

# The Signs of the Times.

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

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## The Signs of the Times.

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### "WHAT THINK YE OF CHRIST?"

BY MARY M. BUCKLAND.

WHAT think ye of Christ, my brother?  
What is he to you?  
Do you love him, would you serve him  
With a purpose true?

Have you given yourself to Jesus?  
Would you be his child?  
Will you choose him for your portion  
Through this desert wild?

We may stand and look at others,  
Watching faults to see.  
But this question each must answer,  
What is Christ to me?

Will we choose to follow Jesus  
In the narrow way?  
Do we know he is our Saviour?  
Can we trust him? Say.

Each must choose the path to follow.  
Will our choice be right?  
Will it lead beyond the river  
To that land of light?

Albion, N. Y.

## General Articles.

### Skepticism—Its Cause and Cure.

BY MRS. E. G. WHITE.

THE present age is marked by an alarming prevalence of infidel and atheistic tendencies. To successfully resist the tide of evil, God's people should give diligent heed to the instruction and counsel of his word. Its precious examples of faith, its warnings against unbelief, will, if rightly heeded, arm us with divine power to repel the attacks of Satan.

The healing of the impotent man at Bethesda has a lesson of priceless worth to every Christian, a lesson of solemn and fearful import to the unbelieving and the skeptical. As the paralytic lay beside the pool, helpless and well-nigh hopeless, Jesus drew near and asked, in tones of pity, "Wilt thou be made whole?" Be made whole!—this had been the burden of his desire and prayers for long, weary years. With trembling eagerness he told the story of his efforts and disappointments. No friend was at hand to bear him with sturdy arm into the healing fountain. His agonizing appeals for help fell unheeded; all around him were those who sought for their own loved ones the coveted boon. When at the troubling of the waters he painfully sought to reach the pool, another would be hurried down before him.

Jesus looked upon the sufferer, and said, "Arise, take up thy bed, and walk." There was no assurance of divine help, no manifestation of miraculous power. What marvel, had the man made answer, "It is impossible! How can I be expected now to use my limbs, that have not obeyed my will for thirty-eight years?" From a merely human stand-point, such reasoning would appear consistent. The sufferer might have given place to doubt, and thus have permitted that God-given opportunity to pass unimproved. But no; without a question, he seized his only chance. As he attempted to do what Christ had commanded, strength and vigor came; he was made whole.

Would you, doubting reader, receive the blessing of the Lord? Cease to question his word and distrust his promises. Obey the Saviour's bidding, and you will receive strength. If you

hesitate, to enter into a discussion with Satan, or to consider the difficulties and improbabilities, your opportunity will pass, perhaps never to return.

The miracle at Bethesda should have convinced all beholders that Jesus is the Son of God. But the Jews desired only a pretext for unbelief, and it was not hard to find what they sought. At Christ's command, the paralytic had borne away the simple mat on which he had lain; and now Satan, ever ready with his insinuations, suggested that this act might be construed into a violation of the Sabbath. The Jews had perverted this sacred rest-day from its original design by their customs and traditions, making its observance a burden rather than a blessing. It was hoped that a controversy on this point would destroy the faith inspired in some hearts by our Saviour's act of healing.

As the restored one went on his way with quick, elastic step, his pulses bounding with the vigor of renewed health, his countenance glowing with hope and joy, he was met by the Pharisees, who told him, with an air of great sanctity, that it was not lawful to carry his bed on the Sabbath day. There was no rejoicing at the deliverance of that long-imprisoned captive, no grateful praise that One was among them who could heal all manner of disease. Their traditions had been disregarded, and this closed their eyes to all the evidence of divine power.

Bigoted and self-righteous, they would not admit that they could have misapprehended the true design of the Sabbath. Instead of criticising themselves, they chose to condemn Christ. We meet with men of the same spirit to-day, who are blinded by error, and yet flatter themselves that they are right, and all who differ from them are in the wrong.

The man on whom the miracle had been wrought, entered into no controversy with his accusers. He simply answered, "He that had power to make me whole, the same said unto me, Take up thy bed, and walk." The Pharisees, pretending ignorance, still urged, "What man is that which said unto thee, Take up thy bed, and walk?" It was their policy to question and cavil, that they might perplex and entangle him, and lead him to doubt, or else cast discredit upon his testimony.

When the Jews were informed that it was Jesus of Nazareth who had performed the miracle of healing, they openly sought to put him to death, "because he had done these things on the Sabbath day." These pretentious formalists were so full of zeal for their own traditions, that to sustain them they were ready to violate the law of God!

To their charges, Jesus replied calmly, "My Father worketh hitherto, and I work. Through the operations of nature, and by the ministration of angels, God is constantly working to sustain and bless humanity. I am working in perfect harmony with my father." This answer furnished another pretext to condemn him. Murder was in their hearts, and they waited only for a plausible excuse to take his life. But Jesus steadily continues to assert his true position. "The Son can do nothing of himself but what he seeth the Father do. whatsoever things he doeth, these also doeth the Son likewise. The Father loveth the Son, and showeth him all things that he himself doeth."

Ample evidence had been presented, on which to base their faith in Christ, yet all who desired to doubt and cavil found opportunity. And what was the occasion of that murderous outbreak against Christ? A poor sufferer had been made whole! No better excuse have the cavilers of our time. God works through whom he will, by ways and means of his own choosing; but there are ever some to act the part of the criticising Pharisees. They cannot deny that the power of God is manifested through his servants; but still,

in some points, the work does not accord with their ideas. If with their finite judgment they can find but the semblance of an excuse, they are free to challenge and disbelieve.

In the carrying forward of his work in the earth, and the manifestation of his power, God does not consult the will or imperfect judgment of men. His plans and methods may be directly opposite to those approved by human wisdom. If men would criticise and condemn the Saviour's work, when they had such evidence of divine power as the miracle at Bethesda, can we wonder that they criticise and condemn those through whom he works to-day? Unbelief will always find an excuse for its existence. God designs that men shall believe, not because there is no possibility of doubt, but because there is abundant evidence for faith. Christ bade the Pharisees, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Jewish teachers professed to be expounders of God's word; but had they prayerfully studied and rightly understood its teachings, they would not have substituted their own traditions for the law of Jehovah.

The Saviour continued, "Ye will not come unto me, that ye might have life." "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Those who begin by doubting and disbelieving the Old Testament, will come to doubt and disbelieve the New. We cannot afford to slight or neglect any of the provisions of God's grace, any of the manifestations of his Spirit. Those who do not gratefully accept and improve the warnings, counsel, or reproofs of divine mercy, will little by little come to regard them with indifference. They feel that it is optional with themselves to receive or reject the light from Heaven. Like the Jews in Christ's day, they reject the clearest evidence, because they find some pretext for doubt, something to criticise.

Thus are many in their pride and self-conceit placing themselves where no divine influence can reach them. By persistently cherishing doubt, they lose all power to believe. The Holy Spirit is slighted until its influence is no longer felt. Thus is cut off the means by which God has chosen to communicate with men. He has in reserve no more potent agency through which to reach them. In their own estimation, they are wiser than their Creator. Light has become darkness to them, and how great is that darkness!

The word of God is looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. Those who are unwilling to obey its requirements, endeavor to overthrow its authority. Many read the Bible, or listen to its words as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels, simply through their willful neglect of duty. Others are led to adopt skeptical principles from pride or indolence. They do not love close application. They will not put forth the effort necessary to accomplish anything noble or really useful. But they desire to be thought sharp and critical, to secure a reputation for superior wisdom. Turning their attention to the Bible, they find much which the finite mind, unenlightened by the wisdom from above, is powerless to comprehend, and they begin to doubt and cavil.

The indolent man invites Satan's temptations, while those who are actively engaged in some useful calling have neither time nor inclination to cherish doubts or indulge repining. Adam in holy Eden was commanded to labor, and he found in this employment one of the greatest blessings of his sinless existence. If the would-be skeptics of our time would apply themselves to hon-

est, useful toil, they would enjoy improved spiritual as well as physical health.

Many consider it a virtue to doubt; and they delight in finding something in the Scriptures to puzzle the minds of others. They do not realize that they are thus entangling themselves in the snare of the fowler. There is a bewitching power in skepticism. Unbelief and stubbornness usually go hand in hand. When a man has once yielded to this deception of Satan, it will be found well-nigh impossible to break the spell.

There are some who at first criticise and reason on the wrong side, from a mere love for controversy. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise.

We encounter skeptics not only in the world, but in the church. When the people of God assemble to worship him, there Satan intrudes his presence. Wherever there is a religious interest, there the poor souls that have been entangled in his snare may be found zealously working for their master. On almost every camp-ground may be seen little groups gathered here and there, eagerly listening to what some doubter or infidel has to say. Here the skeptic is in his element. He delights to talk. He has studied the Bible with the sole object of finding passages which he can use to trouble and perplex other minds. Some Christians feel it their duty to defend the word of God, and they enter into controversy with the skeptic—rather with Satan and his angels, who speak through him. This is just what the Prince of darkness and his agents desire. The infidel has nothing to lose, however the discussion may terminate; but the Christian suffers an immeasurable loss when his confidence in God's word is lessened.

These scoffers at sacred things may utter many sharp, witty, apt sayings, but "the poison of asps is under their lips." The father of lies lends them his power and his Satanic cunning. Christians should avoid controversy with these men. We may feel that we are in no danger from their influence, but others will gather about to listen, and some soul may be led into the path of doubt and skepticism. Treat them kindly, but give them no opportunity to parade their infidelity. Give no place for Satan to insinuate his presence. Do not take one step on the enemy's ground.

God would have his people shun the society of infidels, atheists, and spiritualists. He has warned us of their character and their fate: "The fool hath said in his heart, There is no God." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The transgressors shall be destroyed together; the end of the wicked shall be cut off."

Satan will endeavor to destroy the faith of every follower of Christ. He comes to some as a roaring lion. To others he appears in angel garments, his voice subdued to the gentlest whisper. Our only safety is to cling with unwavering faith to the word of God, and promptly and resolutely to shun whatever that word condemns, it matters not how pleasing its appearance, or how specious its pretenses.

There are some professed Christians who are always weak, always desponding. They permit themselves to be constantly harassed by doubts, and seem to think they must always remain in this condition. These persons might be free, did they but realize their danger, and put forth an effort to escape from the snare of Satan. Let them cease to give utterance to their doubts. Every unbelieving word strengthens their own tendency to doubt, and plants the evil seed in the minds of others. Whatever we choose to sow, that we must reap. If the farmer sows wheat, he will reap wheat. If he sows thistle seed, his harvest will consist only of thistles.

Light and darkness, truth and error, are before us. We are free to choose. God will never remove all excuse for unbelief. Those who look for hooks to hang their doubts upon, will find them close at hand. It is far easier to suggest doubts than to inspire faith. Because the natural heart is at enmity with God, a greater effort is required to believe than to doubt the word of the Most High. And Satan himself opposes everything that would strengthen faith.

There is one course which all must pursue who honestly desire to be freed from doubts. They are cherishing some indulgence forbidden by the word of God, or neglecting some duty enjoined therein. Let those who complain that they walk in

darkness, give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt. "If any man will do His will, he shall know of the doctrine."

### The Saints' Inheritance.

BY ELD. J. N. LOUGHBOROUGH.

#### THE EARTH PROMISED TO THE MEEK.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5. A meek man is one who is "mild of temper; not easily provoked; given to forbearance under injuries."<sup>1</sup> Such an one was Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth."<sup>2</sup> Still we read of him that he once "spoke unadvisedly with his lips." Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."<sup>3</sup> "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."<sup>4</sup> A meek man is one who is like Christ. The blessing promised such is: "They shall inherit the earth." This word "shall" shows that the language relates to the future, and, therefore, we at once conclude the promise refers to a future inheritance.

The mode of speech used by our Saviour, when speaking of this inheritance of the earth, is not peculiar to the New Testament; the same is also fully declared in the Old. In Ps. 37, it is three times stated that the Lord's people "shall inherit the earth," and three times that "they shall inherit the land." We understand that these texts present a future inheritance; not an inheritance of the blessings of this life, but of the joys of the earth made new. Some suppose Matt. 5:5 is fulfilled in this present life. But where is the person who has received an inheritance here simply because he has lived Christ-like? Is not the decree still upon all men, "In the sweat of thy face shalt thou eat bread"? Are the righteous more favored with this world's goods than the wicked? Or does God still make the "sun to shine on the evil and on the good, and send rain on the just and on the unjust"?

It is true David could say,—"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread," yet when speaking of abundant prosperity in this world, he treats of it as the lot of the wicked, instead of the saints. He says, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish." Ps. 73:3-7. Again, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. . . . For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth."<sup>5</sup>

David considered the lot of the wicked in this world such that the righteous would be in danger of desiring it, and fretting about it. He also contrasts the inheritance which the righteous are to receive, with the final overthrow of the wicked, which is also proof that the inheritance of which he speaks is still future, and not simply in this life.

The principal reason assigned why the testimony in Matt. 5:5 must apply in this life has been that when Christ comes to redeem his people, the earth will be destroyed, and man no longer possess it. Assuming such to be the case, of course all texts speaking of a reward or punishment on this earth would necessarily have their

application before the time of such destruction. By reasoning in accordance with such premises, the Universalist has made capital of such texts as Prov. 11:31: "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Claiming that this text could not have its application after this life, they have reasoned that whatever recompense is received by the righteous or wicked here, must be for their good or evil deeds performed here. And if the wicked have met the recompense of their evil deeds here, in another life they will have an equal chance with the righteous. But, by comparing with this, two other proverbs of the wise man, we will discover that this claim of future salvation is without foundation. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."<sup>6</sup> In speaking of the righteous, after they are planted in their inheritance, he says: "The righteous shall never be removed; but the wicked shall not inhabit the earth."<sup>7</sup> Instead, then, of Prov. 11:31 proving that all are recompensed in this life, we see it points to the final cutting off of the wicked. When the wicked are cut off the meek "inherit the earth, and dwell therein forever."

If it be true that the earth is to be burnt up at the second advent, and no more exist, then, of course, all texts speaking of an inheritance on the earth must be fulfilled before such conflagration shall take place.

There is one text which is sometimes quoted to prove that the earth will cease to exist at the coming of Christ. It is found in the words of Peter: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."<sup>8</sup> This text does not inform us that the earth is to be burned up; neither could such a conclusion be drawn from it, after properly analyzing the language. It will be seen that to make sense, the word "also" must refer to what has been previously said; and instead of reading it—"The earth also and the works that are therein shall be burned up," by placing the commas after the words "heat," and "also," it would read, "The elements shall melt with fervent heat, the earth also," showing that the earth is to be melted only, the same as "the elements." Hence we perceive that it is the works which are in the earth, and not the earth itself, which are to be burned up in the day of the Lord. The works in the earth which are to be burned up we understand are the "works of the devil," which John says, "Christ has been manifested that he might destroy." See 1 John 3:8. These works are sin and sinners. The conclusion that the earth is to be melted instead of burned up, is confirmed by the statement of verse 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" This is the only scripture which can be supposed to intimate that the earth itself is to be entirely burned up. This text we see, makes no such statement. That Peter did not design to teach the utter destruction of the heavens and earth, is evident from the words he immediately adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Edward Robinson, D. D., says that the word rendered *new*, in 2 Pet. 3:13; Isa 65:17, and 66:22, means *renewed*, or made new, hence, better, superior, more splendid. So the corresponding word of the Old Testament means, as a verb, to make new, or renew, repair, restore, as in 1 Sam. 11:14; Job 10:17; Isa. 61:4; Ps. 103:5; 2 Chron. 15:8; 24:4; whence are derived the words rendered *new*, *i. e.*, renewed, as in new moon, new heart, new creature, etc.

Solomon tells us, "The earth abideth forever," and David says, "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."<sup>9</sup>

Reason would lead us to object to the idea that this earth is to be blotted out from the universe at the close of the probationary state. It will be freely admitted that, since the earliest history of

1. Webster. 2. Num. 12:3. 3. 1 Pet. 2:22, 23. 4. Acts 8:52; Isa. 53:7. 5. Ps. 37:1, 2, 7, 9-11.

6. Prov. 2:21, 22. 7. Prov. 10:30. 8. 2 Pet. 3:10-12. 9. Eccl. 1:4, 10. Ps. 102:25, 26.

this earth, sin, rebellion, anarchy, and confusion, have distressed its borders; the mass of the inhabitants have lived in rebellion against the law of God. We can expect nothing better in this probationary state; for St. Paul informs us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." If there is no future state for this earth after sin and sinners are rooted out of it, it appears to us that its very existence would be a blot in the creation of God. That we are not alone in this conviction the following quotations will show.

The *Dublin Christian Herald* says: "If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled, that Jesus should destroy the works of the devil. 1 John 3:8. Frightful, indeed, is the breach which Satan has made in this fair field of God's creation. . . . It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy."

Thomas Dick, L. L. D., says:—

"To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of the Scripture and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher."

John Cumming, D. D., of London, says:—

"When he (Christ) comes, this earth shall be re-cast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. . . . Only exhaust from the earth the poison, sin—let the footfall of Him who made it be echoed from its hills and valleys once more, at dewy dawn and at even tide, and this earth of ours will be instantly transformed into an orb, the like or which is not amid all the orbs of the universe besides."

Increase of Crime.

WHETHER the increase of crime is due to the great influx of foreigners into the United States, to the laxity of our laws, or to the low standard of public morals, is a question which we will leave others to discover. That there is a growing tendency to crime there can be no doubt, and that whisky is one of the great causes of crime is equally clear. Although several temperance waves have swept over the country during the past decade, and apparently worked wonderful reforms; although the prohibition movement has carried two of our States, and shown great strength in others, yet drunkenness does not seem to be less common than it was twenty years ago. In this city (Chicago), for instance, we have over 4,000 saloons; dance houses are conducted openly; low concert soloons thrive on all sides, and gambling is openly and shamefully recognized as a legitimate business.

All this may be because Chicago is not a moral city, but it has as many churches and as many good citizens as any other city of its size on the continent. We are inclined to believe that the principal cause is the fact that children are not subjected to parental restraint as they ought to be. Young men are thrown upon the world at an age when their characters are not half formed; when their minds are open to false and injurious impressions; when excitement is sought and found easily, and when they are moved either toward the right or left by the companions which accident throws in their way. The boy of ten or fifteen years of age is as much of a man as his father in these days; he is beyond the control of his parents; swears like a trooper, uses tobacco like a sailor, and drinks like a fish. There must be something radically wrong in the early training of children, or this certainly would not be the case.—*Sel.*

"It is a help to many temperaments to talk over troubles and perplexities with a sympathizing friend, and if the friend be discreet as well as sympathetic there may be no harm done. But it must be also true that when a woman reaches a mental condition where it is possible for her to speak disparagingly of her husband, she is within easy distance of marital shipwreck."—*Eleanor Kirk.* Reverse this, and it is equally true.

The Sword of the Spirit.

We find in Ephesians 6:17, these words: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

If we don't know how to use a sword, what is the good of it? We may have the word, but if we haven't the Spirit of God, and are not taught by the Spirit of God how to handle the word, we don't accomplish our work. But if the word of God is hid in our hearts, and the Spirit of God teaches us how to use it, then it is that the word is sharper than a two-edged sword. If we can only just get hold of this word in our prayer-meetings and in our churches, we shall become a living power.

What are ten thousand soldiers good for if they don't know how to use their weapons? An army of five hundred, or even one hundred, could rout ten thousand if they didn't know how to use their arms. Let us have the spirit of this word, and if we understand it "from back to back" we can meet these infidels who talk so loudly against the gospel of Christ. People talk about studying books to meet them! All the book you want is the word of God. God will come forth out of his own book and confound them.

You can't meet men with your opinion. Give up your opinions and just give them the word of God. He will take care of his word. It will cut down deep. They may fight and kick, and talk and swear, but just give them the word, and the Spirit will do his own work. I have seen men come into the inquiry room just to talk and discuss and get up an argument. Some men live on argument. Well, I generally take the Bible and give them a few verses. "But," they say, "I don't believe the Bible." Then I give them more verses, and they say the same thing, but I just keep on giving them the word of God. I am no match for infidels, but this word is; this word tells all about them. There have been infidels for six thousand years, and probably will be until the millennium. The only way to meet infidels is to meet them with the word of God; then they have got to settle all questions with the Spirit himself.—*Moody.*

Jews and Jew-Baiters.

PREJUDICES often survive the reason for their existence, like some ill weeds that grow again after they have been uprooted. In the Middle Ages, the Jews were believed to be an accursed race of deicides. The guilt of Herod and of the chief priests of Pilate's time was supposed to have diffused itself, by a transfer and transmission understood only by the speculative theologian, to the whole Jewish race. It was, therefore, considered most meritorious and well-pleasing to God to make their lives as wretched as possible, in atonement for the suffering of Christ. According to law, distinctive badges were worn by these heirs of perdition, that nobody might mistake them for Christians, and they were required to dwell in separate quarters, that they might not by any chance associate with so-called Christians—an arrangement which, no doubt, saved the Jews from a great deal of bad company.

In some countries, laws were made to keep them from increasing; in others, they were occasionally thinned out by persecution and massacre. When any great drought or other scourge befell a nation, the anger of Heaven was appeased by a crusade against the Jews, who were banished or put to death for the sins of high-priest Ananias, as in like manner the Puritans in Boston sought to turn away the wrath of God, disclosed in Philip's War, by fresh severities against the Quakers. There was not much encouragement to people situated as the Jews were to keep visible property, and hence they came to be dealers in money—the financiers of Europe; and since the Jew was destined to perdition anyhow,—damned *ex officio*, he alone in England was permitted to receive usury for his money.

To justify all this outrage, prejudice easily invented charges against the Jews more injurious than that of taking exorbitant interest. It would have been wonderful, indeed, if the Jew, badgered, beaten, and banished from land to land, did not in turn lay up a store of hatred on his own side that would now and then break out in words and acts. But the wildest stories were set a-going, of children carried off by Jews to be circumcised and even to be crucified. It was under the stimulus of such slanders that, at the close of the thir-

teenth century, the Jews, after suffering outrage and robbery, were exiled from England, many of them being plundered and pitched into the sea on their passage to the Continent by mariners zealous to promote Christianity.

Not all of Christendom has come out of barbarism yet. There are regions where the Jews still suffer from the folly and fanaticism of their neighbors. In Russia to-day, as in England five hundred years ago, the irresponsible despotism and blind fanaticism that bear so heavily upon the Jews seek to justify themselves by recounting wrongs, real and imaginary, wrought by the Jew. But all the rest of Christendom has long since found out that the simple remedy for all the wrongs, real or imaginary, wrought by the Jews is the admission of Jews to stand before the law on the same level with other human beings. The Jews are not worse than other people. The rascally Jew is not more villainous than the rascally Christian. The race furnishes, by all account, a larger proportion of eminent men than any other. Dr. Guthrie, the Scotch divine, was accustomed to say that the best brains of modern times were in the heads of Jews. Those who cling tenaciously to a prejudice against the Jewish race will none the less follow the political lead of Disraeli, or the theological leadership of Neander, or admire the philosophy of Spinoza and of Moses Mendelssohn, the poetry of Heine, the music of Mendelssohn-Bartholdy, and in a hundred ways will come under the influence of the Jewish intellect, which plays so large a part in human thought and human affairs.

The greatest paradox of history is the fact that Christendom reveres more than all other literature that which came from the pen of Jews, believing that to them was given a closer communion with God than to other people, while the same Christendom is ready to believe all slanders against the race that gave birth to that greatest of ancient poets—the author of the book of Job, as well as to Isaiah, to Daniel, to John, and to Paul—not to mention a name more deeply revered than all. It is never safe to accept the account given of the downtrodden by those who oppress them. Oppression no doubt degrades the oppressed, as it certainly does the oppressor, but it will not do to take the word of the tyrant for the character of the slave under his heel.—*The Century.*

It appears to be quite well established that ants, and a few other insects, have the highly organized faculty of communicating their ideas to one another. The researches of modern observers, such as Lubbock and McCook, have confirmed the belief in such a power. Dr. Franklin shared the belief, and tested the matter in an interesting experiment. He placed a small jar, containing a little treacle, in a closet, where a number of ants soon collected to prey upon the vessel's contents. When all was eaten the doctor cleared the jar of the ants, and putting some fresh treacle in it, suspended it by a string from a nail in the ceiling. A single ant remained in the jar, which ate until satisfied, and then sought to find its way out. It was for some time perplexed, but finally climbed the string to the ceiling, and escaped down the wall. It had been gone but a short time when a large swarm of ants flocked into the closet, climbed up the wall to the ceiling, and then descended by the string into the jar, where they remained until the treacle was devoured, and then departed by the string. It is hardly possible that this should have taken place, had not the first ant made some communication to the others.

WHEN the history of this world comes to be read as it is written in the great book above, where alone it is truly written, all other histories being more or less fictions, it will be found that the real greatness of the great men has been due to their wives, whose care has relieved them from the cares which take up the larger part of the time of men less great, whose loving and tender severity has perpetually pruned them of faults which would have proved impediments, and whose unquenchable faith and courage has been an inspiration which all untender severity of the world has never been able to quench. Many husbands are meanly and selfishly loth to give the wife credit for her share in the partnership of life; more wives are unwilling to take it; and, most of all, both wives and husbands are unconscious of any partnership in the matter at all.

11. "Philosophy of a Future State," part II, par. 17.

## Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

## A LITERAL PROPHECY.

VERSE 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

THE system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse, namely, that they should "divide the land for gain." Previous to the revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated and sold at auction, in parcels to suit purchasers. The historian thus records this unique transaction:—

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals, . . . placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison, vol. i, p. 151.*

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:—

"A third and bolder measure was the discarding of the heathen ritual, and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France."—*Lockhart's Life of Napoleon, vol. i, p. 154.*

Thus terminated the reign of terror and the infidel revolution. Out of its ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

VERSE 40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any different localities for these powers from those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the Sultan of Turkey. To Egypt and Turkey, then, in connection with the power last under consideration, we must look for a fulfillment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798; which year we have seen to be the commencement of the time of the end; and if history testifies that such a tri-

angular war did break out in that year, it will be conclusive proof of the correctness of the application.

We inquire, therefore, Is it a fact that at the time of the end, Egypt did "push," or make a comparatively feeble resistance, while Turkey did come like a resistless "whirlwind," against "him," that is the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need be informed that in that very year a state of open hostility between France and Egypt was inaugurated.

To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Bonaparte, at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria, he declared that "he had not come to ravage the country or to wrest it from the Grand Seigneur, but merely to deliver it from the domination of the Mamelukes, and to *revenge the outrages which they had committed against France.*" *Thiers' French Revolution, vol. iv, p. 268.* Again the historian says: "Besides, he [Bonaparte] had strong reasons to urge against them [the Mamelukes]; for they had never ceased to ill-treat the French."—*Ib. p. 273.*

The beginning of the year 1798 found France indulging in immense projects against the English. The Directory desired Bonaparte to undertake at once a descent upon England; but he saw that no direct operations of that kind could be judiciously undertaken before the fall; and he was unwilling to hazard his growing reputation, by spending the summer in idleness. "But," says the historian, "he saw a far-off land, where a glory was to be won which would gain a new charm in the eyes of his countrymen, by the romance and mystery which hung upon the scene. Egypt, the land of the Pharaohs and the Ptolemies, would be a noble field for new triumphs."—*White's History of France, p. 469.* But while still broader visions of glory opened before the eyes of Bonaparte, in those eastern historic lands, covering not Egypt only, but Syria, Persia, Hindostan, even to the Ganges itself, he had no difficulty in persuading the Directory that Egypt was the vulnerable point through which to strike at England, by intercepting her eastern trade. Hence, on the pretext above mentioned, the Egyptian campaign was undertaken.

The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, transpired on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the Directory relative to the expedition against Egypt. May 3, he left Paris, and set sail from Toulon the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d, the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3,000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte entered Cairo, the capital of Egypt, and only waited the subsidence of the floods of the Nile, to pursue Murad Bey to Upper Egypt, whither he had retired with his shattered cavalry, and so make a conquest of the whole country. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow precarious. The French fleet, which was his only channel of communication with France, was destroyed by the English under Nelson at Aboukir; and on September 2, of this same year, 1798, the Sultan of Turkey, under feelings of jealousy against France, artfully fostered by the English ambassadors at Constantinople, and exasperated that Egypt, so long a semi-dependency of the Ottoman Empire, should be transformed into a French province, declared war against France. Thus the king of the north [Turkey] came against him [France] in the same year that the king of the south [Egypt] "pushed," and both "at the time of the end;" which is another conclusive proof that the year 1798 is the year which begins that period.

Was the coming of the king of the north, or Turkey, like the whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the Sultan, who were menacing an attack from the side of Asia. Feb. 27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible), conquered the inhabitants of Napolis at Zeta, and was again victorious at Jafet. Meanwhile a strong body of Turks had entrenched themselves at St. Jean d'Acre, while swarms of Mussulmans gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent round by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hand of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May, 1799, commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north, against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of expositors begin to diverge. To whom do the words, "he shall overflow and pass over," refer? to France or the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point, two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to events in the history of Turkey. We speak of these two positions only, as the attempt which some make to bring in the papacy here is so evidently wide of the mark that its consideration need not detain us. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which has the weight of evidence in its favor.

Respecting the application of the prophecy to Napoleon, or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance, as the fulfillment of the remaining portion of this chapter; and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression, "king of the north," does not apply to Turkey, or (2) that there is some other power besides either France or the king of the north, which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation. And we presume all will be agreed that there is no room for the introduction of any other power here. The French king and the king of the north, are the only ones to whom the prediction can apply. The fulfillment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more nat-

ural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this verse is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.

**HANG ON LIKE A BEAVER.**—When our Tom was six years old, he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said, "Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?" "Yes, mother, a little," replied Tom, honestly; "I asked the Lord to help me, and hung on like a beaver." Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach this life-lesson: in all troubles, pray and hang on like a beaver; by which I mean, that, while you ask God to help you, you must help yourself with all your might. —*Young Pilgrim.*

**TWO WAYS.**—There are two ways of carrying your religion into your business. Talking religion to the people whom you meet in your business hours is one way; dealing fairly, meeting all obligations promptly, treating those in your employment with kindness and courtesy, is another way. Some Christians may do good by the first method; no Christian can do any good who neglects the second.—*S. S. Times.*

## The Sabbath-School.

### Christ Riding into Jerusalem.

JESUS selected for his use a colt upon which man had never sat. The disciples in glad enthusiasm spread their garments upon the colt, and placed their Master upon him. No sooner was he seated than a loud shout of triumph rent the air, and the multitude hailed him as Messiah, their King. Jesus now accepted the homage which he had never before permitted, and his disciples received this as a proof that their glad hopes were to be realized by seeing him acknowledged at Jerusalem as the King of Israel. They were unable to present him with costly gifts, but they spread their outer garments as a carpet in his path, and they also strewed the leafy branches of the olive and palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, nature's emblem of victory, and waved them aloft, while their loud acclamations and hosannas rent the air.

As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession. Spectators were constantly mingling with the throng and asking, Who is this? What does all this commotion signify? They had all heard of Jesus and were expecting him to go to Jerusalem, but they knew that he had heretofore refused to receive kingly honors, and they were greatly astonished to learn that this was he. They wondered what could have wrought this change in him who had declared that his kingdom was not of this world.

While they are wondering and questioning, the eager crowd silence their queries with a shout of triumph that is repeated again and again, and is echoed from the surrounding hills and valleys. And now the joyful procession is joined by crowds from Jerusalem, that have heard of the grand demonstration, and hasten to meet the Saviour and conduct him to Jerusalem. From the great gathering of the Hebrews to attend the passover, thousands go forth to welcome Jesus to the city. They greet him with the waving of palm branches and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to each other in alarm, "The world has gone after him."

It was the purpose of Jesus to draw attention

to the crowning sacrifice that was to end his mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while he, the antitypical Lamb, by a voluntary act set himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make his death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should be directed to him, that the demonstrations which preceded his great sacrifice should be such as to call the attention of all to the sacrifice itself. After such an exhibition as that attending his entry into Jerusalem, all eyes would follow his rapid progress to the final end.

The startling events connected with this triumphal ride were calculated to be the talk of every tongue, and bring Jesus before every mind. After his crucifixion, these events would be connected with his trial and death; prophecies would be searched and would reveal the fact that this was indeed the Messiah; and converts to the faith of Jesus would be multiplied in all lands. In this one triumphant scene of his earthly life, the Saviour might have appeared escorted by heavenly angels and heralded by the trumps of God; but he remained true to the life of humiliation he had accepted, bearing the burden of humanity, till his life was given for the life of the world.

This day, which seemed to the disciples the crowning day of their lives, would have been shadowed with gloomy clouds had they known that this scene of rejoicing was but a prelude to the suffering and death of their Master. Although he had repeatedly told them of his certain sacrifice, yet in the glad triumph of the present they forgot his sorrowful words, and looked forward to his prosperous reign on the throne of David. The shouts went up continually, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" It was as if all that vast multitude were seeking to excel one another in responding to the call from a prophetic past.

Many Pharisees witnessed the scene, and, burning with envy and malice, sought to turn the popular current. Fearful that this multitude, in the strength of their numbers, would lift Jesus to the position of king, they, as a last resort, pressed through the crowd and accosted him with reproving and threatening words: "Master, rebuke thy disciples." They declared that such noisy and excited demonstrations were unlawful and would not be permitted by the authorities. But the reply of Jesus silenced their haughty commands: "I tell you that if these should hold their peace the stones would immediately cry out."

God himself had, in his special providence, arranged the order of events then transpiring, and if men had failed to carry out the divine plan, He would have given a voice to the inanimate stones and they would have hailed his Son with acclamations of praise. This scene had been revealed in prophetic vision to the holy seers of old, and man was powerless to turn aside the purposes of Jehovah. As the silenced Pharisees drew back, the words of Zechariah were taken up by hundreds of voices, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

When the procession arrived at the summit of the hill and was about to descend into the city, Jesus halted, and all the multitude with him. Jerusalem in all its glory lay before them, bathed in the light of the declining sun. The temple attracted all eyes. In stately grandeur it towered above all else, seeming to point toward Heaven, as if directing the people upward to the only true and living God. This temple in its splendid majesty had long been the pride and glory of the Jewish nation. The Romans also prided themselves in it as an unequaled monument of magnificence. Their king had united with the Jews in embellishing it, and together they had spared no pains nor expense to furnish it with the most costly and beautiful decorations both without and within.

Jesus gazes upon the enchanting scene before him, and the vast multitude hush their shouts, spell-bound by this sudden vision of beauty. All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which

they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart. What a sight was this for angels to behold! Their loved Commander in an agony of tears! What a sight was this for that glad throng who had accompanied him with shouts of triumph and waving of palm-branches to that summit overlooking the glorious city where they fondly hoped he would reign! Their acclamations were now silenced, while many tears flowed in sympathy with the grief they could not comprehend.

Jesus had wept at the grave of Lazarus, but it was in a God-like grief in harmony with the occasion. But this sudden sorrow is like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude are struck with a sudden gloom, while they look upon this grief which is incomprehensible to them. The tears of Jesus were not in anticipation of physical suffering as he contemplated his crucifixion, though just before him was the garden of Gethsemane, where he knew that soon the horror of a great darkness would overshadow him. The sheep gate was also in sight, through which for centuries the beasts for sacrificial offerings had been conducted. This gate was soon to open for him, the great Antitype toward whose sacrifice for the sins of the world all these offerings had pointed. Near by was Calvary, the scene of his approaching agony.

Yet it is not because of these reminders of his cruel death that the Redeemer weeps and groans in anguish of spirit. His is no selfish sorrow. The thought of physical pain does not intimidate that noble, self-sacrificing soul. It is the sight of Jerusalem, that pierces the heart of Jesus with anguish—Jerusalem that had rejected the Son of God and scorned his love, who refused to be convinced by his mighty miracles and is about to take his life. He sees what she is in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how can he give up the child of his care!

He raised his hand—that had so often blessed the sick and suffering—and waving it toward the doomed city, in broken utterances of grief, exclaimed: "If thou hadst known, even thou, in this thy day the things which belong to thy peace—" Here the Saviour paused and left unsaid what might have been the condition of Jerusalem had she accepted the only help that God could give her,—the gift of his beloved Son. If Jerusalem had known what it was her privilege to know, and had acted according to the light bestowed upon her by God, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would then have been no armed soldiers waiting at her gates, no Roman banners waving from her walls. The glorious destiny which might have blessed Jerusalem, had she accepted her Redeemer, rose before the Son of God. He saw that she might through him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory.

But the bright picture of what Jerusalem might have been had she accepted the Son of God, fades from the Saviour's sight as he realizes what she is under the oppressive Roman yoke, bearing the frown of God, doomed to his retributive justice. He takes up the broken thread of his lamentations: "But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—*Mrs. E. G. White, in Great Controversy.*

"A good understanding have all they that keep His commandments."

## 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, JUNE 8, 1882.

### The Sabbath Law.

LAW expresses obligation. It is not advice. Mere advice leaves it at our option whether to accept it or not. Law leaves no option, but peremptorily says, "Thou shalt."

If three points are made clear to our minds, there can be no further question concerning the advisability or necessity of obedience. 1. The authority; is it sufficient? 2. The reason; is it just and right? 3. The terms or methods of statement; are they plain and specific?

Now in regard to the fourth commandment every requisite is fully met:—

1. The authority is of Jehovah himself—the Creator of the heavens and the earth. He is the "one Lawgiver;" "Supreme Moral Governor;" "God over all." When he speaks "every mouth may be stopped." The authority is so complete—so entirely beyond questioning—that it would be sufficient to rest everything here, and stand in silent awe. But, as we said, *every* requirement is met in this law, as all may readily see.

2. The reason is sufficient, and remains to-day with all the force which it ever possessed. God made the world and all things therein in six days. This was, it is, and it will forever be true. He rested the seventh day. This is also an immutable and eternal truth. He blessed the seventh day and sanctified it; that is, set it apart from the other days, to be appropriated to sacred uses. This is true to-day; it can never cease to be true. All this is undeniable. In sanctifying it he reserved a special proprietorship in it as a sacred day, giving to man the other six days for his work. No one can deny his right to reserve one day to himself—to be used only as he shall direct. No one can dispute his "right of property" in the seventh day.

3. The law is given in plain terms; so plain that a child can understand them. Indeed, we have known children from five to eight years of age to be thoroughly converted from the observance of the heathen "day of the sun" to the keeping of "the Sabbath of the Lord thy God," by simply reading the fourth commandment. The difficulty in perceiving the truth of the Sabbath is not with the *understanding* but with the *will*. No law could possibly be given in plainer terms.

This being the case, where is the chance for option or choice on the part of the subject—the creature? He who interposes his own will, when the will of the Creator is plainly expressed, does it at his peril. Such a procedure is the highest treason, the most unwarranted usurpation of which a feeble, dependent creature can be guilty. And yet this is being done continually, and (let the Heavens be astonished!) it is done by those who profess to regard the authority of the Lawgiver; who profess to reverence, to love, to adore him! Notwithstanding the plainness, the reasonableness, the completeness of authority, of the fourth commandment, every term in it is set aside, and something substituted for it, even by those who claim to "fear God, and keep his commandments."

To show the nature of the claim in behalf of the first day, we give another extract from our "Review of Baird":—

A most important part of Sabbath investigation is that which treats of the Sabbath as "a sign." A correct understanding of this subject will effectually correct Mr. Baird's errors in regard to "the ends" of the Sabbath institution. He treats it merely in the light of a beneficial institution, subservient to man's choice, not being holy except by our own action; and no one day belonging to God more than another except as we choose to devote it to him. But this is as far from the truth presented in the word of God as midnight is from noon. The Bible leaves no option with man in regard to the observance of the Sabbath. It represents it as a memorial—a sign of the creative power of Jehovah; his own chosen day; a day blessed by the Lord; by him separated and set apart from the other days. The very nature of a memorial or com-

memorative institution forbids that Mr. Baird's conclusions should be true.

To illustrate, we will suppose, as a parallel, that the fourth of July has been set apart by our government, by an express law, as the day to commemorate the independence of the United States; and the law gives as the reason for such appointment, the signing of the Declaration of Rights. Now a party rises up and claims that the design of the law will be carried out by observing the eighth of January instead; that we are required to keep one day of the year, and not any particular day; that both the letter and the spirit of the law will be kept by observing the eighth of January; that on that day a very memorable event occurred, worthy of being commemorated; that history has made much mention of the victory of Gen. Jackson, on that day; and that as we are to keep the day, it must be optional with us which day we keep. Now, query: Would that law be kept by keeping the eighth day of January instead of the fourth of July? The law specifies the particular day—the fourth of July. It gives the reason—the signing of the Declaration of Independence on that day. It is not optional with us—the law carries with it the authority of the government. On the other hand, the eighth of January is not mentioned in the law; the victory at New Orleans is not the reason given for appointing the day; history is not law, so a historical fact cannot supersede a legal enactment; though the day is to be observed by us, it is not a matter of option, but must be kept in obedience to the law; the claim and authority of the government are honored only by the observance of that day which is set apart by law. He would be considered wildly foolish, who would contest the case in favor of the eighth of January, under such circumstances.

But such is the relative position of the parties in this Sabbath controversy. The law says the seventh day. Mr. Baird acknowledges the validity of the law, but says the first day will answer instead of the seventh. The law gives as the reason, that God rested on the seventh day. Mr. Baird says the better reason is that Christ arose on first day. The law says the seventh day is the Lord's day, the day of his choice, the day which he reserved to himself, and hallowed to sacred use. Mr. Baird says no one day belongs to the Lord, except as we give it to him, or is hallowed except as we make it so, and the first day will answer all the ends of the law. The fact that it is a law, that it is by authority, binds us to observe the day pointed out in the law. But Mr. Baird says a day not indicated by authority, not enforced by any law, will answer far better than the day mentioned in the law! Was ever folly and presumption more apparent?

### A Warning.

NONE of us are much inclined to profit by the experience and mistakes of others. We generally wait until we become involved in the same difficulty before paying heed to a warning. We heard it once objected that a majority of those who were earnest "health reformers," or hygienists, were in a "broken-down condition." But the objector was not aware of the fact that they were not hygienists—that they refused to conform to the laws of health—until their "broken-down condition" forced the necessity upon them. He did not consider that this broken-down condition might have been averted by a timely obedience to the laws of their being.

We have been pained to read of another "clerical scandal"—another minister who has disgraced himself and brought reproach upon the gospel in the work of which he was engaged. And probably a small proportion of those who read the brief account in the daily papers will ever learn, or care to learn, of the causes which led to the unfortunate occurrence.

A Baptist minister of St. Louis, well known and of good repute, was seen in a railroad car in a state of intoxication, where he grossly insulted the females in the car. This is the report. Now for the further facts.

The members of his church come forward and state that he was an efficient and very zealous minister, and that in his zeal he greatly overworked himself; that they protested against his laboring so much and so hard, but, like many others who find so much to do, he could not "find time" to take the rest which his exhausted system and fevered brain demanded. In this condition he traveled, but his brain seemed to have passed the resting point. Those who have sadly overworked their

brains will know exactly what we mean by this expression. His landlord advised him to take some whisky, asserting that it would soothe and quiet him. He took it and the result is before the world.

Most of our readers will be astonished that whisky should be recommended or accepted as an anodyne in such a case. Only think! whisky to soothe and quiet a fevered body and a burning brain. But before you let your wonder rise too high, consider, (1) That it was a landlord who recommended the whisky. Nothing wonderful in that. (2) That the man who accepted it was nearly wrought up to a state of desperation. He was ready to grasp anything which was offered as a means of relief, perhaps without the power to calmly consider the probable consequences. Many bright minds have broken entirely under such circumstances. Some of the most promising men have committed suicide under the severe mental strain of over study and work. (3) That physicians are daily pursuing the same course so unwisely pursued by this landlord. They are feeding whisky to fevered patients; adding fuel to the flame which is consuming the life forces. Here you may stop and wonder.

We have no idea that brain workers will profit by this warning. Some labor under great difficulties; they cannot "see through their work," nor decide how to neglect it or to abandon it in season. In many cases their friends urge that they "cannot be spared" from their work. But when the jaded brain fails to perform its functions, or when they fall into an untimely grave, they *are* spared; they must be spared.

As a people we are great trespassers in this respect. Our ministers and active mind-workers are so few that there is great danger of putting too heavy a load upon the willing laborer; a great inducement to the zealous servant of Christ to strive to accomplish more than he can do well, or safely undertake. Exactly what is duty to do under these circumstances is hard to tell. Few can be aware of the condition of the brain of the hard student or worker. Friends and even physicians are not prepared to give advice suitable to the case. An "inscrutable and all-wise providence" has to bear the blame of many very unwise actions of parents, teachers, ministers, and writers.

While many will only blame the subject of this article, some will be able to appreciate his sad condition, and to pity him. A few may pray God to avert such a calamity which, they are partially aware, hangs over them. But will any heed the warning, and preserve their lives in the midst of a multitude of cares and duties? Of this there is room to doubt.

### Was the First Day Gradually Sanctified by the Apostles after the Ascension of Christ?

[From *Les Signes des Temps*.]

#### I.

*The first day not sanctified during the first twelve years after the resurrection of Christ.*

IF the first day of the week is a day holy to the Lord, and one on which men ought not to labor, there was a time when it became holy, and some act or series of acts, which made it holy. The reason assigned by theologians why this day should be holy, is that Christ arose from the dead on that day. But it should be observed, (1) That no such reason is assigned in the Bible to establish the holiness of the day; (2) That the Bible does not even say that the day is holy; (3) That out of eight instances in which the day is mentioned, only one instance is found in which it is directly asserted that Christ arose that day. Mark 16:9. The Spirit of inspiration did not therefore attach any special importance to the fact that Christ arose on that day, though that fact would be of the highest importance if the people of God ought to observe the day in memory of that event.

In our examination thus far, we have learned three important facts: 1. That there was no act of sanctifying the first day at the resurrection of Christ, as there was of sanctifying the seventh day when the Creator had rested upon it. Gen. 2:2, 3; Ex. 20:11. 2. That Christ did not gradually sanctify the first day, during the forty days preceding his ascension. 3. That the apostles, during the period recorded in the first twelve chapters of Acts, said not one word in favor of the sanctification of the first day, and performed not one act which would indicate that they observed the day as sacred to the Lord. Yet these chapters embrace the first twelve years of the gospel dispensation, a period during which

the apostles laid the foundation of the church of Christ, by preaching the gospel not to the Jews only, but also to the Gentiles.

II.

*The first day had not been sanctified when Paul preached at Antioch, in Pisidia.*

In this article we continue the examination of the book of Acts. Our object is to find some act which instantaneously sanctified the first day; or if there be no one act of this kind on record, then to find some series of acts which gradually accomplished the sanctification of the day. If the apostles ever sanctified the first day, we shall find the fact attested by three things: 1. That they said something about the sacredness of the day. 2. That they treated the day as sacred; 3. That their words and acts in behalf of the first day occasioned controversy with the Jews. What then do we find on this subject in Acts 13?

In this chapter we find Barnabas and Saul, or Paul, sent out on their first missionary tour. Verses 1-4. In every case they preached first to the Jews and afterward to the Gentiles. When they arrived at Antioch in Pisidia, Paul preached a sermon which Luke has recorded. There are three important facts connected with this discourse: 1. That Paul said to the Jews (verse 27) that the prophets were read by their nation every Sabbath day. But if the seventh day had ceased to be the Sabbath, and the first-day had become the Sabbath, or if there were two Sabbaths each week, the seventh day and the first day, the declaration of Paul that the Jews read the prophets every Sabbath day, cannot be true. The term every Sabbath in Acts 13:24, means every seventh day, and cannot include one first day.

2. Paul declared to them (verses 30-37), that God had raised Christ from the dead, and that Christ had been seen of his disciples many days after his resurrection. Here was an opportunity for Paul to say that the resurrection of Christ had caused God to sanctify the first day of the week; but he did not say it, not because there was no need to say it if it were true, but because it was not true. Here also was an opportunity for Paul to say that Christ gradually sanctified the first day of the week during the many days that he was seen by his disciples, by appearing to them uniformly, or generally, on that day. But he said nothing of the kind; and our examination of the history of the forty days in our number for March (SIGNS for April), shows that Paul could not say it because it was not true. He might also have said—if it had been true—that during the twelve years that had elapsed since the ascension of Christ, the apostles had consulted together, and had decided to sanctify the day either by one united act of authority, or by many minor acts; but he said nothing of the kind, not because this was not necessary to be told, if true, in order that his hearers should understand their duty, but because it was not true, as we have shown in our number for April. [SIGNS for April 13.]

3. But the most remarkable fact remains to be noticed. When Paul had finished his sermon, the Gentiles besought him to preach the same words to them the next Sabbath day. This time the circumstances are such that Paul must speak of the sanctification of the first day of the week, if the day had been sanctified. When asked to preach the next Sabbath, he could not do otherwise than to answer thus: "You ought not to wait the period of a week; the first day has been sanctified to take the place of the seventh; I will preach to you to-morrow." The persons who requested him to preach were Gentiles, who would not be offended to hear of the sanctification of a new day, and who needed to hear of it if it were true. But Paul made no reference to the sanctification of the day, which is a conclusive proof that as late as the year forty-five, the first day of the week had not been sanctified. Luke informs us that the next Sabbath came almost the whole city together to hear the word of God. This fact is worthy of notice because it shows an extensive regard for the Sabbath among the Gentiles in the city of Antioch.

III.

*The first day had not been sanctified when the first missionary tour was finished. The council at Jerusalem distinguished between the moral law and the ceremonial.*

The fourteenth chapter of Acts finishes the history of the first missionary tour of Paul and Barnabas. They preached in the synagogues of the Jews wherever they found them. They could not have done this, if they had taught that the first day had been sanctified in the place of the seventh; nor could they have done it

if they had ceased to celebrate the seventh day. The fourteenth chapter of Acts makes not the slightest allusion to the sanctification of the first day, neither in what it says that the apostles taught, nor in what it records of any accusation made by the Jews.

The fifteenth chapter tells us that after Paul and Barnabas had returned to Antioch in Syria, that city was visited by certain persons from Jerusalem, who were scandalized to find that the Gentile converts were not circumcised. Verses 1, 5. If they had found the Gentile converts breaking the Sabbath, they would have been still more vehement in denouncing them. But they made no complaint in this respect, which shows that they had none to make. But to set at rest the question whether the Gentiles ought to be circumcised and to observe the law of Moses, Paul and Barnabas went up to Jerusalem to confer with the apostles. The law of Moses must signify the ceremonial law, for Peter called it a yoke which neither the apostles nor their fathers were able to bear. Verse 10. And the decision made by the apostles, shows that the moral law could not have been the subject of discussion in the council, unless we believe that the apostles broke down eight of the ten prohibitions against immortality, and even left in force only a part of each of the other two; that is to say, left in force a part of the second commandment and a part of the seventh.

The apostles were unanimous in the decision that the Gentiles should not observe circumcision nor the ceremonial law. Verses 1, 5, 24. If it be said that the apostles set aside, not the ceremonial law only, but the moral law also, then we ask why they should prohibit fornication if they had abolished the law which forbids adultery? And why also should they forbid the eating of things offered to idols, if they abolished the commandment which forbids idolatry? If they permitted in each case the greater sin, how could they with any reason forbid the less? Let those answer who think that the apostles set aside the moral law with the ceremonial.

IV.

*The apostles took care that the Gentiles should not think any part of the moral law was set aside with the ceremonial.*

There can be no greater absurdity than to represent the apostles as forbidding fornication, but permitting adultery; and, as forbidding the eating of meats offered to idols, but permitting the worship of idols. Yet this is precisely what they did, if they abrogated the moral law with its prohibition of idolatry, blasphemy, murder, and adultery, and only maintained the prohibition of meats offered to idols, and the prohibition of fornication. But they did nothing of the kind. The moral law was not in dispute, and the apostles did not grant permission to transgress one of its precepts. But they did set aside the ceremonial law, and this made it necessary that they should speak on three points which the Gentiles in their blindness might suppose to be set aside with the ceremonial law.

These were: (1) The sin of fornication which properly signifies the transgression of the seventh commandment, when both the parties are unmarried. The false education of the Gentiles, led them to think that this sin was not a violation of the commandment that forbids adultery. (2) The eating of meats offered to idols. The Gentiles were in danger of thinking that this would not be a violation of the commandment which forbids idolatry. (3) The eating of things strangled, and of blood; that is the eating of flesh with the blood, and the eating of blood by itself. The Gentiles were in danger of regarding the prohibition of blood as a part of the ceremonial law which was not to be observed by them. Gen. 9:3, 4; Lev. 17:10-14. But the reason on which the prohibition of blood was founded, was that the blood was used in making atonement for the souls of men (compare Lev. 16:15, 18; 17:11), and the honor of the law of God which man has transgressed, forbids that man should taste blood.

V.

*The change of the fourth commandment was not recognized by the apostles, because unknown to them. The first day had not been sanctified when Paul preached at Philippi.*

We have thus learned a fact of great importance. It is that when the apostles declared circumcision, and the ceremonial law, or law of Moses, not to be obligatory upon the Gentiles, they took care to define all the questions on which the Gentiles, through ignorance or false education, were in danger of transgressing the moral

law. It was therefore in the highest degree necessary that the apostles on this occasion should speak of the change of the fourth commandment if the first day had been sanctified to take the place of the seventh. Or if it had not yet been sanctified, the time had come when they must sanctify it if they were ever to do it, for the apostles were assembled at Jerusalem for the last time. What did they say to indicate that the first day had already been sanctified? Not one word. What did they say by way of then establishing the sanctification of the day? Nothing!

Yet in this council the Sabbath of the Lord was expressly recognized. When James, as president of the council, briefly announced the judgment of the apostles, he assigned as a reason for the brevity of the letter which was proposed to be written to the Gentiles, the fact that in every city the books of Moses were read in the synagogues every Sabbath day. Acts 15:19-21. This shows: (1) That the only weekly Sabbath known to the apostles at the time of this council, A. D. 52, was the seventh day. (2) That the converted Gentiles were accustomed to hear the reading of the books of Moses in the synagogue on the Sabbath. (3) That the sanctification of the first day was unknown to the apostles in A. D. 52, and when this council was dissolved, the last opportunity for the apostles to sanctify the day by one united act, was gone forever, for they were never all assembled afterward.

We have a remarkable reference to the Sabbath in Acts 16. When Paul arrived at Philippi he found that a certain number of devout Gentiles were accustomed to meet for prayer on the Sabbath at the side of the river. Verse 13. He united with them in worship, and from this commencement arose the church of Philippi. If they were not keeping the right day it was the duty of Paul to tell them that the first day had been sanctified in the place of the seventh; but he certainly told them nothing of the kind, and the reason is evident: he could not do it and speak the truth.

J. N. A.

Miracles—Do They Now Exist?

Of late, this question has occupied quite a prominent place in religious journals, but none of them have disposed of it in so few words as the *Christian at Work*. We give its remarks on the subject, together with the question which called them out:—

"If the age of miracles is not passed, can the sick still be healed by faith and prayer? And are such cures now wrought? If miracles are not to be looked for, how are the remarkable cases of sudden healing, called 'faith cures,' to be accounted for? or are they not cases of sudden healing?"—*Watch-Tower*.

"The age of miracles is past; the modern 'faith cures' can all be explained by Psychology, just as bread pills have effected like wonderful cures. Miracles are something more than preternatural events,—they are supernatural occurrences sent to authenticate the divine character of a messenger. That is the touchstone of every miracle related between the covers of the Bible."

When any question is thus arbitrarily answered, it is an evidence either that it has been so thoroughly canvassed previously that the answer is self-evident, or else that the one who answers the question has no argument except his dogmatic assertion. We think it can be shown that the latter is true in this instance.

It is a sad fact that the answer given above voices the sentiment of a large portion of the religious world of to-day. A sad fact, because it is only the stepping-stone to a disbelief in the inspiration of the Bible, and the divinity of Christ. The rank infidel claims, with equal reason, that such things as miracles never existed. Indeed, if we deny that miraculous cures may be effected now, we virtually do deny that they were ever performed. No one now living ever saw any of the miracles that are recorded in the Bible. We accept them on the authority of that book. The Bible has ample evidence in itself that it is an inspired book, and we are bound to accept its statements as the truth. We therefore believe that miracles were really performed by Christ, and by the apostles and prophets. But the same book upon which we rely for our information in regard to miracles in the past, assures us that they will occur. See Mark 16:17, 18; James 5:14, 15. Why should we accept the statement of the Bible in one place, and disbelieve it in another?

"Miracles," it is said, "are supernatural occurrences sent to authenticate the divine character of a messenger." But it is well to remember that none of Christ's miracles seem to have been performed for this purpose. There is nothing forced or unnatural about them. There was

always a want to be supplied, some distress to be relieved. All of Christ's miracles of healing were done as though they were the natural service of one who sees suffering, and puts forth his power to alleviate it. The idea of the pity and compassion of Christ is the most prominent in all his miracles. It is true that these miracles attested his divinity, and constrained the people to say "That God hath visited his people," yet nowhere does the humanity of Christ appear more plainly than in his contact with the afflicted. At the tomb of Lazarus he wept; he had compassion on the widow of Nain, and on the multitudes who were ready to perish through hunger and fatigue. He "went about doing good," not with parade and ceremony, as though to call attention to himself, but as one whose compassionate nature was touched by the sight of pain. Now we cannot believe that Jesus is any less tender and compassionate now than when he was on earth. Although we cannot see him with our eyes, he is as truly present, "beholding the evil and the good," as when he walked with man; we read that he is "touched with the feeling of our infirmities," and that he cares for us. We might reasonably expect, then, that his power would at times be put forth to help his creatures, even if we had not been assured that such would be the case.

But what is a miracle? It is simply a wonder, a wonderful thing. Then the fact that man, frail as he is, exists at all, is a standing miracle. David praised God because he was "fearfully and wonderfully made," and Jeremiah felt that "it is of the Lord's mercies that we are not consumed, because his compassions fail not." No one could, by his own power, keep himself alive for a single moment. No man can create even the tiniest blade of grass, although he may know the elements which compose it, nor can he understand how it could be made to grow. The whole creation is a constant proof of the power of God continually exerted. Why, then, should we limit his power? If God is constantly performing miracles of one kind, why may he not perform others?

But there is still another point to consider. In Ps. 103:2, 3, we read: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Here we have the forgiveness of sins, and the healing of diseases placed together, as two things for which to be thankful. Whoever will seriously consider the terrible condition of man in a fallen state, cannot but be convinced that the work of man's redemption, the plan by which his sins may be constantly forgiven, is one of the greatest miracles that can be conceived. Now that Christ forgives sins, no Christian can deny. This is the good news which the gospel brings to man. If this were not true, the gospel would cease to be a gospel. But the psalmist carries the idea that the healing of diseases belongs to God as well as the forgiveness of sins, and it must be that he does heal diseases, or there would be no occasion for thanking him for it. And there is no intimation that the work of healing diseases should cease before the work of forgiving sins ceased.

If we study the New Testament, we shall find this fact still more clearly taught. Read the plain testimony in James 5:14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." There is no guess-work about this. It is a simple declaration of what shall be if certain conditions are complied with. It is very common to ignore this passage, or explain it away, claiming that it does not mean exactly what it says. But if we so dispose of the first part, we must treat the second in like manner, and claim that sins are not actually forgiven. Both statements are equally emphatic. There are many who can testify to the fact that God does forgive sins; and witnesses of his healing power are not few. Those who are disposed to cavil, will say that God does not heal all the diseases even of those who profess that their sins have been forgiven, for if he did, none would die. To this we can answer that man is not promised immunity from death. "It is appointed unto men once to die," and this without reference to whether they are good or bad. Immortality is conferred upon God's people only at the resurrection. See 1 Cor. 15:51-54. But the fact remains that men are healed by the power of God, when human power utterly fails. It is God that keeps us alive, and it is he that heals all diseases. As

before quoted, "It is of the Lord's mercies that we are not consumed."

But there is still stronger evidence that the healing of diseases and the forgiveness of sins are co-existent, and it is given by our Lord himself. Read the account of the healing of the man sick of the palsy, as recorded in Matt. 9:1-8, also in Mark 3:1-12, and Luke 5:18-26. When Jesus saw the faith of the sick man and his attendants, he said to him: "Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." Here we have the power to heal the sick given as an evidence of the power to forgive sins. "Whether is easier?" Both are entirely beyond the comprehension of man. Sin is disease of the soul, as sickness is of the body. Sickness and death are but the result of sin (Rom. 5:12), and God alone can save from both. In the future state, when all sin is forever done away, we are told that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" and it is said that the inhabitant of that country shall not say "I am sick." Now since God, in his infinite mercy, is pleased to forgive us our sins, if we but comply with the conditions, and give us, even here, foretastes of the heavenly glory, is it not reasonable that he should at times relieve the pain which his followers suffer? Add to this the many plain declarations in the Bible, and who can doubt it? That there are many pretended cures, and many that are simply imaginary, cannot be denied, but to say that all "faith cures" are such, is to play into the hands of infidels.

The Bible itself is the best evidence that it is the word of God, because it is always consistent with itself. The different parts have so close a relation that they cannot be separated. The man who begins to doubt any portion of it, is in danger of disbelieving the whole. If we let one point go, and hold to our unbelief, the rest must surely follow. There are many things in the word of God that are "hard to be understood," and we cannot hope to know how God can perform his works; but it is foolish and wicked to reject and deny all that we cannot understand. Rather let us say with the psalmist: "Thy word is true from the beginning; and everyone of thy righteous judgments endureth for ever."

E. J. W.

#### Academy Items.

THE spring term of our school closes two weeks from next Thursday. After a vacation of six weeks the fall term begins. Both teachers and students feel that this term has been a decided success. The latter are deeply interested in their studies, and much attached to the school. Thirty-eight have been enrolled thus far.

There is no doubt that the attendance next fall will be large. We shall be disappointed if there are not sixty or seventy at the opening. Quite a number outside the ranks of Seventh-day Adventists from Healdsburg and vicinity, have expressed their determination to attend.

All who expect to attend next fall should make it a point to be on hand at the opening. Much instruction, of great importance to students, will be given during the first week, which will not be repeated during the term.

For the benefit of young men and women who desire a special preparation for missionary work, Eld. Waggoner will deliver lectures upon Bible topics, and give instruction to classes in Bible and Church History. These lectures and class instruction will cover a period of about ten weeks. I am sure we would all be pleased if Eld. W. would give us through the SIGNS, as soon as convenient, a little more definite information concerning the object and character of this proposed course. Those who expect to attend this course will do well to come at the beginning of the term, even though the Bible instruction may not begin at that time. By so doing they will be able to devote more time to the study of the English language, and other branches of great importance to them, in preparation for their work.

The interest in Bible study, during this term, has been all that could be desired. We believe that Heaven is blessing the efforts in this direction, to the salvation of

souls. The students take a greater delight in their Bible study than in any other branch they have. Their hearts are tender, and they seem eager and hungry for spiritual instruction. There is no listlessness or inattention in the classes, but a spirit of earnest inquiry.

To-day has been a profitable Sabbath for the Healdsburg Church. At the close of the usual social meeting, an invitation was given to the youth to come forward for prayers. About thirty came forward without a moment's delay. There appeared to be a hungering among them for God and his blessing. Nearly all in the house were affected to tears when they beheld these youths so eager to seek God. In the afternoon several of these students held a prayer-meeting in a neighboring grove.

We all feel that the Lord is ready to work for the youth who shall assemble here to attend the school, and that rich blessings are in store for the Healdsburg Church, if they are faithful to their own souls and to the souls of those brought under their influence. May God's spirit walk among us and prepare the way.

May 27, 1882.

S. BROWNSBERGER.

### The Missionary.

#### Extracts from Letters.

WE give this week a few extracts from letters received by members of the Oakland missionary society. We trust that they will serve as an incentive to others to persevere in the good work.

A lady in the East, eighty years of age, writes that for a few months, some unknown friend has been sending her the SIGNS. She has read it carefully, thinks the arguments on the Sabbath question are sound, and has come out, in spite of opposition, to keep it. She has been a believer in the second advent for several years.

A gentleman writes from the South: "It has been exceedingly kind in you to send me a copy of your paper every week. I must say it has been a great comfort to me. I think it is a paper that all should read. I inclose \$1.50 to have it continued, as my friends, as well as myself, are anxious to have such a religious paper."

Another writes: "I am very thankful for your interest in my welfare. The SIGNS is a great comfort to myself and family, and to others around. One man, a Baptist minister, borrows the paper to read. If you like, I would suggest that you mail him a copy. I am pleased with everything contained in the SIGNS, and especially with the temperance part."

A gentleman writes from Alabama: "I received your kind favor of recent date, and in reply must thank you for past favors in sending me your valuable paper. I can assure you it has been a most welcome visitor, and I don't suppose there is a copy goes from your press, that is read more than the copy sent to me. I have every copy you have sent me on file, and they are pretty well worn, I assure you. I read it, and let my neighbors read it. I shall be thankful for any reading matter you send me. I send you the names of some who will be glad to get the paper."

Another writes from the East: "I have received seven copies of the SIGNS, and so far I am very well pleased with it. I had hoped to make up a club to send you, but have not had spare time. Inclosed you will find \$2.10 for SIGNS and premium."

A gentleman writing from the South, says: I can assure you of my appreciation of the SIGNS OF THE TIMES. I esteem it, as it presents the truths of the Bible so plainly. The advice to parents, and the temperance pieces of the paper, are so good. I am persuaded that any candid person, who loves the truth, and desires that light may appear to those whose minds are darkened by self-indulgence, intemperance, and dress, must appreciate it. Its visits have been pleasant, and I hope profitable. I will be much pleased to receive any other reading matter you may desire to send."

Another writes from North Carolina: "I have found the SIGNS to be welcome visitors. . . . Dear brother, I want you by the Lord's help, to spread the truths of your paper all over the land, for I believe the Lord is soon to come, and I want the truth known. I request your prayers for me; all my family are angry with me because I own the truth. Pray that I may be faithful." He gives the names of others who wish to read the paper.



Again, another one writes: "Inclosed you will find one dollar, to pay for the SIGNS for what time you have been sending it. I think I can soon raise a club to send you. I can hardly get a chance to read the papers, before somebody will take them to read. If you will send me some of your small tracts, with the price, I will send the pay for them." He also gives a long list of names, to whom he wishes papers sent, and also tracts on the Soon Coming of Christ, The Judgment, State of the Dead, etc.

All these testimonies are an evidence to us that the Lord is preparing the hearts of people to receive his truth. May we all walk in the light, and be ready to improve the opportunities for spreading the truth, as God opens the way.

Ukiah, California.

BEGAN meetings in this place Friday evening, May 26. Have given eight discourses to date. Audiences have been quite good, notwithstanding another protracted meeting is being held at the Disciple Church, by Elder John McCorkle, who commenced the next evening after we began. We have distributed quite a number of tracts and papers, and sold some books. There seems to be considerable interest manifested. There have been more invitations to visit than we have been able to fill. We are endeavoring to do what we can in this line. We feel of good courage, and trust by the blessing of God to turn many from darkness to the light of the present truth, and faithfully warn all of the approaching day of the Lord.

Pray that the Lord's will may be accomplished for the people here.

June 2, 1882.

J. D. RICE.

E. A. BRIGGS.

L. A. SCOTT.

Girls in China.

OUR young people may like to hear about the real condition of girls in China to-day. Perhaps they suppose that the heathenish customs, such as binding the feet of girls, and of mutilating or selling them, have passed away in the light of these latter days. But China still sits in great darkness.

A few months ago there lived near Swatow, a girl of thirteen, named A Na. Her father and two married sisters were Christians, while her mother remained a heathen. One sister was at the English Presbyterian Mission School at Swatow. She was taken sick there, and A Na was sent for to take care of her. So A Na came, and went about her duties with a pleasant, cheerful face, though the missionaries soon found that she had great trials. Her mother was determined to bind her feet, as nearly all the women in the village where she lives have the little misshapen feet produced by binding them tightly in early life. It is a torturing process, and the missionaries and Chinese converts set their faces against it as unchristian. Poor A Na declared that she would not submit to it, and that she wished to follow her father, and do as a Christian should. However, her mother consulted a fortune teller, and he fixed upon the twenty-seventh day of the twelfth moon as a lucky day to begin the binding. At that time she sent for A Na, who refused to go. The mother then came herself, but when A Na saw her, she threw herself into the matron's arms, and clung to her till she was pulled away by main force. Her mother dragged her down stairs, scolding and raving as only a heathen woman can. So the poor child was carried off, weeping bitterly as she went. Her last words to her sister, were, "My heart is fixed. I will be a Christian, and will not have my feet bound."

The Peking Gazette of March 15, in the year of grace, 1881, states that the Governor-General of Sze-chuen asks imperial honors for a girl of eighteen who starved herself to death, after the burial of her betrothed. He also asks honors for other females who have "displayed their filial piety by mutilating themselves." The honors were granted.

Miss Safford, of Foochow, writing for *Woman's Work in China*, says that parents do now sell their daughters, and husbands their wives. When a man sells his wife, the sale paper is stamped by the woman herself. The palm of her hand is smeared with ink, and makes on the paper a full, clear mark that could not be obtained without her consent. A paper thus attested proves that the woman was not stolen from her husband.

Chinese books for women are mostly stories of ancient discreet heroines, or "Rules of Propriety." In these books, industry and reverence for parents are commended, but so is suicide. Devotion to a husband's memory is enjoined, and widows are entreated to disfigure themselves by cutting off their ears and noses, rather than marry a second time.

As to the number who read, Miss Safford says that she kept for some months a carefully-written record of all the women who could read, within a given number. Out of eight hundred there were only eight who could read at all. Of the eight only two could read well, and of the two, the best reader did not understand the meaning of the classics, though she knew the characters very well. Of course Chinese girls differ in capacity as other girls do, but their standard of education has left them as a whole in a low and dull mental condition. In one of the Methodist mission schools the girls said that Moses created the world, Adam was the true God, and Pilate was an apostle. On the other hand, Miss Porter, who reports this, found in a tour through villages south of Peking, a girl who had read the catechism and the whole New Testament. She had asked help of any one who could tell her the characters, and studied her lessons by night, after the family had retired and the house was quiet. She had read the New Testament till she had become familiar with it, and above all had learned to love it and to treasure special portions. "She came to my room alone one night, and read passage after passage, giving with each selection some reason why she enjoyed it. Her eyes filled while reading of the crucifixion, and she soon stopped, saying she could not read that without crying. Such progress on the part of the few," says Miss Porter, "strengthened hope for all and enlarged our vision of the whole work among the women."

Girls of the better classes are not expected to go beyond the doorway after they are ten years old. One lady is held up as a model, because she never even went near a window to look out. This custom is now observed to some extent in Foochow. The little daughters of wealthy families, who used to visit Miss Safford, come no longer, nor do they play around their front doors. She inquired for them, and was told, "They are too old to go out now, it is not proper." "I was not allowed to go to the front door during my husband's life-time," said a mandarin's widow.

The amusements of the wealthier women consist chiefly of smoking, gossiping, card-playing, and fancy work, while some few use musical instruments. They make occasional visits to female relatives. Perhaps an afternoon jaunt is allowed, once in a great while, to some pleasure garden. Of course they cannot walk thither with their deformed and weakened feet; they must ride in the palanquin, which has the merit of screening them from sight. Shall we not come to the rescue of these poor souls without God and without hope?—*Missionary Herald*.

Temperance.

The Little Shoes Did It.

A YOUNG man who had been reclaimed from the vice of intemperance was called upon to tell how he was led to give up drinking. He arose, but looked for a moment very confused. All he could say was: "The little shoes, they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard the sound, and rallied at once. The light came into his eyes with a flash; he drew himself up, and the choking went from his throat. "Yes, friends," he said, in a voice that cut its way clear as a deep-toned bell, "whatever you may think of it, I've told you the truth—the little shoes did it. I was a brute and a fool; strong drink had made me both, and starved me into the bargain. I suffered—I deserved to suffer; but I did not suffer alone—no man does who has a wife and children—for the women get the worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes I saw one night when I was all but done for—the saloon-keeper's child holding out her feet to her father to look at her fine new shoes. It was a simple thing; but, my friends, no fist ever struck

me such a blow as those little new shoes. They kicked reason into me. What reason had I to clothe others with fineries, and provide not even coarse clothing for my own, but let them go bare? And there outside was my shivering wife, and blue, chilled child on a Christmas Eve. I took hold of my little one with a grip, and saw her feet. Men! fathers! if the little shoes smote me, how must the feet have smote me? I put them, cold as ice, to my breast; and they pierced me through. Yes, the little feet walked right into my heart, and away walked my selfishness. I had a trifle of money left; I bought a loaf of bread, and then a pair of shoes. I never tasted anything but a bit of bread all the next day; and I went to work like a man on Monday, and from that day I have spent no more money at the public house. That's all I have got to say—it was the little shoes that did it."

The Smoker.

THE smoker who is wedded to the habit, cannot readily understand why every one else does not like the odor. But the fact is patent that the scent of tobacco is not only disagreeable to some persons, but also absolutely poisonous. It does not mend the matter to say that this is mere prejudice or weakness. You have no right to make others uncomfortable for your own satisfaction. No gentleman will thrust himself in close proximity to ladies, with his coat saturated with stale smoke. No gentleman will pass through a car carrying a lighted cigar in his hand, and leaving a trail of offensive smoke behind him. No gentleman will get in a stage carrying a smoldering stump in his hand, and keep it there until it smolders out and emits a more hideous stench than before. No gentleman will puff out his costly smoke on the platform of the horse-car, when the passengers inside cannot escape some portions of the fumes. But you can find "men" doing these things every day in the week.—*Sel.*

Growth of Vice.

"TWENTY years ago, the young man who drank was the exception; now the young man who does not drink is the rarity. We are accustomed to blame everything on 'the war,' and perhaps the war will serve as a reason in this case. Certainly it was about that time or shortly after that lager beer began to grow in popularity, and young men and boys began to cultivate a fondness for it, and thereby to acquire a taste for alcoholic liquors of all kinds. The cigarette vice followed to reinforce and stimulate the drinking habit, until now a boy is scarcely in his teens before he begins to smoke his nasty cigarette, and drink his sophisticated beer and bad whisky; and gangs of youths who ought to be at school or serving an apprenticeship to some honest calling, go swaggering about the streets, and in and out of taverns, and are not ashamed to greet their mothers with their breath reeking with smoke and alcohol."—*The Philadelphia Times*.

A Drunkard's Last Will.

I DIE a wretched sinner, and I leave to the world a worthless reputation, a wicked example, and a memory that is only fit to perish. I leave to my parents sorrow and bitterness of soul all the days of their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife widowed and heart-broken, and a life of lonely struggling with want and suffering. I leave my children a tainted name, and a ruined position, a pitiful ignorance, and the mortifying recollection of a father, who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God.—*Selected*.

If all drinking should cease, jails could be rented for warerooms, and poor-houses would have to advertise for boarders. It is true that the poor saloonists and sample-room keepers would have a hard time, but it would be overbalanced by the good time that would come to millions of homes where would be heard loving voices instead of curses and blows, and sobs of wives and children.—*Inter-Ocean*.

A QUACK says of his cough balsam: "Thousands have tried it, and will never use any other." Too true.

## The Home Circle.

## IS IT WORTH WHILE?

Is it worth while to jostle a brother,  
Bearing his load on the rough road of life?  
Is it worth while that we jeer at each other—  
In blackness of heart we war to the knife?  
God pity us all in our pitiful strife.

God pity us all as we jostle each other;  
God pardon us all for the triumph we feel  
When a fellow goes down with his load on the heather,  
Pierced to the heart. Words are keener than steel,  
And mightier far for woe and for weal.

Were it not well this brief little journey,  
On over the Isthmus down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever and aye in dust at his side?

Look at the roses saluting each other;  
Look at the herds all at peace on the plain—  
Man and man only, makes war on his brother.  
And laughs in his heart at his peril and pain—  
Shunned by the beasts that go down on the plain.

Is it worth while that we battle to humble  
Some poor fellow down into the dust?  
God pity us all! Time soon will tumble  
All of us together, like leaves in a gust,  
Humbled, indeed, down into the dust.

## Scolding.

No woman who would retain her true ascendancy in her family can afford to scold. It is the most undignified, belittling, disenchanting, self-disrespecting performance that any one can engage in at any time, or under any circumstances, but it is especially so in the case of a mother and housekeeper.

Scolding may be distinguished from the giving of reproof, for which there is often occasion in the best-regulated families, by its being an expression of personal irritability, and by the intended effect of producing irritation and discomfort on those around. Its most frequent form of expression is a sort of generalization which is usually false, from some difficulty which is irremediable except by specific action. "You children are the most disorderly creatures I have seen; you leave your hats one place and your books another, and keep me forever picking up after you," says the petulant mother. "If you don't pick up your things better I will —," and here follow the ineffectual threats of the scolding mood. The words are worse than thrown away; they do positive harm. The child who is at fault on the occasion, escapes conviction, through the general accusation and blame thrown upon all, while the children who are not at fault are irritated, and resent the injustice. A moment's reflection would convince a sensible mother that such petulant, useless complaint, would effect no good; but this is really not her object. She feels uncomfortable, discommoded, and irritated, and disposed to make those around feel the effects of her irritability, by making them sharers in her discomfort. The true way to remedy disorder among children, is kindly, but firmly, to compel each one to pick up and put away and take care of his own things. To accomplish this may often require severe reproof, and even punishment, but it should be administered individually, and, if possible, privately, with tone and manner free from personal irritation, and with especial care not to blame disorder on those who are not responsible for it.

So of the scores and hundreds of occasions in family life, which try the temper of the mistress. If the cook is careless, and sets the meals on the table improperly prepared, how useless, how disagreeable, for the mistress of the house to utter a general tirade against cooks, during the progress of the meal. How worse than useless afterward for her to tell the cook that, as a class, they are worthless, wasteful, and incompetent; that they don't earn their wages, and to indulge in harsh epithets and threats. There is no quicker way to lose the respect of servants and to demoralize them, than to scold at them in a general way when irritated. All faults charged should be specifically named, and the requirement made positive that such faults must be remedied. This is the only way consistent with the dignity of a mistress, and it is too often rendered nugatory by the fact that mistresses are not in a position to present an alternative. They are more dependent upon servants in our present condition of household service, than servants are dependent

on them. But, at all events, scolding only makes matters worse, not better.

Scolding is, in fact, the weak expedient, either of a character too weak to energetically remedy or remove evils, or it is the weapon and defense of the inferior.

"For every evil under the sun  
There is a remedy or there's none;  
If there is a remedy, find it,  
If there is not, never mind it."

Here is a husband who has certain habits which irritate and discommode his wife. She revenges herself by scolding, and by declaring that he always does such things; that all men are naturally selfish and mean; and more words to the same effect, which is irritation only. Nothing could be more derogatory to a wife's influence than such a course. She should decide either to force an issue by firmness and determination, and compel a respect for her rights and wishes in family matters, or she should make up her mind to overlook such peculiarities, and arrange her life accordingly. Either she must cure the evil or adapt herself to it, but let her not on any account degrade herself to scold about it.

But if a scolding woman is so disgraceful and discordant a factor in a family, what shall be said of a scolding man? The man who, because business has gone wrong, or customers have deceived him, or employers have cheated him, comes home and vents irritability on his family, is wholly inexcusable. It is amusing to notice how a scolding man displays, in an exaggerated form, the very weaknesses and follies that are usually charged more particularly to women. He, too, will generalize from one fact in a most womanish way. If the room is too warm, he will declare that it is always like an oven; if it is too cold, he asserts that his wife never has enough fuel put in the fire; if the table is not up to the standard, he will wonder why he can never get a decent meal at home; if the children are fretful, they are the crossiest, worst-trained children ever known; if the servants make a mistake, the whole race of servants are denounced, and the denunciation is usually wound up with the declaration that women are not fit to manage servants anyway, and that their insubordination and failures are all owing to women's incompetency to train and govern them. A man, by a single evening's scolding, can disseminate enough discomfort and irritability through a household to make everybody uncomfortable for a week.

Everywhere, and under all circumstances, scolding has this distinguishing characteristic; it is intended to wound somebody, to hurt somebody, to make somebody uncomfortable, not with a remedial design, but simply as a relief to an inward personal irritation. Its effect on family life is like throwing sand into a delicate machine; it causes all the parts to grate upon each other; it does no good, but only evil, and that continually.

The scold, whether man or woman, in family or social life, in the church or in the State, for the same characteristic distinguishes scolding everywhere, is an unmitigated nuisance.—*Mrs. H. E. Starrett, in Western Magazine.*

## There'll be Room in Heaven.

SHE was a little, old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church, and took a seat. The three ladies who were seated there, beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said, gently:—

"Oh, I'm quite comfortable here—quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is not room. Come with me, my good woman; I will see that you have a seat."

"Not room," said the old woman, looking at her old sunken proportions, and then at the fine

ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she had left vacant, she said, gently:—

"I hope, my dears, there'll be room in Heaven for us all."

Then she followed the pompous sexton to the rear of the church, where in the last pew she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr. — preach for! She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew. Isn't that voluntary lovely! There's Dr. — coming out of the vestry. Isn't he grand!"

"Splendid! What a stately man. You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ voluntary stopped, and he looked over the great crowd of worshipers gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading-desk and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him retrace his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its other occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary in an injured tone.

"Why didn't she look like a Christian, if she expected to sit in the front pews? I hate to be imposed on."—*Selected.*

## The Lost Dinner.

IN the town of Newcastle there was a man who went by the name of "Patient Joe," because, if grief came to him, he would say, "It's all for the best. Those who love God shall find that all things work together for good."

If things went well with him, Joe praised God; if things went ill with him, he would praise God still, and say, "God knows best what is for my good. We must not judge things by this life alone. There's a life to come after this, and things that may not seem good for us here, may be good for us there."

In the coal pit where Joe worked, some of the men would jeer and laugh at him when he said, "It's all for the best." There was a man by the name of Tim, who would miss no chance to laugh at Joe.

One day, as Tim and Joe were getting ready to go down into the deep pit, Joe, who had brought his dinner of beef and bread with him, laid it on the ground for a moment. Before he could take it up, a hungry dog seized it and ran off.

"Ha! ha!" cried Tim, "that's all for the best, is it, man? Now stick to thy creed, and say 'Yes.'"

"Well, I do say 'Yes,'" said Joe; "but as I must eat, it is my duty to try to get back my dinner. If I get it back it will be all for the best, and even if I do not get it back, why, it will be for the best just the same. God is so great that he can rule the smallest things as well as the largest."

Joe ran after the dog, and Tim, with a loud laugh and an oath, went down into the pit. Joe ran a long way, but could not catch the dog. At last he gave up the chase, and came back to the mine, thinking to himself that the men would all have a good laugh at him. But he found them all pale with alarm and awe.

"What a narrow escape you have had, Joe!" said one of them. "The pit has caved in, and poor Tim is killed. If that dog had not run off with your dinner, you would have gone down with Tim into the pit, and been killed, too."

Joe took off his hat, while his breast heaved, and his cheeks grew pale, and the tears came into his eyes. He looked up to heaven, but said not a word.

DR. LYMAN BEECHER, while visiting Oxford University, on being told of the system of "coaching," by which students can pass examinations without any study, said: "A degree of B. A., then, does not mean anything." The reply was, "Oh, yes; it means that the young man has lived for three and a half years in the society of cultured gentlemen, and has not behaved so badly as to be turned out."

Religious Notes.

—There are 23,373 Baptist churches in the United States, with a total membership of 2,336,022.

—The American Bible Society distributed over 100,000 Bibles among immigrants during the last year.

—About two and a half million copies of the Revised New Testament have been circulated thus far in Great Britain and India.

—It is said that out of 2,500 persons who "confessed," under the efforts of Mr. George O. Barnes, the Kentucky revivalist, less than 100 have joined any church.

—The *Independent* says it thinks that "what is called infant baptism is nothing more than a consecration, and that it does not at all involve even a modified form of church membership." If this be the case, would it be amiss to inquire why those who receive a so-called baptism in infancy, are not allowed to be baptized when they arrive at years of discretion?

—General Buford, of Kentucky, is a church member, but is also noted for his love of fine horses and horse-racing. This excited considerable remark. When asked by some one if he was going to leave the church, he replied: "Only the puritans are against me. Christianity now, compared with Christianity one hundred years back, is like an electric light compared with a tallow candle." Who can imagine what it would be if time should continue a hundred years longer!

—Every mention of converts from among the heathen, brings into prominent notice their liberality as compared with that of other Christians. The *Christian at Work* says: Gray Cloud, a chief among the Dakota Indians, who was sentenced to be hung for his part in the outbreak of 1862, but was pardoned by President Lincoln, is now one of the most active Christian ministers in that region. These Indian churches have a membership of eight hundred, with ten pastors. Their contributions average one dollar a month from each individual.

—Dr. Barbour, of Yale College, recently preached a sermon from the text, "The Scripture cannot be broken," in which he uttered the following truth: "Our Lord does not ask us to spend our time and strength in defending the Bible or apologizing for it. He has taken that upon himself; the gates of hell shall prevail against it never. But he does ask us to circulate it—to bear witness to it in our own lives. If we bear the testimony he will see to its preservation. Let our faith be calm in his part of the work; let our anxiety and activity be spent upon our own."

—The Methodist Church South elected, May 16, five bishops; viz., Alpheus W. Wilson, of Baltimore, Missionary Secretary of the church; Atticus G. Haygood, D. D., of Georgia; C. Granberry, D. D., Professor in the Vanderbilt University; the Rev. R. K. Hargrove, of Tennessee, and Linus Parker, of New Orleans. Dr. Haygood declined the position, believing that he could accomplish more good as a teacher. The Committee on Revivals recommended the insertion of a chapter in the Book of Discipline prohibiting promiscuous dancing, public or private, visiting the theater, opera, or circus.

—Infant baptism practice does not show any better results as investigation is pursued. We have already recorded instances of no infant baptism in pedobaptist churches in this city. Now comes Philadelphia, and in that city three Presbyterian Churches, with an aggregate membership of 979, show not a single infant baptized in the year, and there are other churches that make a like showing. Indeed, the whole Northern Presbyterian Church, with nearly 600,000 members in 1881, presented only 17,500 infants for baptism, while the Protestant Episcopal Church, having only 345,000 members in the States and Territories, baptized 45,000 infants. We are aware that figures can be made to lie, like sinners; but, like other sinners, they can also be made to tell the truth. And, if in these instances the numericals stoutly and persistently assert that infant baptism is on the decline, will any one accuse them of bearing false witness?—*Christian at Work*.

News and Notes.

—The town of Willows, Colusa County, Cal., was almost entirely destroyed by fire, May 30.

—Mr. James Vick, the well-known seedsman of Rochester, N. Y., died of pneumonia, May 16, aged sixty-four years.

—It is stated that owing to the strict enforcement of the gambling law in St. Louis, the gamblers of that city are flocking to Chicago.

—At the recent matriculation examination of the Calcutta University, eight women passed successfully, six of whom were natives of India.

—Six attempts were made to burn the city of Vallejo, Cal., on the night of the 2nd inst. The fires were discovered in time to prevent much damage.

—The estimated reduction of the public debt for May is \$10,000,000. The amount is less than usual, owing to the heavy pension payments during the month.

—For lighting the new residence of W. H. Vanderbilt, in New York, it is stated that there are 2,000 gas-burners, supplied by about 15,000 feet, or nearly three miles of pipe.

—A saloon-keeper at Hutchinson, Kan., was convicted under the prohibition law, June 3, and fined and sent to jail. This is the ninth successful prosecution in Reno County.

—The office of the *Southern Baptist*, at Meriden, Miss., has been destroyed by fire a second time. The books were saved, but the type, furniture, and all stock was destroyed.

—General Garibaldi died June 2, at his home in Caprera, Italy. He was seventy-five years old, and had been very feeble for a long time, but the immediate cause of his death was bronchitis.

—The Andre monument, erected by Cyrus Field, at Tappan, N. Y., has given way under the repeated attacks made upon it by defacers and relic hunters, and has fallen over on one side.

—The *Chicago Journal of Commerce* says that enough wooden shoes are worn to keep a large factory going at Green Bay, Wis. They are cut out of green bass-wood, smoked and dried like hams, and sold at thirty-five cents a pair.

—Seven saloon-keepers of Elgin, Ill., have been fined to the amount of \$2,804 damages, in behalf of Mrs. Sarah Naughton, for the death of her husband at the Fox River depot, while attempting to board a train when intoxicated. This is right. Let the responsibility of deaths by whisky rest where it belongs.

—Frank James, the brother of the notorious Jesse, and his associate in crime, is now negotiating for pardon for his past offenses before he commits any more. The future course of the family is indicated by the grave assurance that his five-year-old son is "a remarkably good shot with a revolver."

—May 31, the pump-column of the Alta mine, at Virginia City, Nev., broke, flooding the drift where the miners were at work. Seven men were thus imprisoned by the hot water. After three days' imprisonment they were all rescued, but two men who went to their relief in a boat, were killed by the foul air.

—A manifesto has been issued stating that the Czar desires to celebrate his coronation by granting reforms, but is compelled to postpone the ceremony for a year, because of the impossibility of completing preparations earlier. He evidently considers that it is better to be a live emperor uncrowned, than to be crowned and die.

—Extensive strikes are now the order of the day in the East. Dispatches of June 1, stated that in Cincinnati all the mills but three had closed, and 15,000 men were out of employment. In Pittsburg, all the mills had shut down. In Wheeling, W. Va., all the nail mills stopped work, intending to remain closed until the situation radically changed.

—Curtis, second mate of the ship *Gatherer*, has been convicted of brutality to seamen and sentenced to State Prison for six years. In the case of the captain, the jury disagreed twice, and he was discharged, although he was clearly responsible. The Judge, in discharging the prisoner, said that the inability to convict was owing to a defect in the law, which ought to be amended.

—The records of the Police Department disclose 195 cases reported as missing or having run away, forty-five of whom were afterward found. Fully one-half of this number were boys and girls who, having drunk in the inspiration derived from dime novels and other productions of that character, ran away from home to seek fame and fortune.—*Philadelphia Medical and Surgical Review*.

—The tract of land in Dakota known as the "Turtle Mound" district, which has been closed hitherto by the claim of wandering bands of Chippewa Indians, has been opened to settlers, Secretary Teller having decided that the Indians' claim to it was invalid. The tract comprises 9,000,000 acres of the finest land in Dakota, and will doubtless cause an increased immigration to that Territory.

—Bishop Gilmore has written a letter to be read in the Catholic Churches of his diocese in Massachusetts, excommunicating any Catholic lady who shall hereafter attend any meeting of the Ladies' Branch of the Land League, or become a member thereof. The Bishop denounces the League as calculated to make brawling politicians of women, and membership as incompatible with womanly modesty.

—Dr. Wm. S. King, Surgeon United States Army, claims that the frequent movement of railway trains tends to diminish or prevent malarial diseases in localities where all the necessary conditions for the development of malarial effects seem to be present. His theory is that the heated locomotives, by continually passing through the infected districts, rarefy the air, and create a constant atmospheric disturbance, by inducing warm upward currents, such currents acting with the pure air which rushes in from all directions, as agents in the dispersion or annihilation of the miasmatic influence.

Obituary.

PRITCHARD.—Willie Arthur, son of R. A. and Fannie Pritchard, died in Oakland, Sunday morning, May 28, aged 2 years, 8 months, and 4 days. His last illness was very short, being caused by the breaking of an old abscess into the lung. Words of comfort and exhortation were spoken by Elder Van Horn, in the presence of a large number of sympathizing friends. E. J. W.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 8, 1882.

### Camp-Meetings.

OREGON, Salem,	June 14-
NORTHERN MICHIGAN, Saginaw,	" 14-20.
MINNESOTA, Minneapolis,	" 21-27.
DAKOTA, Parker,	June 29-July 4.
TEXAS, Waxahachie,	July 21-31.

In order to facilitate the work, and that all our readers may receive their paper in good season, we now go to press one day earlier than formerly. Let our friends who have matter for the paper send it as early in the week as possible. Appointments, reports, etc., should reach us not later than Sunday morning, to insure insertion in that week's paper.

A CARD from Sister Haskell, dated May 23, tells us that she had just received a telegram from Elder Haskell, from Falmouth, England, whither he had arrived safely. All the readers of the SIGNS will be glad to hear of his safe arrival, and will join us in praying that his journey may be successful, and that much good to the cause of God may result from it. We shall doubtless hear from Elder Haskell soon through the SIGNS.

THE article from Professor Brownsberger entitled "Academy Items" should have appeared in last week's paper, but, unfortunately, it was delayed on the way, until too late. We are glad to hear such encouraging reports of the success of the school. It is one of the most important branches of our work, and must, with the blessing of God, contribute very much to the advancement of the cause on this coast. Let all the friends of the truth, then, give it their hearty support, and their earnest prayers.

### Upper Columbia Camp Ground.

AFTER a tiresome ride, the last night all night on the cars, we arrived on the ground Tuesday forenoon, May 30. The weather is now beautiful, though the season is late. We had to come thus early because of the time of the steamer leaving San Francisco. The brethren are fast putting the camp in order for the meeting, which commences to-morrow.

Without a moment's rest we engaged in preparing our manuscript for the SIGNS, in order that it may be returned to the steamer before it leaves Portland. The state of our health would not permit us to do more than to rough sketch a little on the passage. Though never sea-sick, we did not sit up much on our late trip on the ocean.

Notwithstanding the increase in the number of Sabbath-keepers in Washington, it is not expected that we shall have as large an attendance as last year. This is not owing to any want of interest, but to the fact that the work of the year has mostly been for the north, and quite a number of families have moved from this part of the Territory to the north, too far for all to attend the camp-meeting. The present prospect is that the next one will have to be held from 80 to 100 miles north of this place.

EDITOR.

### How "Salvation Is of the Jews."

It is often astonishing to see the conclusions which some persons are able to reach from given facts. Dr. S. H. Kellogg, of Alleghany City, Pa., Professor in the Western Theological Seminary, recently preached a sermon in San Francisco, from the text, "Salvation is of the Jews." In his sermon "he showed how the Jews are leading in educational matters, finance, and politics, while only forming a small percentage of the population of Austria, Hungary, and Germany, and how, by reason of the concentration of capital in their hands, they caused the distress in Silesia, Posen, and Roumania. The Jews' ascendancy in politics in Italy, England, France, and Germany was also illustrated, from all which he argued, that modern Judaism has become a threatening and consuming fire, which, according to Scriptural predictions, is yet to work the salvation of the world and the reconciliation of Jew and Gentile."

Of the one hundred and sixty Presbyterian Churches in Texas, seventy are without pastors.

### "Constitutional Amendment."

WE have noticed this book before, and an advertisement of it may be found in our columns, but we think it is worthy of further notice. It is a book that every Seventh-day Adventist ought to read, and is an admirable book to place in the hands of any who are willing to read. Our ministers, when presenting the truth in a new place, frequently hear the remark, "We want to hear the other side of this question." This book contains both sides of the Sabbath question, presented in an able manner.

The first part of the book is devoted to a clear and forcible presentation of the New Testament evidence that the Sabbath was observed by Christ and the apostles, and that the original Sabbath law continues right along through the Christian dispensation; the supposed evidence that Christ or the apostles did anything tending to the sanctification of the first day of the week, is candidly considered.

The second part contains the strictures of the editor of the *Christian Statesman* upon the above-mentioned articles, with Elder Littlejohn's replies. The question is ably handled by both parties, the discussion is conducted in a courteous manner, and the dignity of the subject is maintained throughout. The thoughtful reader can weigh the evidence on both sides, and decide for himself where the truth lies. Purchase it, read it, and lend it to your neighbor.

### San Francisco Tent-Meetings.

ON account of the difficulty of procuring a suitable lot on which to pitch our large tent, the meetings were delayed nearly a week, but finally we secured a place on the corner of Larkin and Washington Streets, in a good neighborhood, and convenient to several lines of street railroad. The Sutter Street Line transfers to Polk, which comes within one block of the place. The Clay Street Line comes within one block. The California Street Line comes within three blocks and the Union Street, via North Beach, comes within six blocks of the place. Elder Van Horn commenced meetings Thursday night, June 1. Up to date three meetings have been held, with a larger attendance than we expected to have at first.

Our tent is quite well protected from the wind. It is well lighted and has better seats than usual. The grassy floor is covered with clean straw, and the whole place presents an inviting and comfortable appearance.

Sister Alice Bartlett is organist, Brother Hurley leads the singing, and Brother and Sister McClure assist in the meetings, and do missionary work.

We hope, by the blessing of God, that these meetings will increase in interest, and that many souls may be gathered in, who will obey the truth and be saved in the day when Jesus comes to gather his jewels. We ask for the prayers of God's people for the success of the work in this city.

M. C. ISRAEL.

June 4, 1882.

### 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.

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### 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.

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