope to learn soon that many are engaged in circulating this truly valuable book.

### Progressive Bible Lessons.

NUMBER four of this series, by Prof. G. H. Bell, is just out. To those who have been studying this series, it is only necessary to say that this one is gotten up on the same plan as the others, and with the same care.

Every body recognizes the fact that a systematic study of any subject, is more profitable than random study. It is on account of a lack of such study that so few people have even a good general idea of the history contained in the Bible. Professor Bell has endeavored to supply this want in these lesson books, and has succeeded admirably. The lessons are "progressive." Commencing in a style suited to the comprehension of very young children, they lead the mind along so gradually that each succeeding book is easily comprehended.

Number one covers the whole book of Genesis. "The lessons taken without the questions form a continuous story, commencing at creation and extending to the time of Moses, thus constituting a child's Bible history." Number two reviews the preceding lessons, and covers the life of Moses, including the deliverance of the Israelites from Egypt, and their wanderings in the wilderness until they reached the promised land. Number three is a study of the history of the Jews, from their entrance into the land of Canaan until the time of Solomon. Number four commences with the reign of Solomon and ends with the re-building of the temple after the Babylonish captivity.

A careful study of these books will give a child a knowledge of Bible history that will be of inestimable value; and an interest in the Bible will be awakened where none existed before. For the Sabbath-school or for family study they are unequalled. With a little assistance from parents, children who have not the privilege of attending Sabbath-school, can easily master these lessons. Although they are specially adapted to children, there are few adults who could not study the lessons with profit. Price, bound in flexible covers, 164 pp., twenty-five cents.

### 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.

THE Editor of the SIGNS expects to spend next Sabbath with the church in San Francisco.

#### Upper Columbia Camp-Meeting.

THIS meeting will be held, D. V., in the City Park, Dayton, W. T., May 31 to June 6, 1882. First service, Wednesday evening at 7½ o'clock. It is expected that Eld. J. H. Waggoner, Editor of the SIGNS, of Oakland, Cal., and other speakers, will be with us. Our four Conference organizations will hold their annual sessions in connection with the religious exercises of the encampment. Let each organization elect delegates, prepare reports, and make an early and thorough preparation to attend.

Do you wish to rent a tent? Order of the undersigned without delay. G. W. COLCORD,  
Box 37, Walla Walla, W. T. for Conf. Com.

#### Southern California Camp-meeting.

THIS meeting will be held in Wason Grove, one and one-half miles south of Hanford, 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.

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

### BIBLE SANCTIFICATION:

A CONTRAST OF TRUE AND FALSE THEORIES.  
BY MRS. E. G. WHITE.

THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price 10 cts. Address, PACIFIC PRESS, Oakland, Cal.

### Southern California Camp-Meeting.

WE would call the attention of the Sabbath-school officers and teachers, in Southern California, to the preparation necessary to make our Sabbath-school meetings at the Hanford camp-meeting, both interesting and profitable.

All who can should attend the camp-meeting.

Lesson-books should be brought for the children, and as many *Instructors* containing lessons for Sabbath, May 6, as can be spared from the school.

The Secretary's Record and Class Records of each school should be brought to the meeting for examination by a committee.

Let the lessons be thoroughly studied, that we may have a profitable school.

The children in the four primary classes will recite the sixth and seventh lessons in their respective books.

W. C. WHITE.

### LIFE SKETCHES.

Ancestry, Early Life, Christian Experience, and Extensive Labors of

ELDER JAMES WHITE,

AND HIS WIFE, MRS. ELLEN G. WHITE.

Nearly the last literary labor of the late Elder James White was the production of the above-named work. It comprises a sketch of his life, and his public labors in connection with those of his wife, Mrs. E. G. White, and presents a comprehensive history of the Seventh-day Adventist denomination which he, more than any other man, was instrumental in founding. Almost the entire period of his active public labors having been occupied in the promulgation of the Advent doctrine and kindred subjects, and much of that labor having been devoted to spreading the knowledge of what is now known as the "Third Angel's Message," the work is necessarily to quite an extent a history of that message from its earliest inception to the present time.

The life of a public man is always of interest, even to the general reader, but when that life is closely interwoven with the details of a conspicuous religious movement, it becomes doubly interesting, and especially so to those who have an interest in the movement itself.

The book abounds in interesting incidents, personal sketches, and religious experiences, some of which are quite remarkable, and altogether it forms a volume at once instructive and entertaining.

Printed on tinted paper, 416 pp., with portrait of Mr. and Mrs. White. Muslin bound, price, \$1.25.

Address, SIGNS OF THE TIMES, OAKLAND, CAL.

### TESTIMONIALS.

I have read "Life Sketches" with much interest, and do not hesitate to pronounce it a valuable book. It presents before the reader a review of the life work of two individuals whose untiring energy and faithful devotion to the cause of truth have, through the blessing of God, contributed more to the establishment of the Seventh-day Adventist denomination than any others ever connected with it. Engaged in the great Advent movement of 1843 and 1844, and after the disappointment, among the first to proclaim the Third Angel's Message, their experience is at once interesting and instructive.

This volume cannot fail to be of value as a promoter of spiritual growth, for certainly no one can read of the sacrifices, labors, and keen trials endured by these persons in the cause and not feel his own desires quickened for a larger sphere of usefulness. If one wishes to trace the guiding hand of God in the upbuilding of his cause, as connected with the fulfillment of the prophecy, I know no work better calculated to give the desired information than the book entitled "Life Sketches."

ELDER J. O. CORLISS.

When we see a people, in so short a space of time, coming into the position occupied by Seventh-day Adventists, we at once inquire "Under whose leadership, and by what means have such speedy results been accomplished?" To this question we obtain an answer in the "Life Sketches" of Elder James and Mrs. Ellen G. White. Their life history is interwoven with the rise of this cause, and is an interesting record of victories gained over obstacles met in establishing the institutions of this people upon a permanent basis.

These pages are replete with interest, and contain facts concerning the gradual development, present facilities, and standing of this people, that can be found in no other book. ELDER J. N. LOUGHBOROUGH,  
Southampton, Eng.

We have a copy of "Life Sketches," and have examined it with pleasure. It will interest all classes of readers, and will well repay perusal. It gives a good idea of the toils, trials and sacrifices of those whose lives it relates. It also gives many facts in the history of the denomination of Seventh-day Adventists—a denomination which has arisen during the period of the active labors of Elder and Mrs. White, and largely through their instrumentality. This volume will have a wide circulation, and will do much good. ELDER J. N. ANDREWS,  
Basle, Switzerland.

### THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00  
In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50

Address, SIGNS OF THE TIMES, Oakland, Cal.

—OR—

REVIEW AND HERALD, Battle Creek, Michigan. Eld. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.  
MISS ELIZA THAYER, Sec. N. E. Tract Society, South Lancaster, Mass. W. L. Raymond, Gaston, Oregon.

### 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.