

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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GETHSEMANE.

O GARDEN fraught with direst woes,
Where erst the suffering Saviour prayed,
Thy gloomy haunts my spirit knows,
My soul hath bowed beneath thy shade;
And life indeed has proved to me
A starless, sad, Gethsemane.

I wrote love's name upon the sand,
Where Time's dark, curling waves go by;
The breakers foamed along the strand—
I saw the symbols fade and die.
My hopes had floated out to sea,
My heart found its Gethsemane.

I stood amid the passing crowd
With head erect and haughty air;
Alas! the hapless soul endowed
With plenty, pride, and naught of care!
When fortune, friends, and favor flee,
How dear is life's Gethsemane!

The seasons sped. A sunbeam strayed
By chance athwart my cheerless way;
My soul was lifted from the shade—
The night of years dethroned by day:
As dreams of yore perchance will flee,
Naught leaving but Gethsemane.

Naught, quoth I? Ay, there is a hope
Still reaching that within the veil:
It buoys the fainting spirit up
When sorrows swell, and foes assail.
That blessed hope still beams for me,
A beacon in Gethsemane.

I hear the Master's thrilling voice—
He stretches forth his bleeding hands,
And cries, "In me, oh, child, rejoice!"
I yield me to his great commands;
And as my day my strength shall be,
Till Heaven illumine Gethsemane.

—A. T. Gorham, in *World's Crisis*.

General Articles.

Early Days of Jesus.

THAT both parents of a Jewish child took an active part in its early education is shown by the instance of Susanna, of whom we are told that "her parents also were righteous, and taught their daughter according to the law of Moses," and by that of Timothy, "who from a child, had known the Holy Scriptures;" his grandmother Lois, and his mother Eunice, having been by implication his teachers. But it was on the father, especially, that the obligation lay, to teach his children of both sexes, the sacred law and the other Scriptures, the knowledge of which constituted almost exclusively the sum of Jewish education. Abraham had found divine favor on the express ground that "he would command his children and his household after him, and they should keep the way of Jehovah;" and express injunctions required every father to teach the sacred history of his nation, with the great deeds and varying fortunes of his ancestors, and the words of the law "diligently" to his children, and to talk of them while sitting in the house, or walking by the way, when they retired to rest, and when they rose for the day. It was, indeed, required by the rabbis that a child should begin to learn the law by heart when five years old. As soon as it could speak it had in the same way to learn the lessons and petitions of the morning service. At the frequently recurring household religious feasts, special rites, which should stir the child to ask their meaning, formed a regular part. The book of Proverbs abounds with proofs of the fidelity with which these commands were carried out by both fathers and mothers. In a virtuous home no opportunity was lost—at the table, at home or

abroad, evening or morning—of instilling reverence for God's law into the minds of the family, and of teaching them its express words throughout, till they knew them by heart. When we remember that the festivals made labor unlawful for two months in each year, in the aggregate, it is evident that the leisure thus secured would give great facilities for domestic instruction.

Such had been, for ages, the rule in Israel, and it doubtless still prevailed in many households. Elementary schools, however, gradually came to be felt a necessity for orphan children, and in the decline of manners, even for those of many living parents. Whether they had been generally established in the days of Christ's childhood has, nevertheless, been questioned. "If any man," says the Talmud, "deserves that his name should be handed down to posterity, it is Joshua, the son of Gamaliel. For, but for him the knowledge of the law would have perished in Israel. In early times he who had a father was taught, but he who had not, did not learn the law. For they were commanded in the words of the law, 'you'—doubtless the fathers—"shall teach them." At a latter date it was ordered that school-masters should be appointed to teach the youth of Jerusalem, because it is written, "The law shall go forth from Zion." But this plan did not remedy the evil, for only the child that had a father was sent to school, while he who had none was not sent. It was therefore provided that higher teachers should be provided in every district, and that the youth of sixteen or seventeen years of age should attend their schools. But this plan failed, because any scholar whom the master chastised presently ran off. Then, at last, Joshua, the son of Gamaliel, ordained that teachers should be appointed, as in every district, so in every town, to whom the boys from the sixth or seventh year of their age should be committed." But such a law must have been only supplementary to already existing customs, and it cannot be doubted that boys' schools were already general in the time of Christ. . . .

The age at which children were to be sent to school is fixed in the Mishna. Raf said to Samuel, the son of Schilath, a teacher, "Do not take a boy to be taught before he is six years old, but from that year receive him, and train him as you do the ox, which day by day, bears a heavier load." Even the number of scholars a teacher might take is rigidly fixed. "Rabba (or Raf) has said, a school-master may receive to the number of twenty-five scholars. If there be fifty, there must be two school-masters; if only forty, there must be an assistant, who is to be paid, half by the congregation, half by the school-master." The few children who were not sent to school from whatever cause, were called Am-ha-aretz, or boors—it being taken for granted that they must have lived in some rude district where schools were not easy of access. Neither unmarried men or women were allowed to be teachers. The Hazan or minister of the nearest synagogue was, in general, the master, and the synagogue itself, in a great many cases served as a school-house.

In school the children, according to their age, sat on benches, or on the ground, as they still do in the East, the master sitting on a raised seat. The younger children had, as text-books, some simple passage from the Bible, carefully written out—for, of course, there were no books, in our sense, then—and they seem to have repeated it in a sing-song cadence, till they learned it by heart. In eastern schools, at this time, some of the lessons are written by each scholar, with chalk, on tablets of wood, like our slates in shape, and these are cleaned after each lesson. Some centuries after Christ the boys, having had portions of the "law" as their class-book till they were ten years old, began at that age to read the Mishna or Rabbinical comments, and at fifteen entered on the reading of the Gemara, or the collected comments on

both the law and the Mishna. In Christ's day, advanced education was, no doubt, much the same, but it must have been given by oral instruction, for the sayings of the rabbis were not as yet committed to writing.

The early years of Christ were, doubtless, spent in some such school, after he had passed from the first lessons of Mary, and the instructions of Joseph. Mysterious as it is to us, we must never forget that, as a child, he passed through the same stages as other children. The Apocryphal Gospels are full of miracles attributed to these opening years, describing the infant as already indefinitely beyond his age. There is no warrant for this in Scripture. Nothing was out of keeping in the life of our Lord. As Irenæus says, "He sanctified childhood by passing through it." Neither his words nor acts, his childish pleasures nor his tears, were different from those of his age. Evil alone had no growth in him; his soul gave back to the heavens all their sacred brightness. The ideal of humanity from his birth, he never lost the innocence of childhood, but he was none the less completely like other children in all things else. We are told that "the child grew, and waxed strong in spirit;" that "the favor of God was upon him," and that "he kept on increasing in wisdom and stature, and in favor with God and man;" and this can only mean that, with a sweet attractiveness of childish nature, he spoke, and understood, and thought, as simply as his playmates, in the fields, or on the hill-sides, of Nazareth. The earlier words are the same as are used of John the Baptist in his childhood, and can bear only the same meaning. Both grew in the shade of a retired country life, in the sanctuary of home, apart from the great world, under the eyes of God, and with his grace upon them. It was only in later years that the mighty difference between them was seen, when the fresh leaves of childhood, much alike in all, passed into flower. There was no moment in Christ's life when the higher light began to reveal itself in his soul; life and "grace" dawned together, and grew in a common increase to the end.—*Geikie*.

THE sound religious thinker holds fast by the great certainties which he has verified, and turns them to account by living under their influence. He does "one thing" like Paul, and spends his life in seeking to apprehend that for which he was apprehended of Christ Jesus. His positive convictions give him energy and aggressiveness, and he is effective in the work of his own sanctification and in his efforts for the good of others just in proportion as he holds by the great principles whose truth he has learned from Christ, and keeps himself from disputing about those things concerning which valid conclusions cannot be reached, or if they could, they would be of no practical importance.—*Wm. M. Taylor, D. D.*

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

THE surest method of arriving at a knowledge of God's eternal purpose about us is to be found in the right use of the present moment.

"KEEP thy heart with all diligence; for out of it are the issues of life."

William Miller's Convictions on the Advent Doctrine.

ALL truly great and good men who have been the honored instruments in the hands of God of accomplishing good, and of leading his people in the way of truth, have had wrought in them a deep experience in the things of the Spirit of God. This being the case with William Miller, we are happy to give in this chapter some of the important facts in his experience. His biographer says:—

"From the time that Mr. Miller became established in his religious faith, till he commenced his public labors—a period of twelve or fourteen years—there were few prominent incidents in his life to distinguish him from other men. He was a good citizen, a kind neighbor, an affectionate husband and parent, and a devoted Christian; good to the poor, and benevolent, as objects of charity were presented; in the Sunday-school he was teacher and superintendent; in the church he performed important service as a reader and exhorter, and in the support of religious worship, no other member, perhaps, did as much as he.

"He was very exemplary in his life and conversation, endeavored at all times to perform the duties, whether public or private, which devolved on him, and whatever he did, was done cheerfully, as for the glory of God. His leisure hours were devoted to reading and meditation; he kept himself well informed respecting the current events of the time; occasionally communicated his thoughts through the press, and often, for his own private amusement, and for the entertainment of friends, indulged in various poetical effusions, which, for unstudied productions, are possessed of some merit; but his principal enjoyment was derived from the study of the Bible. His state of mind at this time can be better given in his own language.

"With the solemn conviction," writes Mr. Miller, "that such momentous events were predicted in the Scriptures, to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world, in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest, by some possibility, I should be in error, and be the means of misleading any.

"Various difficulties and objections would arise in my mind from time to time. Certain texts would occur to me which seemed to weigh against my conclusions; and I would not present a view to others while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

"Sometimes when at work, a text would arise like this: "Of that day and hour knoweth no man," &c.; and how, then, could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once that, in the same connection, we are informed how we may know when it is nigh, even at the doors; consequently, that text could not teach that we could know nothing of the time of that event. Other texts, which are advanced in support of the doctrine of a temporal millennium, would arise; but on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the gospel here as to be entirely irrelevant to the position they were adduced to support.

"Thus all those passages that speak of the will of God being done on earth as in Heaven, of the earth being full of the knowledge of the glory of God, etc., could not be applicable to a time when the man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those who speak of the gospel being preached in all the world, teach that, as soon as it should be thus preached, the end was to come; so that it could not be delayed a thousand years

from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

"The question of the resurrection and judgment was, for a time, an obstacle in the way. Being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

"So, also, with the return of the Jews. That question I saw could only be sustained by denying the positive declarations of the New Testament, which assert: "There is no difference between the Jew and the Greek;" that the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith; that "there is neither Jew nor Greek, bond nor free, male nor female;" but that "if ye are Christ's then are ye Abraham's seed, and heirs according to the promise." I was, therefore, obliged to discard an objection which asserts there is a difference between the Jew and Greek; that the children of the flesh are accounted for the seed, etc.

"In this way I was occupied for five years—from 1818 to 1823—in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me. But, however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws, laid down singly as obstacles on a well-beaten road; the car of truth rolled over them, unimpeded in its progress.

"I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers, and others. To my astonishment I found very few who listened with any interest. Occasionally one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners."—*Life of Miller*, pp. 64-68.

A Meditation on Death.

THE following is an extract from a "Meditation," found among the manuscripts of Dr. W. S. Plumer. It was written shortly before his death:—

It is certain I must die. Sin has made death inevitable. The decree has gone forth. "By one man sin entered into the world, and death by sin." (Rom. 5:12). "It is appointed unto men once to die." (Heb. 9:27).

The precise time of my death is not and cannot be known by me or any mortal. "Thou knowest not what a day may bring forth." (Prov. 27:1). "Ye know not what shall be on the morrow." (Jas. 4:14). I am glad it is so. A knowledge of the time of my leaving this world might unfit me for some of my duties. Such knowledge did not promote piety in good Hezekiah. If I had so great a secret I should be apt to tell my loved ones, and that would make them unhappy before the time.

Yet I know I must die soon. I have already lived several years on borrowed time. "The days of our years are threescore years and ten." (Ps. 90:10). I am away beyond that. Many things in my bodily health warn me that I have but a short time to live. I may die at any moment. My strength and agility are both impaired.

Death under circumstances the least appalling may well strike one with awe. Under some circumstances it is dreadful. One of the ancients called it the king of terrors; another the terrible of terrors. Death puts a full end to our connection with the scenes of earth. It closes the day of grace. With it probation forever ends. After death all is unchanging and eternal. When my eyes shall close in death I can preach no more. Thenceforth my voice will be silent in the grave, and my lips be sealed till time shall be no longer.

I cannot say that I have any desire to live my

life over again. It has been full of mistakes; but I know not that I should be able to correct them. I know enough of the deceitfulness of sin and the treachery of my own heart to feel assured that a second trial would result in nothing flattering to me. Indeed, I marvel at the mercy which has kept me from doing worse.

I see in my past conduct much to deplore and awaken shame. At times the sense of my own folly and sin overwhelm me. And I here acknowledge that if I shall be finally saved, it will be a manifestation of grace that I have never seen surpassed. I also see in God's past dealings with me a vast multitude of amazing mercies. These ought to awaken the most lively gratitude. All the blessings I have received were wholly undeserved. Many of them have been remarkably opportune—in the very nick of time. It would be the basest ingratitude in me not to say these things.

With as great humility as I ever felt, and with great earnestness, I pray God that, if consistent with his holy will and purpose, he would grant me these great favors:—

1. That I may never forget that I am mortal.
2. That he would greatly increase my faith.
3. That I may never again, particularly in my dying hours, be harrassed with temptation, either to despair or to self-righteousness.
4. That I may be doing some good as long as I live, bring forth fruit in old age, and glorify God in my decease.
5. That my sufferings in death may not be intolerable.
6. That in that awful hour my spiritual enemies may be still as a stone, and not a dog be allowed to wag his tongue.
7. That I may have such measures of the Holy Spirit that there will be no danger of my courage or patience failing.
8. That I may have some glimpses and foretastes of heavenly glory before I lose my consciousness.
9. That God will graciously take charge of this whole matter, and enable me now, and to the last, to say from the heart, Thy will be done.

If there is a living man that I have injured, I know it not; but if any one thinks I have wronged him, I humbly ask his forgiveness. I hope to leave the world without a grudge against any. I wish well to every human being.

My expectation is, and long has been, that through infinite and unmerited kindness manifested in Christ Jesus, I shall be happy to all eternity. I know that my everlasting condemnation would be perfectly just. My cry is to God, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Ps. 143:2). But I also know that the blood of Jesus Christ cleanseth from all sin. He has died for sinners such as I am, and I believe in Jesus Christ. He is all my hope. Without him Heaven would not be Heaven for me. I take him for my one and only mediator, my prophet, priest, and king.

My soul greatly exults in the doctrine of the resurrection, as it was held and gloried in by the martyrs even before the coming of Christ; as it was taught by the word, and made certain by the rising of our Lord; and as it was taught and held by all the apostles. Without a firm belief in the resurrection, I should be miserable beyond expression.

I suppose I never did a more solemn act than to write this paper. Yet I have done it with great composure of mind. I am surprised at my own calmness at the near view of eternity. It does not cost me a sigh or a tear to contemplate my removal from this to the invisible world.

A MISSIONARY writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas, when a Christian man takes a heathen woman, he usually loses his Christian character, and the influences of the household are on the side of heathenism."

In order to grow in grace, we must be much alone. It is not in society—even Christian society that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.

The Successful Man.

WHEN our successful man was a boy, and lived in a manufacturing village of New Hampshire, a widow's son, the greatest luxury he knew was to eat apples; so he told us the other day, when we fell into conversation about old times.

"Yes," said he, "when I was ten years old, I used to think that if ever I was rich enough to have as many apples as I wanted, all the year round, I should be perfectly happy. And now!"

He went on to say that he had one of the finest orchards, on a small scale, to be found anywhere in Massachusetts, which produced last year ninety-four barrels of apples of the best varieties yet produced. But he did not eat two apples per annum. He could not; for while he was making his fortune, he worked so hard, and confined himself so closely, as to contract a chronic weakness of digestion. With all the luxuries of the world at his command, he was obliged to live principally on oatmeal and milk.

Later in his youth, his ambition soared above apples. He was beginning to get a little more money than he absolutely needed, and was able occasionally to indulge in a ride. He then thought if he could own a horse fast enough to pass everything on the road, and take no man's dust, he should be the proudest and happiest of men.

"Well," he continued, "I have a horse that I think is the fastest in my county; but I never drive him. I gave him to my son last summer, and for my own use I keep an old plug that jogs along six miles an hour, without troubling myself about him."

At this point our poor successful man wearily took out his watch to see how time was getting on, and we observed that the watch was of a peculiar pattern rarely seen in this country.

"This watch," said he "is another case in point. One of my young ambitions was to possess as good a watch as mortal man could make. I have one. I gave six hundred dollars in gold for it, at a time when gold was a more expensive article than it is now. But, knocking about the world in sleeping-cars and Mediterranean steamboats, I was always a little anxious about my watch; and besides, the possession of so costly an article by a traveler, is a temptation to robbers. One day in Paris I noticed in a shop-window, this curious little watch marked twenty-five francs. A five dollar watch was a novelty, and I bought it. I deposited my six-hundred-dollar time-keeper with my banker, and it has been there ever since in an iron safe. I find that this little watch keeps time as well for all the ordinary purposes of life, as the other, and I have carried it ever since."

The successful man said these things with what we may call a good-humored despair. He made no complaint; but at the age when he ought to be in the full tide of cheerful activity, he appeared to have exhausted life.—*Youth's Companion.*

Meddling and Marring.

A GOOD many people seem to understand all kinds of business except their own—in that they fail—but they have advice, counsel, suggestions, and orders to offer others, whenever occasion presents itself. Sometimes it is well to let them have their own way.

The *Cultivator* tells of a Boston artist, who received a commission to paint the portrait of a lady. During the first few sittings he had things all his own way, without interruption or annoyance; but when the picture began to take shape, there came a series of criticisms and suggestions, which drove him nearly wild. After contending against them without effect, he decided to accept each and every one of them; in a word, to paint to suit the lady and her friends, rather than himself. It took a long time to do it, but at length their criticisms and suggestions were exhausted, and they admitted that the picture was satisfactory. It was accordingly framed and sent home, and the painter promptly received his check for the stipulated amount.

About a month afterward he received a call from one of the ladies of the family, who came to say that, while the picture was in every respect satisfactory, one thing had been forgotten. "What is that?" asked the artist. "Why," replied his caller, "you neglected to sign it." "By no means," answered he, in his blunt way. "It isn't my picture, you know; it's your picture. If you're proud of it you'd better put your name to it. I wouldn't sign it for a thousand dollars." And he bowed the lady out of his studio.

It is perfectly right that the persons who direct enterprises should have the credit of their work. And if they ruin everything they touch let them take the honor to themselves.

When men who have no religion undertake to manage churches, when men who cannot preach themselves try to rule and control preachers; when men who cannot write, sit in judgment upon writers; when men who cannot establish or build up institutions, undertake to pervert those which others have fostered, it is sometimes well to let them have their own way and show themselves; but when they have wrought folly, confusion, and disaster, then if they are proud of it they had better put their names to it.—*The Christian.*

MAKE IT RIGHT.

HAVE you wronged another—
Stranger, neighbor, sister, brother—
In God's sight?

Have you strewn their path with sadness—
You, who should have given them gladness?
Then, as morning follows night,
Make it right.

Make it right by strong endeavor;
Conscience is a mighty lever,
You will find.

If you can, make restitution,
Nor delay its execution,
Lest you, of a different mind,
Wax unkind.

It may cost you time and money,
Make your pathway seem less sunny,
Home less bright;

But in that you are mistaken—
Man was never yet forsaken
Climbing up God's holy height—
Make it right.

Should the wrong be past undoing,
Still, the path of right pursuing
All the way;

That you ne'er may wrong another,
Stranger, neighbor, sister, brother,
Pray, friend, pray,
Every day!

—Selected.

Finding One's Place.

A GOOD many people spend all their life hunting for a place in this world that they were never intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would have free scope, and where they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. Their life is a humdrum and a prosy outline, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot, and sighing for another; and while they sigh the years glide away, and soon they will come to the end, to find that they have missed every opportunity of doing anything worthy of a rational being on the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand, but brings us the possibility of kingly service.—*Selected.*

TRY TO PLEASE.—The late George Merriam, publisher of "Webster's Dictionary," whose early life, though spent in poverty, gave token by its diligence, purity and kindness to his mother, of what a true, noble man he would become, said, when he was an old man: "I trace my success in life to a desire to please. To try to please was my great aim; first my father, and then for his sake, my employer. I lived with my mother, and took four or five apprentices to board with her, and if at the end of the year she came out short, I evened it up." The one who tries to please makes many friends, and therefore has wide influence. One need never sacrifice principle, but one can always be kind. "What is the secret of the success of Miss —?"—one of the belles in Washington last winter—we asked a friend "She does not appear remarkably intellectual and she is not very beautiful." "No," said the person addressed, "but she tries to please people." And this was the secret of her being loved.

WORK to-day, for you know not how much you will be hindered to-morrow.—*Franklin.*

Decency Towards Horses.

A HORSE cannot be screamed at and cursed without becoming less valuable in every particular. To reach the highest degree of value the animal should be perfectly gentle and always reliable, but if it expects every moment that it is in the harness to be "jawed" at and struck, it will be in a constant state of nervousness, and in its excitement as liable through fear to do something which is not expected, as to go along doing what you started it to do. It is possible to train a horse to be governed by the word of mouth almost as it is to train a child, and in such training the horse reaches its highest value. When a horse is soothed by the gentle words of his driver—and we have seen him calmed down from great excitement by no other means—it may be very fairly concluded that he is a valuable animal for practical purposes, and it may be certainly concluded that the man who has the power over him, is a humane man and sensible one. But all this simply means that the man must secure the animal's confidence. Only in exceptional instances is a horse stubborn or vicious. If he understands his surroundings, and what is required of him, he gives no trouble. As almost every reader must know, if the animal when frightened can be brought up to the object, he will become calm. The reason is that he understands that there is nothing to fear. So he must be taught to have confidence in the man who handles him, and then this powerful animal, which usually a man could not handle, if it were disposed to be vicious, will give no trouble. The very best rule, therefore, which we would lay down for the management of the horse, is gentleness and good sense on the part of the driver. Bad drivers make bad horses usually.—*Western Rural.*

Speak Gently.

A YOUNG lady had gone out for a walk, but forgot to take her purse with her. Presently she met a little girl with a basket on her arm.

"Please, miss, will you buy something from my basket?" said the girl, showing a variety of book-marks, watch-cases, needle books, etc.

"I am sorry I can't buy anything to-day," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a minute and spoke a few kind words to the girl, and then, as she passed, she said again, "I am very sorry that I can't buy anything from you to-day."

"O, miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' But you have spoken kindly to me, and I feel a heap better."

That was "considering the poor." How little it costs to speak kind words, and how much they are worth. If we have nothing else to give, let us at least give love and sympathy.—*Sel.*

Mark This, Boys.

DID you ever know a man who grew rich by fraud continue successful through life and leave a fortune at death? This question was put to a gentleman who had been in business forty years. After reflecting a while he said:—

"Not one. I have seen many men become rich, as if by magic, and win golden opinions, when some little thing led to the exposure of their fraud, and they have fallen into disgrace and ruin. Arson, perjury, and suicide, are common crimes with those who make haste to be rich regardless of the means."

Boys, stick a pin here. You will soon be men and begin to act with those who make money. Write this good man's testimony in your mind, and with it put this word of God, "He that hasteneth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Let these words lead you to resolve to make haste slowly when you go into business in the matter of making money.—*Christian Cynosure.*

LET us beware how we ever sever what is painful in intercourse from what is encouraging; never quit a friend with words of displeasure; let your last discourse with him be always kindly; never give to censure the painful distinctness of succeeding silence.

"I WILL meditate in thy precepts, and have respect unto thy ways."

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER IX.—THE SEVENTY WEEKS.

VERSE 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2. In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came by Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B. C. 553. The events narrated in this chapter occurred in the first year of Darius, B. C. 538. A period of fifteen years is consequently passed over between these two chapters. Although Daniel was cumbered with cares and burdens, as prime minister of the foremost kingdom on the face of the earth, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God, as revealed to his prophets. He understood by the books, that is the writings of Jeremiah, that God would accomplish seventy years in the captivity of his people. This prediction is found in Jer. 25:12; 29:10. The knowledge of it, and the use that was made of it, shows that Jeremiah was early regarded as a divinely-inspired prophet; otherwise his writings would not have been so soon collected and so extensively copied. Though Daniel was for a time contemporary with him, he had a copy of his works which he carried with him in his captivity; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of his servants. Commencing the seventy years B. C. 606, Daniel understood that they were now drawing to a termination; and God had even commenced the fulfillment by overthrowing the kingdom of Babylon.

VERSE 3. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from the responsibility of beseeching him for the fulfillment of his word. Daniel might have reasoned in this manner: God has promised to release his people at the end of the seventy years; and he will accomplish it; I need not, therefore, concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! This was the year, probably, in which he was cast into the lions' den; and the prayer of which we here have an account, may have been the burden of that petition which regardless of human laws to the contrary, he offered before the Lord three times a day.

VERSE 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

We here have the opening of Daniel's wonderful prayer—a prayer expressing such humiliation and contrition of heart, that he must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of his engagements with his followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VERSE 5. We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12. And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from

our iniquities, and understand thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice.

So much of Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sin to be the cause of their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favor of himself. No self-righteousness appears in his petition. And although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, he meanwhile having lived a godly life, and received signal honors and blessings from the Lord, brings no accusations against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself in with the rest, and says, *We* have sinned, and unto us belongs confusion of face. And he acknowledges they had not heeded the lessons God designed to teach them by their afflictions, by turning them again unto him.

An expression in the 14th verse is worthy of especial notice: "Therefore hath the Lord watched upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that he has forgotten. His retributions will surely overtake the transgressor against whom they are threatened, without deviation, and without fail. He will watch upon the evil, and in his own good time will bring it to pass.

VERSE 15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

The prophet now pleads the honor of the Lord's name as a reason why he desires that his petition should be granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name for all his wonderful works manifested among them. All this would be lost, should he now abandon them to perish. Moses uses the same argument in pleading for Israel. Num. 14. Not that God is moved with motives of ambition and vain glory; but when his people are jealous for the honor of his name, when they evince their love for him by pleading with him to work, not for their own personal benefit, but for his own glory that his name may not be reproached and blasphemed among the heathen—this is acceptable with him. He then intercedes for the city of Jerusalem called by his name, and his holy mountain, to which he has had such love, and beseeches him for his mercies' sake, to let his anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling-place upon this earth, and he pleads that its desolations may be repaired.

Daniel understood the seventy years of captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him fifteen years before, as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected, when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

VERSE 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The angel Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. A very important question is here to be determined. It is to be decided whether the vision of

chapter 8 has ever been explained, and can ever be understood. The question is, To what vision does Daniel refer by the expression, "the vision at the beginning?" It will be conceded by all that it is a vision of which we have some previous mention, and that in that vision we shall find some mention of Gabriel. We must go back beyond this ninth chapter; for all that we have in this chapter previous to this appearance of Gabriel is simply a record of Daniel's prayer. Looking back, then, through previous chapters, we find mention of only three visions given to Daniel. The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chap. 2:19. But there is no record of any angelic agency in the matter. 2. The vision of chap. 7. This was explained to Daniel by "one of them that stood by;" probably an angel; but we have no information as to what angel; nor is there anything in that vision which needed further explanation. 3. The vision of chapter 8. Here we find some particulars which show this to be the vision referred to: 1. Gabriel is brought to view for the first and only previous time in the book. 2. He was commanded to make Daniel understand the vision. 3. Daniel, at the conclusion, says he did not understand it; showing that Gabriel, at the conclusion of that chapter, had not fulfilled his mission. 4. There is no place in all the Bible where this instruction is carried out, if it be not in chapter 9. If, therefore, the vision in chapter 8 is not the one referred to, we have no record that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. 5. The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly complete what was lacking in chapter 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9; and this conclusion will be still further strengthened when we come to look at the angel's instructions.

Dancing.

DANCING is not a Christian institution. It had its origin in paganism, and is the offspring of man's natural depravity. Profane history frequently makes mention of it as a common practice among the ancients. It constituted a part of their religious rites and ceremonies. They danced before their altars and around the statues of their gods. The Greek chorus, in the oldest time, consisted of the whole population of the city, who met in the public place to offer up thanksgiving to their country's god, by singing hymns and performing corresponding dances. The Spartans had a law obliging parents to exercise their children in dancing from the age of five. This was done in the public place, to train them for the armed-dance, and their great festival occasions.

One on my left hand affirms "that it is a healthful pastime." Have those the best health who do the most of it? In what does the peculiar healthfulness of dancing consist? In violent and unnatural exercise; in the swift alternations of heat and cold; in the exposure, constant, imminent and unavoidable, in the dress and refreshments. Who can be ignorant of the fact that among the dancers pulmonary consumption often finds its victim decked for the sacrifice? If Christians seek only a relaxation from toil, a pleasing recreation, or improvement of health, each could be procured without the scandal and reproach of dancing. But dancing is a representative of a peculiar species of dissipation, and those who love the dissipation love the dance. Without such a love the pastime would not be tolerated one moment. Shut up a young person alone in a room, with a command to dance for health, from bed-time till dawn, and such a command would be pronounced an act of the grossest cruelty. A whip of small cords would be necessary to enforce it.

Dancing is also identified with late hours and full suppers; these constitute half of the charm of the dance. It is associated with an immodest mingling of all classes and characters. It is distinguished by a rude familiarity, which, in any other amusement, would be resented as an insult—resented with indignation. It is, as to cause and effect, immodest. It is immodest as to the material worn, and in the fashion of the dress. A lady who would appear at her table, or in her drawing-room, in the garb she would wear at a ball, would at once lose her reputation for modesty. On the boards of a theater the charm of

the dance is its indecorous character. The more wanton the figure, the more propriety is violated, the louder is the applause, the higher the premium of the boxes! It is not recreation or exercise people plead for when they dance, but dissipation in some degree, of which dancing is the representative. Peter commands the Christian women to adorn themselves with "a meek and quiet spirit, which is, in the sight of God, of great price." Let a dancing Christian, arrayed for her amusement, compare herself with this description. Let her look at its influence upon her health, her character for consistency, her reputation for modesty, and then decide, if she can, that dancing is consistent with her vows to God. We say not the mere bodily exercise does all this. But we do say that such results are so inseparably connected with dancing, that without them it would not be sought for by its patrons, nor condemned by its religious opposers.—*Am. Wesleyan.*

REV. DR. PARKER, of London, in a recent address said, "My mother, sir!" says the wild youth, "Why, sir, there is nothing on earth that I would not do for my mother. I would walk fifty miles on burning metal for my mother." His nice, dear old mother does not want any filial piety so tragical as that, but she would like him to keep her company sometimes on winter nights; she would like him to come home an hour earlier in the evening; she would be pleased if he would get up an hour sooner in the morning; she would be thankful if he would go to church regularly and sit by her side. She does not want the agony of tragedy, she pines for the gentleness of quiet and thoughtful love.

The Sabbath-School.

What is Teaching?

OUR familiarity with a word often stands in the way of our knowing that word's meaning. We are so accustomed to the use of the word, and we have used it freely so long, that we do not stop to consider its real scope and limitations; nor would it be easy for us to declare these, if we were asked to define the word. Sometimes, therefore, there is a decided gain in putting ourselves directly at the task of settling what we mean by a word which is on our lips every day of our lives. We may find that we have had an utterly wrong conception of the idea involved in that word; or, again, we may find that we have had no particular thought of any idea involved in it, but have taken it merely as an arbitrary designation of a fact or a thing familiar to us.

"Teaching" is a word of this sort, as a moment's reflection will convince almost any one who uses the word. What is "teaching?" You say that you are "a teacher:" what do you mean by this? You say that you are "ready to teach" your class: what do you mean by this? You say that you "have taught" your class: what do you mean by this? How many who call themselves, and who are called by others, "Sabbath-school teachers," have a well-defined idea of what teaching is; yet how can one fairly call himself a "teacher," when he doesn't even know the nature of his mission? There is certainly very little hope of a man's being successful in any endeavor, so long as he is in doubt or in ignorance as to what he is trying to do. This truth would seem to be fairly beyond question.

One may be called "a teacher" without being a "teacher." A superintendent may appoint one to the office of teacher in the Sabbath-school, or the church authorities may duly designate him as such, without his being competent to teach. That makes him "a teacher"—by the record; but it doesn't make him a "teacher"—in fact. Nor does his acceptance of the position tendered him make the selected "teacher" a "teacher." His saying that he is "a teacher" no more gives him a fitness to "teach" than does the saying of those in authority over the school. "How many legs does a calf have if you count his tail one?" is a boy's conundrum. "Five," answers one. "Not a bit of it," says the other. "Counting a calf's tail a leg doesn't make it one. A calf has only four legs, however you count them." How many real "teachers" are there in all the Sabbath-schools of the United States, "counting" all who are on the rolls as teachers? There are two ways of answering that question; and the answers would be a long way apart. Until each one of those

teachers knows what "teaching" is, he is unable to decide for himself whether he is a "teacher" in fact, or only "a teacher" by the record. Yet it makes a vast difference to a Sabbath-school whether it has teachers who *fill* their places, or only teachers who *hold* them.

Perhaps the best definition of "teaching" which has been given, is "the causing another to know." There is such a thing as teaching by example, unconscious teaching; teaching others by the spirit we display, or by the manners we practice; causing others to know, from what they see in us, that our way is desirable, or that it is most undesirable; leading them in the path we pursue, or impelling them toward any other path than that. Teaching of this kind, all of us are given to, at all times. In *this* sense, we all are teachers, always. We are continually causing those about us to know the better way, or the worse. But it is not of this kind of teaching that we speak, when we say that we are Sabbath-school teachers; that we are engaged in Sabbath-school teaching; that we expect to teach our class next Sabbath; or, that we taught our class last Sabbath. We have in mind, in such phrases, an active and purposeful service, rather than that unconscious teaching of ours which is inevitable, whether we desire it or not. It is the causing another to know that which we know, and which he does not; that which we want him to know, and which we seek to have him know;—which is "teaching" in its technical sense; teaching in the sense in which we use the term, when we say that we have been teaching a particular lesson to a particular scholar or class. In this sense, "teaching" obviously involves the threefold idea of a teacher, a lesson, and a learner; it involves knowledge on the teacher's part, and, at the start, the lack of it on the part of the scholar; also, an actual transfer of that knowledge from the teacher's mind to the scholar's, before the teaching process is concluded. Hence, to say that you have "taught a lesson," includes the idea that some one has learned that lesson; for unless there is learning by a learner there can be no teaching by a teacher; and until the teacher has caused a learner to know a lesson, or a truth, the teacher has only been trying to teach—so far without success.

Just here is the great difference between preaching, or lecturing, or talking, or telling a thing, and "teaching." One can preach all by himself. He can lecture to a listless gathering, or to none at all. He can talk to himself, or to others who pay no attention to what he says. He can tell a thing to the winds, or to hearers who neither understand nor heed him. But he cannot "teach" all by himself; he cannot teach without attentive hearers; he cannot teach unless some one learns. Teaching always includes two persons, both of them active. Nor is it enough that there be two persons, both of them active; but active over the same lesson. *This* may be secured by hearing a recitation, and commenting on it; but that is not necessarily teaching. The scholar, in such a case, may be merely exercising his memory, reciting what he has memorized verbally without understanding a word of it; he learns nothing; he is not taught anything; he is not caused to know a single fact or truth, by his teacher's hearing him recite; nor does he learn anything by his teacher's wisest comment, if he pays no attention to that comment, or if he is unable to understand it. "Teaching" as "causing another to know," includes the mutual effort of two persons to the same end. The teacher must endeavor to cause the pupil to learn a particular fact or truth which he wants him to know; the learner must endeavor to learn that particular fact or truth. Until the two are at this common work, the process of "teaching" is not begun; until the learner has learned, the teacher has not taught.

"Teaching" is by no means all of "a teacher's" work; nor is it always the most important work of a teacher. Impressing one's pupils, and influencing them, are important factors in a teacher's work; when we speak of "a teacher," as one having children in charge, in a school—on a week-day, or a Sunday. A teacher's spirit, a teacher's character, a teacher's atmosphere, a teacher's life, impress and influence a pupil quite as much as a teacher's words. It is a teacher's duty to love his scholars, and to show his love for them; to have sympathy with them, and to evidence it; to gain a hold on their affections, outside of the class-hour, as well as during it; and to pray for them specifically and in abiding faith. There is no technical "teaching" in all this; but what would technical

teaching be worth without this? There are "teachers" in the Sabbath-school who do a great deal of good without "teaching;" they perhaps do a better work in the Sabbath-school than those of their fellows, who *do* teach. Their work ought not to be undervalued because it is *not* "teaching;" neither ought it to be confounded with "teaching."

Impressing and influencing members of a class is one thing; teaching a Bible lesson is another thing; the two may go on together, or again, there may be the one without the other. Whether the one or the other is wanted, or both together are desired, it is important to bear in mind what "teaching" is, as distinct from any other desirable work of "a teacher." If a Bible lesson is worth teaching, it ought to be taught; if it is taught, it must be by the process of "teaching;" and there is no such thing as teaching by a teacher, unless at the same time there is a learning by a learner. The question, therefore, at the close of each Sabbath-school hour, is—*not*, Were you with your class? not, Did you prepare yourself on the lesson of the day before coming to your class? not, Did you state and illustrate important truths which it would have been well for the members of your class to know? not, Were your hearers attentive, and seemingly impressed? but—Did you cause anybody to know anything about the lesson of the day? *That* question you cannot properly answer, unless you have proof that some one of your hearers learned what you tried to make him know. Until you can speak with positiveness on this point, you cannot say whether or not you have taught the lesson, or any part of it, to all of your class, or to any one scholar.

Although "teaching" is by no means the exclusive, nor yet always the foremost, duty of "a teacher," yet teaching is teaching; and no prevalence of popular opinion can make anything else than teaching, teaching. And let it be remembered that the proof of the teaching process always rests with the learner; not with the teacher, whether the scholars be young or old. The teacher can prove that he *tried* to teach; the scholar alone can show that the teacher *succeeded*.—*S. S. Times.*

The Right Kind.

THE same characteristics which will make an individual a successful teacher in a day-school, will, with the blessing of God, make him a successful Sabbath-school teacher. The following incident shows one of the indispensable qualifications of a good teacher:—

Said one of the patrons of a school, not long since, when applying for a teacher: "I wish we could get such a teacher as we had last year, he taught the children hundreds of things they never thought of before, and my boy has pestered me with questions ever since; he will scarcely give me any rest; he tells me everything he has ever heard there, and relates to me all the stories in his reading-book, and makes comments upon everything." He could not have paid a higher compliment to the former teacher. The teacher had succeeded in awakening in the pupil's mind a desire to know. Curiosity, that great incentive to the acquisition of knowledge was fully aroused.—*Educational News.*

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him."

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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 9, 1882.

The Promises to Israel.

LAST week we published an article on "The Return of the Jews." We hold that the evidences there presented are quite sufficient to prove the position taken. But many really suppose that there are certain promises on record in the Scriptures, given to the Jews as a nation, which remain to be fulfilled. This subject demands a notice. As to the Jews "were committed the oracles of God," and they were made the depositaries of the truth, not only for themselves but for the world, we are related to, and dependent on, the truth committed to them. Therefore it is important that we understand the truth concerning these promises. All agree that special blessings were conferred upon them, and the controversy turns upon the correct understanding of two points, namely:—

1. The conditional nature of the promises made to the Jews.

2. Under which of the two covenants the special blessings to them were to be conferred.

On the first, it may be remarked, that all of God's promises to man are conditional. To deny this is to advocate Universalism, and even to deny free agency. True, he chose that people for the love he had for their fathers; but their fathers obtained the blessings by faithful obedience, and *continued* obedience was necessary on the part of the children to retain the promises. When God required Pharaoh to let them go, it was not merely that he might bless them, but that they might serve him. Ex. 10:3. Also he said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," etc. Ex. 19:5-8.

As the blessings set before them were conditional, they could claim them only on fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gainsaying people." Rom. 10:21. Therefore, it must be admitted that they can receive nothing in the future for any consideration rendered in the past. And therefore, again, if any promise is fulfilled to them in the future, it must be on the future performance of the conditions on which such promise is based. By disobedience the promise is forfeited.

On the second point the conclusion is equally evident. *The first covenant has passed away, and nothing can be claimed or granted under an abolished system.* Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry: to wit, Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We say they do not, and appeal to the Scriptures on the subject.

Many of the advocates of the Age to Come, perhaps a large majority, contend that the offerings of the Levitical system will be reinstated in that age. But, according to Paul, they make themselves transgressors against the gospel; and make the gospel a system of transgression against the divine economy, by its setting aside that which must be reinstated. They pervert and confound the testimony of the word, having the first covenant done away to establish the second; and the second not yet made; but, when it is made, it will be by the re-establishing of all the peculiarities of the first!

If all would candidly accept the proof that the new covenant has been made, and the relation it sustains to the purposes and promises of God, this confusion would be avoided. But the promises are read without considering their connection with the qualifying declarations of the New Testament. And yet, it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the Age to Come, by maintaining the future fulfillment of special promises to the Jews. If a few expressions only are considered, a construction may be put upon them altogether at variance with the tenor of the whole. But this is treating the Scriptures unjustly, and the most positive declarations of Scripture, in many places, forbid the construction which Judaizers place upon it.

In the first chapter of that letter the apostle describes the sinful condition of the world. That his remarks are general in their application is proved by the commencement of chap. 2. "Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." If any should be inclined to consider this judgment too severe, and that the iniquity described in Romans 1 is very far beyond that of the generality of the unconverted world, they may have their ideas corrected by referring to Gal. 5:19-21. "The works of the flesh" are those things inherent in the "carnal mind;" and as God's law is spiritual, and may be violated by thoughts and desires, Rom. 7:14; 1 John 3:15; Matt. 5:28, these works are in every natural heart. So, from the apostle's application, it is vain to appeal. He then shows that Jews and Gentiles are all condemned—all subject to the judgment of God for disobedience, and are alike dependent on the grace of God for salvation, through patient continuance in well doing, "for there is no respect of persons with God." The circumcision of the Jew, if he be a transgressor of the law, is thereby made uncircumcision; he is even as a Gentile. But if the Gentile keep the law, his uncircumcision is made circumcision. The "outward" Jew is an Israelite no longer if he is disobedient to God, while the obedient Gentile is "inwardly" a Jew, and as such accepted of God. Rom. 2:25-29.

The advantage which the Jew possessed is stated in chap. 3:1, 2, but in verses 9, 10, it is said, "What then? are we better than they? No, in nowise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." After thus involving the whole world in guilt, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned, and come short of the glory of God." Of course boasting is excluded, and the apostle may well exclaim, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

Those who claim a special blessing for the natural descendants of Abraham should carefully read chap. 4. It begins with the important question as to what "Abraham, our father as pertaining to the flesh, hath found." This is important, for surely none of his children according to the flesh, can claim more than he, their father, obtained on that basis. But the argument shows that he received nothing on such a consideration. Abraham's blessing or justification was by faith, by believing "on him that justifieth." And the children of Abraham can claim nothing from their birth, but must seek the blessing as he did, by faith. But in that manner it may be obtained by all alike, both Jews and Gentiles, circumcised and uncircumcised; for Abraham himself received the promise in uncircumcision. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

As all are sinners, all are under condemnation of the law, and there can be, therefore, no justification by the law. The children of Israel promised to keep it, but they did not; and, therefore, the covenant under which they received the law could not confer the blessing. If that covenant could have secured the blessing, they would have stood independent of Abraham, and have thus set aside justification by faith, and destroyed the hope of all believers; as it is said in verse 14: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." And the same is repeated, Gal. 3:18: "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Thus it is proved that the theory of the Age to Come, for the fulfillment of the Scriptures, is destructive of the faith of Abraham.

This subject is again brought up in Chapter 9. Although Paul was by birth a Jew, and had a strong feeling for his "kinsmen according to the flesh," he could not contradict himself, and destroy the facts set forth in the preceding chapters; but he cuts off the claim of the unfaithful to the name of *Israel*, or of *Abraham's children*. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter. God had endured with much long-suffering the vessels of wrath fitted to destruction. He

had certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from all the connection, and from chapter 10:21: "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are vessels of mercy, prepared unto glory; and the prophecies, as well as the promise to Abraham, are brought forward to attest this truth. Hos. 6:4 says, "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God." These promises are fulfilled in the new covenant; and we learn from this, that where God speaks by the prophets of *his beloved* and *his people*, he refers to those who are Gentiles by birth, as well as to Jews; for they are "fellow-heirs, and of the same body," and partakers of the same promise.

Chapter 11 is most often quoted as favoring Judaizing notions, but of it we say as of chapter 9, it does not contradict the positive statements of the apostle in other places which disprove those notions. Two points are claimed on this chapter, to wit, (1) That a difference is recognized between Israel and the believing Gentiles, and, (2) That all Israel will be saved after the fullness of the Gentiles be come in. These two points we now consider.

1. When speaking of that people nationally, there must of necessity be recognized such a difference; but this fact does not at all favor their theory. To maintain their view, they must not only show a difference of birth, but they must also show that the Gentiles *are not* fellow-heirs, and partakers of the same promises. See Eph. 3:1-6. But this they cannot do.

2. To maintain the second point, reference is made to the declaration that blindness has happened to them only *in part*. We admit that God hath not cast them away in the sense of utterly rejecting them, but still calls on them to be reconciled to him, and to receive the blessing of Abraham through faith in Christ. *In part* expresses extent, but not duration. For the *duration* of their blindness, see verses 9, 10, and Isa. 6:9-11: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." If blindness had happened to them *wholly*, not even a remnant could be saved; and "all Israel," to whom the promises are made, is only a remnant. There are others who are *of Israel*, but the remnant alone *are* Israel. Will any one claim salvation for any more of them than that remnant? If so, where are the promises? See chapter 9:27-29: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. 1:9], we had been as Sodoma, and been made like unto Gomorrah." Paul claims no more than this in any place; and as the promise is made only to the remnant, and to them only through faith in Christ, and also in common with all believing Gentiles, we can see no need of a change of dispensation, or of their having any special privileges in order to its fulfillment.

But the Judaizers assert that the fullness of the Gentiles must come in *first*. *There is the great mistake.* The text does not say, *And then, nor, after that time*, shall all Israel be saved; but it says, "And so shall all Israel be saved." The word "*so*" expresses *manner*, and not *time*, and by examining the context, we find that it refers to the act of grafting into the good olive-tree, through faith. "*So* answers to *as*, either preceeding or following." And *as* the fullness of the Gentiles shall be brought in through their faith, and grafted into the good olive-tree, *so* (in like manner) shall all Israel (the remnant) be saved; for "they also, *if they continue not in unbelief*, shall be grafted in again." But the question of *time* is settled in another place; verse 5: "Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace." And to this remnant, the promises are made.

God's Memorial.

TO PROFESS faith in God as the creator of all things, and to pay no attention to the memorial which he ordained to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who by his sovereign power, framed the worlds out

of materials which did not before exist, is like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith, we do not perform. And we are not to think that there is no need of this effort to maintain faith in the one God who in six days created heaven and earth, and rested on the seventh.

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever. But, with men believing the Bible record of the creation, the case is different. They confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes the record of the creation, and the atheist, who denies the existence of the Creator himself, both act alike in disregarding the rest-day of the Lord? See the believer in the record of the first seven days of time. When the seventh day, which the Creator set apart in memory of his own rest on that day, arrives, he lays aside all labor, and rests from all his work. Every one understands the act. But the atheist continues his labor as on other days. His works are consistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the Creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism.

God set apart the seventh day in Paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was instituted before sin entered our world. It was not ordained to commemorate the flight of Israel from Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. But the most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God. Though man could converse with God face to face, yet every week, by the most impressive act, Adam was called to remember and acknowledge God as his Creator. The rest-day of God was set apart, not as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in Paradise, as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God.

And even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. He must rest as God rested, and on the very day that he rested. And thus doing, God, his Creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of mind. It is a day of worship in the highest sense, in that it reminded man of his relation to God, and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief than resting upon some other day would be. But he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence.

The record in Gen. 2:1-3, is worthy of our most careful attention for the remarkable distinctness, brevity, and freedom from ambiguity, which characterize it.

1. It is certain that God rested upon the first seventh day of time. 2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it. 3. And hence it was not the first seventh day of time which he blessed and set apart, for that had expired when he performed these acts. 4. And thus it is evident that the blessing and sanctification related to the seventh day for time to come. 5. This was done because God had rested upon that day, showing that it was in memory of that event. 6. God

placed his blessing upon the day, thus making it a more precious day than any other. 7. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it. 8. And it is also to be observed that he did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one day or another, just as it might best suit the circumstances. Nothing is said of a Sabbath institution. God rested the seventh day. God blessed the seventh day. God set apart the seventh day to a holy use. 9. This indeed made the Sabbath. Or, if the reader chooses to use the expression, this was the setting up of the Sabbatic institution. But the seventh day was the recipient of all the things which God conferred. The rest, the blessing, and the sanctification, pertained to that alone. When, therefore, some other day is taken, every element that constitutes the Sabbath is left out of the account and lost. When another day is taken, we get that which God never rested upon; and as he blessed the seventh day because he had rested upon it, when we take some other day besides that of God's rest, we take a day which God has not blessed. As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the Sabbatic institution pertaining to it. Certainly there are but seven days in the week. The first six days God did not rest. On the seventh day he did rest. These facts can never be changed. We cannot place the blessing and sanctification on any day only the one of God's rest, for they are conferred upon it because of that rest. And we cannot change the rest from the day on which he rested to one on which he wrought in creation. Not even Omnipotence can do this. And thus the definite seventh day stands out with the utmost distinctness.

It cannot, therefore, be denied, except by doing violence to the sacred narrative, that the creation of the heavens and the earth was immediately followed by the establishment of a divine memorial of that grand event. And it is evident that this memorial is to be observed as an act of obedience whereby our faith in the creation of the heavens and the earth is shown to be a living faith. Those who profess faith in this great truth do thereby acknowledge themselves under obligation to manifest that faith by observing the memorial ordained by the Creator for that very purpose. Those who neglect this memorial, render their faith in this fundamental doctrine of the Bible a dead faith. God's great bulwark against atheism was never so much needed as in the last days of our world's history. We have come down some six thousand years from Paradise. Darkness now covers the earth, and gross darkness the people. Surely, an institution that was needed in Paradise, when man conversed face to face with God, is needed a thousand-fold more in these days of awful apostasy and atheism. We have not yet ceased to be under sacred obligation to the almighty Creator, and it is in the highest degree proper that we, by the observance of that institution which he has ordained for the very purpose, should humbly acknowledge that obligation. J. N. A.

What They Are Doing.

IN accordance with our design to note the progress of the Sunday movement, we give below a few extracts from the Oakland *Times'* report of a mass-meeting held Sunday, January 29, in the First Congregational Church of this city. The meeting was largely attended, and the leading ministers of the city were among the speakers. The animus of the movement is better shown by these speeches, than by anything else.

"Mr. Whitney, President of the Home Protection Association, introduced Rev. Dr. Todd, who said that there is a law on the statute book requiring us to observe the Sabbath [Sunday] and it should be enforced. There is a law on the statute books which prevents the killing of game during certain seasons. The law is enforced, and recently a young nimrod was fined sixty dollars for shooting game. The movement in regard to the Sunday law is not transient, but is deeply rooted and the nation will prevail in that matter. If a stranger visits your house you are not required to break any of your household regulations. America established the Sabbath as a household regulation, and we should observe it."

"Rev. Dr. Sprecher was introduced and argued that the law is not contrary to the genius of our government. There is not a nation that can exist without a religion. It is necessary in the organization of a nation that the prevailing religion of the people should be recognized. People must be protected in the exercise of their religion.

That is a part of the rights of the people. This is a Christian nation and the laws are made to respect and protect the people in the exercise of their religion. The Sunday law is in perfect keeping with the Constitution of the United States. This is a Christian country and the law was made for the protection of the Christian people."

No comments are needed on the above paragraph. They contain the same sophistries which the advocates of the Religious Amendment to the Constitution have always used. The following, however, is something of a new departure that is not new to the students of prophecy. After reading it, please turn and read Rev. 13:16, 17.

"Dr. McLane delivered a brief address in which he said that home protection is going to be a power in politics. He had been dealing with a person who opens on Sunday, but he had paid him his last cent. He wanted the breeze to blow into the stores, and exhorted the audience not to deal with those who do business on Sunday. The politicians were handled without gloves, and the reverend gentleman made an eloquent appeal in behalf of the Home Protection Association."

And this, they tell us, is religious liberty! If it is, may we be delivered from religious persecution. It will not be a difficult matter for any reader to decide whether this movement is in the interests of temperance or of the Sunday. Much enthusiasm was manifested at this meeting, and a large amount was contributed for the aid of the Association.

As showing the feeling of the opposite party, the following account of a trial in San Leandro, Alameda Co., is in point. The proprietor of a hotel, together with twelve other business men, was arrested for keeping open on Sunday. His was to be the test case. An immense crowd attended the trial. Able lawyers had been secured by both sides. The jury, after a consultation of about five minutes, rendered a verdict of "Not guilty." An uproar immediately ensued. The crowd threw their hats into the air, and cheered again and again. In their frantic joy, benches were kicked over, and the Judge was powerless to secure order. After adjournment the hilarity was kept up for several hours.

It will be seen that the feeling is intense on both sides. The conflict will be a bitter one. We know from the word of God what the final result will be, and need waste no time in speculation. Our only business should be to spread the light of truth. Let us do this with our might. E. J. W.

Religion. What Kind?

BY ELD. R. F. COTTRELL.

It is reported that many are being converted at the present time. Is it not right to ask, From what and to what are men converted? In so far as they are converted from sin, they are converted to obedience to the law of God; for sin is the transgression of the law, and the opposite of transgression is obedience. And if one is wholly converted from sin to God, he is converted to obedience to the entire law, and is become a keeper of all the commandments of God.

Many seem to hold the opinion that it makes no difference what a man believes, if he is only sincere. It seems to be possible, however, that a man may really believe a lie, and be condemned as the consequence. "Because they received not the love of the truth that they might be saved," is set forth as a cause why "they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Conscience is not an infallible guide. Men's consciences vary according to their education. The conscience of the heathen prompts them to sacrifice their children to false gods; but to a conscience enlightened, there could be no greater abomination. Men may really think that they ought to do things that are sinful in the sight of God. Does their thinking so make it right? Saul of Tarsus verily thought that he ought to oppose Christ and persecute his followers: but it was wrong, and he deeply felt it so, when he learned the truth; and he said he was not fit to be called an apostle, because he persecuted the church.

God is now causing a message to be proclaimed, according to a promise in his word, Rev. 14:9-12, calling upon all to obey him by keeping all his commandments, a part of which almost all professed Christians are not keeping. In calling the attention of the people to their violation of the divine law and persuading them to obedience, there are no men that stand so much in the way to prevent men from hearing the truth as the leading religionists of the time, men who are earnest and

zealous in the work of the revivals of the times, ardent, self-sacrificing, and laborous, in making converts to their respective churches, and are giving their life-energies, wearing themselves out and hastening to the grave, as the consequence. Yet, as I said, they are standing right between the truth and the people, to prevent them from hearing it and by obedience get a preparation to stand in the coming day of wrath and be saved. They certainly have a religious zeal; but is it of the right kind? I am glad that God is the judge; and consequently I am not required to decide the case. One thing, however, is certain. Their zeal for God is not according to knowledge. Their influence is against the truth of God—the truth for the time—while they are so zealous in making converts, as they seem to suppose, to the Christian religion.

The difficulties of the case are such that I cannot help going back in my mind to the zeal of idolaters who, in olden time, would cut their flesh with knives and lancets till the blood would gush out. 1 Kings 18:28. It is certain that their religion was not of the right kind; for they broke God's commandments by worshiping other gods. But these profess the Christian religion—the best and the only true religion in the world. I wish however to admonish them and call their attention to the inquiry whether their religion is of the right sort; for I desire that zealous laborers may not run in vain, but be prepared to receive a reward. Let every laborer take heed how he builds.

Temperance.

Temperance in California.

BY MRS. JESSIE F. WAGGONER.

THE Ledger of time has been shut up and sealed. One more year has slipped away leaving its foot-prints on the sands of time; not such as can be washed away by the first wave, but foot-prints which the waters of life serve only to petrify and leave unchangeable. How many of these foot-prints are down deep in the soft and miry clay of the broad road to death, and how few are embedded in the Rock of Ages, the entrance stone to the path that leads to happiness and life! And why this great difference? King Alcohol rules the world and men are his slaves. Unless they can break their chains enough to reach out and grasp the rock, they are lost forever. But the chains are so strong and are bound about them so tightly that without help many would sink in despair, who, by a little timely aid, would break loose and be free.

When we look back over the past year we feel something akin to sorrow and regret, for have we not stood idly by and seen first one and then another sinking deeper and deeper without raising a warning voice or stretching forth a helping hand? Then are we not responsible for some of the many foot-prints seen in the broad road? Yes, there in the heavenly ledger we see one, two, three (perhaps more) precious lives charged to our account! Oh, that we had been more faithful in our warning, and had persevered longer in our efforts. Oh, that we had bent our whole energies to lifting them up and planting their feet upon the solid rock. But now it is too late; time never turns backward in his flight. The only thing now is to do in the present as we wish we had done in the past. God, in his merciful kindness, has permitted another new year to dawn upon us. We have it in our power, if God helps us and we improve our opportunities, to see, at the close of this year, a few less foot-prints in the broad way, and more in the narrow way.

"Then may our hearts, tried as by fire,
Rise in new strength, fresh zeal inspire,
Hope bid each doubting thought be gone
And gird the New Year's armor on;
And labor still, for o'er the land
The ripe fields wait the reaper's hand."

The tidal wave of intemperance still sweeps over our land. It goes with such mighty power that perhaps a handful like us cannot stay the tide, more than to here and there erect barriers around our homes and loved ones; but we can man the life-boat and rescue some of the perishing as they come floating down, and we can go up to the head of the stream and prevent others from falling in.

Let us not talk about what we did not do last year, but let us talk now about what we are doing this year. One whole month of precious privileges and opportunities has already gone by.

Aged, middle aged, youth, and children, what are we going to do this month for the cause of temperance?

Now, if ever, is the time for Seventh-day Adventists to stand out in a proper light before the world on this temperance question. We need not lower our standard so as to be able to join in with the world in what it calls temperance, but lift the standard high, and try in every possible way to get the world to come up to this higher plane of temperance.

One who saves a drowning man must be stronger than the one he is trying to save; then let us, as a people, throw away everything that is liable to weaken and unfit us for the work. Let us one and all sign the Teetotal Pledge, banish tea, coffee, and wine, as well as opium, tobacco and rum, gird on renewed strength, and come up to the help of the Lord against the mighty.

Sign the pledge yourself and then you can get others to sign it, for it is much easier to beckon them to follow, than it is to try to drive them on ahead.

Generous Fellows.

If there is anything a liquor-drinker or seller prides himself upon, it is that he is a "generous fellow." A sprightly fellow jingles his few silver dollars in his pocket, walks up to the bar, turns around, addresses the loafers usually congregated in a saloon.

"Step up, boys, what'll you have?"

All drink, and he slaps down his change with the utmost freedom and nonchalance. He takes his change and walks out, very likely with a ten cent cigar between his teeth. The barkeeper or one of the loafers speaks, "He's a generous fellow," and the rest chime in, "You bet he is; there's nothing small about him." That is the usual verdict. But that is only one side of the question. In nine cases out of ten, if you follow that fellow to his home, you will find that his wife and children are denied many comforts that could be purchased with the money so foolishly spent, and which has won him the name of "generous fellow." We know from actual observation that the wife is frequently and cruelly denied money to purchase those things much needed, or if her request is granted, it is done grudgingly.

This "generous fellow" when at home doesn't sing out to his wife and children, "Step up and have something." Oh, no, not he. He swallows his supper and walks down town to have a game of billiards, and returns to his home after all the family have retired, generously full of drinks, and more than likely alarms the whole family in his efforts to get in the door or take off his boots. Oh, he's undoubtedly a "generous fellow." We know quite a number of such. After a few years his money is spent; he is down, and when he walks up to the bar for a drink, the saloon-keeper waltzes him out of the door. His money is gone.—*Missouri Temperance Advocate.*

Drunkards' Wives.

If there be a lonely woman amid the multitude of lone and sorrowful women more to be pitied than another, I think that it is a wife looking upon the one she has promised to honor, lying upon the bed with his hat and boots on. Her comforter who swore at her as long as he could speak at all. Her protector, utterly unable to brush a fly from his face. Her companion, lying in the stupor of death, with none of its solemn dignity. As he is entirely unconscious, I wonder if she never employs the slowly passing moments in taking down her old idol, her ideal, from its place in her memory, and comparing it with the broken and defaced image before her. Of all poor, broken idols, scattered into fragments for the divine patience of womanhood to gather together and cement with tears, such a ruin as this seems the most impossible to mold anew into any form of comeliness. And if there is a commandment seemingly impossible to obey, it is for a woman to love a man of whom she is in deadly fear, obey a man who can't speak his commands intelligently.

The theory of recognizing our friends in a future world is a beautiful one, and worthy of much thought, but I think it is commendable to try to keep them in a condition to recognize us in this world, try to keep a man while he is alive so he will know his wife and children, and not, as often occurs, turn them out into the storm of a winter midnight, or murder them in his frenzy.—*Anvil.*

The Missionary.

State Quarterly Meeting.

THE quarterly meeting of the California Tract and Missionary Society was held at Healdsburg, January 29, 1882. The meeting was called to order at 9 A. M. The directors present were Wm. Saunders of District No. 5, E. J. Waggoner of District No. 7, and Elder M. C. Israel of District No. 8.

Prayer was offered by Eld. J. H. Waggoner. A report of the workings of the society for the previous quarter was read; also the report of labor for the quarter just ended, which is as follows:—

Districts.....	No. of Members.	No. Reports Returned.....	No. of Members Added.....	No. of Families Visited.....	No. of Letters Written.....	No. Signs taken in Clubs.....	New Subscribers Obtained.				Other Periodicals.....
							Reviews.....	Signs.....	Good Health.....	Instructor.....	
No. 1	96	33	1	63	77	89	3	4	10	2	1
" 2	93	1		77	11	156					
" 3	64	50		5	637	104					
" 4	16	7			32	32					
" 5	107	56	1	58	150	214	6	9	1	15	3
" 6	24	7		9	18	29					
" 7	117	30	2	151	196	516	3	13	73	23	1
" 8	75	50	2	212	89	182	5	85	3	10	16
" 9	17					10					
Ships.....				132		50					
Total.....	609	239	6	712	1178	1382	17	115	92	52	21

Districts.....	No. of Pages of Reading Matter Distributed.....	Periodicals Distributed.....	Annals Sold and given away.....	Donations to Tract Fund and for Membership.....	Cash Received.		
					Sales.....	Periodicals.....	Total.....
No. 1....	21732	1203	55	\$ 20 00	\$ 2 00	\$22 00	
" 2....	7754	89			17 50	17 50	
" 3....	4369	3574					
" 4....	1184	152					
" 5....	15380	1951	9	10 00	2 65	40 87	
" 6....	16074	486				4 50	
" 7....	65084	3625		\$4 10		84 10	
" 8....	45278	2063		7 90		39 70	
" 9....							
Ships....	38757	5850					
Total.....	215612	18993	64	\$122 00	\$2 65	\$104 57	

The report shows a lack of interest on the part of members to report, also of some of the librarians and district secretaries. No report has been received from Districts No. 2 and No. 9, and only partial reports from some other districts. It takes an interest in the work and constant effort on the part of all the officers to secure a full report. The members should be visited and reminded of their duty to report. If we do not faithfully perform that which is intrusted to us here, when the Saviour comes will he say to us, Well done?

A statement was read showing the number of individual Signs taken in the State to be 550; and the increase of Signs taken in clubs over last year, 374. The number of Reviews taken 200, number of Good Healths 662; of which 120 are taken in clubs. Books to the amount of \$12.00 have been furnished to the Sacramento library at the expense of the State Society. The Signs and Good Health have been furnished to a number of libraries and reading-rooms in San Francisco, and many have become interested from reading them.

The interest in the Ship Mission is increasing. Many that have read some of our publications are inquiring for more and are deeply interested.

Opportunity for remarks was given the directors and others interested in the missionary work. The subject of distributing our periodicals was discussed at some length. Eld. Waggoner suggested that our own State should have special attention. Foreigners, and those who have studied the work, are better prepared to work for those in foreign countries. Being strangers to us, and having different dispositions and surroundings, it requires carefulness and wisdom in writing to them so as to make a favorable impression for the truth.

There is a sufficient field on the Pacific Coast for all our workers. The events of the present time should lead us to activity in the missionary work. The way is opening for a successful canvass, and we must be at the work which will meet us in the Judgment. We have a new issue on which to work. Those who are not attracted by the advent truth will be interested in the Sunday Question. It now concerns them and they will take time to investigate. This interest opens a new field of labor and affords an excellent opportunity to bring the truth before business men who could not before be reached.

But we must have means to carry forward the work. The president stated that some system should be devised by which we can raise the necessary funds to defray the expenses of the society; and regretted that all the directors were not present to hear the deliberations that they might be able to lay the plans before those in the districts over which they preside.

The chair appointed Wm. Saunders, W. C. White, and E. J. Waggoner as a committee to put in the form of resolutions the subjects that were discussed.

Eld. Waggoner then preached a missionary sermon impressing the importance of the work, and the necessity of each one taking an active part, for our own benefit, as well as for the saving of perishing souls around us. Those present seemed deeply effected by the remarks, and we hope were aroused to activity in the closing work of the message.

The meeting of the society was resumed at 4 P. M. when the Committee on Resolutions made the following report:—

WHEREAS, There is a vast unoccupied field on this coast, and the present Sunday agitation has created an interest in anything pertaining to the Sabbath question, therefore,

Resolved, That we recommend the missionary workers of California to confine their labors at the present time largely to the Pacific Coast.

WHEREAS, the SIGNS OF THE TIMES will each week contain live articles adapted to the present issues, therefore,

Resolved, That we carry out there commendations of the General Tract Society, and use this paper, together with special Sabbath tracts, in our missionary work.

Resolved, That we recommend each church society to adopt a systematic plan of giving for the support of missionary labor, and that so far as possible, the plan known as the "one-third" be adopted, the money being paid to the librarian weekly, monthly, or quarterly, as may be decided by each individual society.

Resolved, That while we wish our local societies to increase their efforts and to improve every opening of providence, we recommend them to undertake no enterprise for which they have not the means pledged, or in the treasury.

The third and fourth resolutions were spoken of and considered by those present. Dr. Waggoner spoke of the amount of means needed to carry on the missionary work, and that it would take the one-third and even more to carry on the work of a vigorous society. We should give frequently and not wait until the end of the year as it will be more difficult than to give each week or at the end of the quarter. We could not retain our spirituality if we did not continually pray, and the same principle applies in giving. Bro. Young remarked that he had been prospered in giving his just dues.

The resolutions were again called for and read after which they were unanimously adopted.

The subject of reporting was again spoken of by the president and others; and it was decided that every member be requested to hand in a report each quarter whether they have been at work or not, that it may be known on whom the responsibility of the work rests.

On motion the meeting adjourned.

M. C. ISRAEL, *Vice Pres.*

ALICE MORRISON, *Ass't Sec'y.*

San Diego County.

I HAVE spent the past four weeks in this county. In San Pasqual Valley thirty-five miles northeast of San Diego, we have a church of fifteen members; and scattered through the county we find about as many more professed commandment keepers. About one-half of them hold membership in churches outside of this county. We visited a settlement twelve miles from San Pasqual and preached twice, with a good and attentive audience. We feel that the work ought to be followed up in that place and intend to visit them again this week.

We visited a Sabbath-keeping family fifty miles from here, who had never heard a sermon. We spent a few days with them, and on Sunday went with them to Potrero Valley, seven miles distant, and much of the way through the snow, where about half a dozen families live, and all turned out to listen to the preaching. About forty persons were present, and several of them urged us to return and hold more meetings with them. I felt sad as I bade them good-bye, and thought, will these souls ever have an opportunity to hear these all-important truths?

There are few places in the county where a very large audience can be gathered, and perhaps no place outside of San Diego City where a tent is needed. But scattered here and there through the mountains are honest and intelligent families to whom the last message would be as precious as to any of us.

Where are the reapers to wield "the sickle of truth" till all the wheat has been garnered in? All things indicate the end is near and shall it be said of all of us, "Well done"?

W. M. HEALEY.

Bernardo, California, January 29, 1882.

Among the Churches.

NAPA.

JOURNEYING southward from St. Helena, I next visited Napa. Here Eld. Van Horn had been holding a series of meetings, with some good results. On the Sabbath I spoke to the church on the duty of parents to educate, discipline, and restrain their children. There is a sad neglect of this work among those who profess the truth in Napa. I felt deeply the need of a work of reformation in this church, and invited all to come forward who desired that day to become for the first time children of God, and also all who had departed from him and now wished to return. About twenty responded. Earnest prayer was offered in their behalf. Those in Napa who believe in present truth will receive but little favor from members of other churches who trample under their feet the law of God. Only those who make it an individual work to secure eternal life will remain steadfast to the faith.

On Sunday I spoke in the Methodist Church, upon the subject of temperance. After the discourse the minister expressed his gratification at what he had heard, and said that some of the ideas advanced were new to him. He thought we had found the right starting-point in commencing the work of temperance at home, and that mothers should be aroused to see and feel their responsibility. Many expressed a desire that I would address them again Sunday evening; but fearing that the effort would overtax my strength, I spoke instead Monday evening, on the duty of parents.

On this occasion I dwelt particularly upon the evils resulting from parental neglect. Notwithstanding our boasted advancement in education, the training of children is sadly defective. For this state of things, must not mothers to some extent be held responsible? Are they not generally the willing servants of worldliness and fashion? Are not even those who profess to have renounced the vanities of the world, influenced to a great degree by its customs? It is too true that mothers are not standing at their post of duty, faithful to their motherhood. God requires of us nothing that we cannot in his strength perform; nothing that is not for our own good and the good of our children. He does not call woman to engage in any work that will lead her to neglect the physical, mental, and moral training of her own children. She may not shift this responsibility upon others, and leave them to do her work.

Before individuals take upon themselves the great responsibility of parents, they should consider whether they are fitted to properly train and educate children. Those who fill their houses with children, whom they have neither patience to instruct nor wisdom to control, are thereby not only bringing a burden upon society, but are committing a sin against their offspring and against God. The Lord would have parents obey the dictates of reason, rather than the clamors of impulse and blind passion. They should learn to control themselves, and then they are prepared to control their sons and daughters.

Children require patient, faithful care. It is not enough for the mother to feed and clothe her little ones. She must also seek to develop their mental powers, and to imbue their hearts with right principles. They should be taught that the fear of the Lord is the beginning of wisdom. Christ should be associated with all the lessons given to children. But how sadly is the highest education neglected! Beauty of character, loveliness of temper, are lost sight of in the eager interest in dress and outward appearance.

The mother should not be governed by the world's opinion, nor labor to reach its standard. She should decide for herself what is the great end and aim of life, and then bend all her efforts

to attain that end. She may, for want of time, neglect many things about her house, with no serious evil results; but she cannot with impunity neglect the proper discipline of her children. Their defective characters will publish her unfaithfulness. The evils which she permits to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of idleness and inattention, will reflect dishonor upon her, and embitter her life. Mothers, the destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in Satan's ranks, and make them his agents to ruin other souls. Or your faithful discipline and godly example may lead them to Christ, and they in turn will influence others, and thus many souls may be saved through your instrumentality.

I have heard mothers say that they have not the ability to govern which others have; that it is a peculiar talent which they do not possess. Those who realize their deficiency in a matter which concerns the happiness and usefulness of future generations, should make the subject of family government their most diligent study. As an objection to this, many point to the children of ministers, teachers, and other men of high repute for learning and piety, and urge that if these men, with their superior advantages, fail in family government, those who are less favorably situated need not hope to succeed. The question to be settled is, Have these men given to their children that which is their right—a good example, faithful instruction, and proper restraint? It is by a neglect of these essentials that such parents give to society children who are unbalanced in mind, impatient of restraint, and ignorant of the duties of practical life. In this they are doing the world an injury which outweighs all the good that their labors accomplish. Those children transmit their own perversity of character as an inheritance to their offspring, and at the same time their evil example and influence corrupt society and make havoc in the church. We cannot think that any man, however great his ability and usefulness, is best serving God or the world while his time is given to other pursuits, to the neglect of his own children. Parents, when you have faithfully done your duty, to the extent of your ability, you may then in faith ask the Lord to do that for your children which you cannot do. But if you attempt to govern without exercising self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequence.

The study of books will be of little benefit, unless the ideas gained can be carried out in practical life. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition or temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that appear to be of real value. If one mode of discipline does not produce the desired results, let another plan be tried, the effects being carefully noted. Mothers, above all others, should accustom themselves to thought and investigation if they would increase in wisdom and efficiency. Those who persevere in this course, will soon perceive that they are acquiring the faculty in which they thought themselves deficient; they are learning to form aright the characters of their children. The result of the labor and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity. This result will richly repay all the effort made.

God would have mothers seek constantly to improve both the mind and the heart. They should feel that they have a work to do for him in the education and training of their children, and the more perfectly they can improve their own powers, the more efficient will they become in their work as parents.

Wherever I go, I am pained by the neglect of proper home discipline and restraint. Little children are allowed to answer back, to manifest disrespect and impertinence, using language that no child should ever be permitted to address to its superiors. Parents who permit the use of unbecoming language are more worthy of blame than their children. Impertinence should not be tolerated in a child even once. But fathers and mothers, uncles and aunts and grandparents laugh at the exhibition of passion in the little creature of

a year old. Its imperfect utterance of disrespect, its childish stubbornness, are thought cunning. Thus wrong habits are confirmed, and the child grows up to be an object of dislike to all around him.

As children advance in years, and go out from the parental roof to choose their own associates, they often become careless of home rules and family discipline. They come to their father's house when they choose, but by their disrespect they dishonor their parents at home and abroad. These youth have so long been permitted to say what they please, and go and come when they like, that they have little respect for man, or reverence for God. Human rights are disregarded, and the divine law set aside at pleasure. Parents who tolerate the sin of disrespect in their children are themselves dishonoring God by such a course. Obligations are mutual. It is the duty of fathers and mothers to care for their children, but when the latter refuse to respect parental authority and to observe the rules of the family, they should be left to bear their own burdens in life. Parents cannot enjoy the favor of God while they permit their children to trample upon his law. Angels will not abide in the house where strife exists, where God's name is blasphemed, and his authority defied.

Parents, you should early begin to teach your children respect, obedience, and self-control. Every exhibition of passion that is not firmly and decidedly checked is a lesson of evil to your children. Your neglect of proper restraint opens the door to Satan, and invites him to control them. This he will not be slow to do.

Let mothers be careful not to make unnecessary requirements to exhibit their own authority before others. Give few commands, but see that these are obeyed. Give children but little notice. Let them learn to amuse themselves. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them as far as possible to the simplicity of their childhood. One great reason why so many children are forward, bold, and impertinent, is they are noticed and praised too much, and their smart, sharp sayings repeated in their hearing. Endeavor not to censure unduly, nor to overwhelm with praise and flattery. Satan will all too soon sow evil seed in their young hearts, and you should not aid him in his work.

Children must have constant care, but you need not let them see that you are ever guarding them. Learn the disposition of each as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the mental and the physical powers rests with themselves; it is the result of effort. They should early learn that happiness is not found in selfish gratification; it follows only in the wake of duty. At the same time the mother should seek to make her children happy. She should give them the time and attention which they really need. Let not visitors be permitted to engross the precious hours that belong to her own dear ones.

Unsteadiness in family government is productive of great harm; in fact is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. Too often the parents are not united in their family government. The father, who is with his children but little, and has little knowledge of their peculiarities of disposition and temperament, is harsh and severe. He does not control his own temper. He corrects in passion, and with a revengeful, vindictive spirit. The child knows this, and the punishment given fills him with anger. He is not subdued. He comes to feel neither love nor respect for his father. Thus are sown seeds of evil that spring up and bear fruit. The mother often allows misdemeanors to pass uncorrected which at another time, when she is more attentive, she will severely punish. The children never know just what to expect, and are tempted by Satan to see how far they can transgress with impunity. The father and mother should be united in their government. They should study with care the disposition of their children, and together seek wisdom and strength from God to deal with them aright.

Great harm is done by a lack of firmness and decision. I have known parents to say, You cannot have this or that, and then relent, thinking

they may be too strict, and give the child the very thing they at first refused. A life-long injury is thus inflicted. It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it, and a denial will arouse the worst passions.

When it is necessary for parents to give a direct command, the penalty of disobedience should be as unvarying as are the laws of nature. Children who are under this firm, decisive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object. Hence they soon learn to submit, and are much happier in so doing. The children of undecided and over-indulgent parents have a constant hope that coaxing, crying, or sullenness may gain their object, or that they may venture to disobey without suffering the penalty. Thus they are kept in a state of desire, hope, and uncertainty, which makes them restless, irritable, and insubordinate. God holds such parents guilty of wrecking the happiness of their children. This wicked mismanagement is the key to the impenitence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. The restless, rebellious spirit, unsubdued in youth, creates disturbance in the church of Christ. Many of the so-called church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruit from seed sown by the parents.

Let none imagine, however, that harshness or severity are necessary to secure obedience, or that a boisterous, commanding tone is proof of authority. On the contrary, I have seen the most efficient and constant family government maintained without one harsh word or look. In other families, commands were constantly given in an authoritative tone, and harsh rebukes, and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke in harsh tones to each other. In the second, the parental example was imitated by the children; cross words, fault-finding, disputes, were heard from morning till night.

Fathers and mothers, you are teachers; your children are the pupils. The tones of your voice, your deportment, your spirit, are copied by your children. In the fear of God, seek to know and to do your duty. Take up your God-given responsibilities, and work for time and for eternity.

MRS. E. G. WHITE.

The Home Circle.

LEARN A LITTLE EVERY DAY.

LITTLE rills make wider streamlets,
Streamlets swell the river's flow;
Rivers join the mountain billows,
Onward, onward as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests,
Drops of rain compose the showers,
Seconds make the flying minutes,
And the minutes make the hours.
Let us hasten, then, and catch them
As they pass us on the way;
And with honest, true endeavor
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line, and there a sentence,
'Gainst the lonely time of age.
At our work, or by the wayside,
While the sunshine's making hay;
Thus we may, by help of study,
Learn a little every day.

That Dana Family.

STIMPSON, the postmaster, was expatiating on the wonderful use that might be made of the newspaper as an educator. Some one joked him, saying it was because he was postmaster, and he wanted to magnify his office and increase the sale of stamps.

Jericho Jones came to Stimpson's support. "Stimpson's right," said he. "It is surprising what may be got out of a good newspaper, providing a man knows how to use it. It is like the

magician's bottle which gives out seven different kinds of drink, and none of them harmful either. I know a case in point. There's that Dana family down on the Ohio River. Just now they own the finest farm in that whole region. The family are remarkable. There are three sons and two daughters. I have stopped there often over night on my commercial agency. I know all about them. George, the oldest, is now twenty-two. He is well educated, and can make a good speech, and has been called on to speak at county fairs, and sometimes fills a pulpit on Sunday. Bob, the second one, has developed a fine literary talent, and has in him the making of a fine writer. Sam, the youngest, has a turn for natural science; and, boy though he is, people from all around the country come to him to get recipes and prescriptions for all manner of useful appliances and remedies needed on a farm. As Sam has never been away from home, they wonder how he got so much information. The two girls, Mary and Harriet, are not a whit behind the boys in their own departments. They are such splendid housekeepers; and then they are so well informed on all miscellaneous subjects that they are head and shoulders above all the other girls up and down that whole region.

"And how did it all happen? There were no good schools in the neighborhood when they came there, although there are now. The story is simple enough. I have heard the father tell it. Years ago he lost a fine farm near Pittsburg by going security for a false friend. They came down where they now are, and bought a narrow strip of cheap land alongside the farm they now own, on credit. The father managed to keep one good cow, and then he subscribed for the best family newspaper that he knew of. The cow was to furnish milk for his children, and the newspaper was to furnish some food for their understanding; as the father said to me with a laugh, 'after having lost my other farm, I started to bring up my family of five children on a cow and a newspaper.'

"And the father did it well. Here's the way he went about it. In the long evenings, first of all, he started a rousing fire in the big kitchen. They had their plain supper of milk and mush, and a few odds and ends. Then they had two good lamps lit. Whatever else they did without, the father said they must have a good fire and good light to make home cheery for the children. Then the father would get the newspaper and read. He was a very intelligent man; and he would stop and explain things and tell anecdotes as he went along. This gained the attention of the children. Then he and the mother would often discuss things that were in the papers, and often get the children to discuss the merits of different questions in their juvenile way. It was surprising what interest the children soon took in the newspaper. After a time, departments of the newspaper were assigned to each one. All the political and foreign news were assigned to George. He was to read them and to give a summary for the benefit of the rest. Sometimes the father got him on the floor, and got him to tell off in his own language the leading ideas of some fine editorial. That's what made George a speaker. Bob had all the book notices assigned to him. He told the contents of the books as reported in the newspaper notice of them. The father added all the information he had on each subject as it was brought up. In after years when they got in better circumstances, the best of these books were sent for; and now that old farm-house, has not a large, but one of the choicest libraries in the county. Besides, Bob soon found the way to get other books; and now he is preparing to write book-reviews for himself.

"Sam had the scientific department and all the items about improved agriculture. One evening, it came his turn to lecture, which he sometimes did standing out on the floor, after the style of his brother George, and with a deal of mock gravity and real interest, informed the assembled family of the latest discoveries in his department. He converted a deserted smoke house into a laboratory. He tried his own experiments with the recipes in the newspaper. Some he proved to be shams. Others turned out well. Then he classified them and pasted them in a scrap book. He was an authority upon varnishes and white-wash and lotions and ointments and plasters and cements and various improvements of all kinds.

"The two daughters divided up between themselves the housekeeping and the fancy articles of

the newspaper. Both had a taste for decoration; and the old house from cellar to garret became ornamented with neat furnishing of their own handiwork. The household recipes they tried one after another, as they came out in the papers. Many of them were rejected after one trial. Others were found to be of value and found their way into their scrap-book. It was often said that no housekeeper in the county could put a quart of milk and a handful of meal or half a dozen eggs to as many good and varied uses as those two Dana girls. The neighbors who came there to supper at times were surprised at the elegant way in which the food was served up, and were always wondering why that Dana family should know so much more than other people."

Jericho ended his narrative with a thump of approbation. Stimpson resumed. "There it is; Jericho has proved what I said to be true. What a pity it is that all our farmers around here do not try to make their homes more cheery in winter evenings. Mr. Dana was right. He didn't spare the wood, and he didn't spare the oil. He furnished his children with good reading matter, and so he is making good men and women of them. There's a good deal, though," said Stimpson, "in knowing how to select a good newspaper, and in knowing how to read it when you get it. If a man doesn't care about reading a paper himself, he ought to take some thought for his children. The man who attempts to bring up a family of children without a good and well-read religious newspaper, does them a wrong which no amount of wealth bequeathed to them can ever atone for. Indeed, for lack of such a paper, many a legacy has proved a curse."—*Saw-Mill Chat, in National Baptist.*

PROVE IT BY MOTHER.—While driving along the street one day last winter in my sleigh, a little boy six or seven years old, asked me the usual question, "Please may I ride?"

I answered him, "Yes, if you are a good boy." He climbed into the sleigh; and when I again asked, "Are you a good boy?" he looked up pleasantly and said, "Yes, sir."

"Can you prove it?"

"Yes, sir."

"By whom?"

"Why, my ma," said he promptly.

I thought to myself, here is a lesson for boys and girls. When a child feels and knows that mother not only loves, but has confidence in him or her, and can prove their obedience, truthfulness, and honesty by mother, they are pretty safe. That boy will be a joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theater, or the gambling-house. Children who have praying mothers, and mothers who have children they can trust, are blessed indeed. Boys and girls, can you "prove by mother" that you are good? Try to deserve the confidence of your parents, and every one else.—*Children's Friend.*

Religious Notes.

—The Central Congregational Church in Brooklyn, N. Y., has fifty Chinamen among its members.

—Rev. Enoch Pond, D. D., President of Bangor Theological Seminary, died recently, aged ninety years.

—The London *Echo* states as a fact that Dean Stanley's life was sacrificed to the bad drainage at the deanery.

—It is reported from Walla Walla, W. T., that Judge Wingard has sustained the Sunday law, and that it will be obeyed.

—Rev. Dr. Bellows, of New York, the famous Unitarian preacher and editor, died January 30, aged sixty-eight years.

—The Greek Church in Russia has about 35,000 churches, beside the cathedrals, and the State contributes over three millions a year to their support.

—The Catholic Bishop of Hongkong, China, says that the Catholic mission there took 400,000 Chinese children last year, and is bringing them up in the Catholic Church.

—The *Independent* thinks it could name orthodox Christian ministers who eat oysters and smoke cigars on the "Sabbath," and who, notwithstanding, retain their orthodoxy.

—There are fifteen Jewish synagogues in Chicago, having congregations that aggregate about 20,000. Chicago is said to have the largest Hebrew population of any city of equal numbers in the world.

—Prof. Robertson Smith's claims that the Pentateuch was not written by Moses, are being sharply criticised.

Many papers were lauding his learning, and his fearlessness in proclaiming his views; but now that other scholars, equally learned, have shown the entire fallacy of his deductions, they are beginning to anchor again to the old Pentateuch.

—A correspondent of a secular paper, speaking of a church that is supported by collections, indulges in the following bit of unconscious sarcasm: "I never go to church without leaving my ten cents. I believe in paying my way." One cannot help wondering what kind of preaching it is, for which ten cents is considered adequate compensation.

—A Circuit Court in Kentucky has declared the State law against Sunday work unconstitutional and void as regards railroads, because it interferes with commerce, and a State may not interfere with the mails. Whereupon a religious journal remarks that the friends of the Sunday should look to Congress for redress. It thinks they ought to base their claims on the commandment of God, and not on the "demands of society," "general custom," etc. Herein it differs with some of our California friends. Would it not be well for the Sunday law agitators to meet together and decide upon what ground to press its claims.

News and Notes.

—Guiteau is sentenced to be hung, June 30.

—The mint coinage for December was \$10,450,000.

—A fire in a wholesale paint store in Chicago, on the 3d, caused a loss of \$250,000.

—It is said that \$40,000 worth of spruce chewing gum is gathered in Maine every year.

—Baldwin, the New Jersey bank defaulter, has been sentenced to the penitentiary for fifteen years.

—A mother and her two children were burned to death in their residence, at Walla Walla, W. T., February 2.

—The Jefferson school building at Washington, D. C., the finest in the city, was burned February 4. Loss, \$135,000.

—Two men stopped the stage near Sonora, Cal., on the 3d, and took \$286 from the express box. There were no passengers.

—There is a free library in the city of Tokio, which contains 80,000 volumes, of which 15,000 are in the European languages.

—Three flour-mills were burned at Lockport, N. Y., on the 1st. Loss \$100,000. Several firemen were injured and one killed.

—A little boy at Livermore, Cal., was fatally shot by his sister, February 5, by the accidental discharge of a gun that was supposed to be unloaded.

—A woman in Philadelphia sued a street Railroad Company for damages for injuries received from standing in an over-crowded car, and was awarded \$12,000.

—The Governor of Michigan has been petitioned to call an extra session of the Legislature, to provide relief for the people of the burned district. Sickness is increasing among the destitute.

—It is stated that the amount of gold which will be exported from this country as a result of the financial troubles in foreign markets, is variously estimated at from \$5,000,000 to \$20,000,000.

—All attempts to bolster up the Union Generale Bank in Paris, failed, and it has entirely suspended payment. The cause of the failure is speculation. The President and several of the directors have been arrested.

—Severe snow-storms are reported in the East, hindering travel. In some places the snow is three feet deep on a level. The weight of snow has crushed the roofs of buildings, causing serious damage in some cases.

—The Supreme Educational Council of Spain has given its consent to the education of women. This is a long step in advance, for there is no other country where the education of all classes is so generally neglected.

—The chief of the fire department of San Francisco has had a large canvas with handles on all sides placed upon each wagon of the fire patrol, to be used for the purpose of catching any one who may jump from a burning building.

—The ordinance making it a misdemeanor for any person to keep or maintain, or become an inmate of, or a visitor to, any place for the practice of gambling, in San Francisco, has been declared constitutional by the Supreme Court.

—By an explosion in a coal-mine in Chesterfield County, Virginia, February 3, thirty-two men were imprisoned and suffocated. The bodies have not yet been recovered. Twenty-seven of the men were married and had large families.

—The case of the proprietors of the Oakland Opera Garden, for keeping open on Sunday, is now before the Court. The difficulty as was predicted, is in obtaining a jury. At present writing, two days have been consumed, and only seven jurors have been obtained.

—Some fellow having the instincts of a ghou, has proposed to preserve Guiteau's corpse after his execution, and exhibit it through the country. Scoville favors it, as he hopes thereby to be paid for his trouble. Of course such an exhibition will not be allowed, and the assassin's name and carcass will perish together.

—On the morning of the 31st ult., a fire broke out in Printing-house Square, New York, doing immense dam-

age. The office of the New York *Observer* was destroyed, and the foreman was lost. The *Times* office was nearly destroyed, and several other newspaper offices, advertising agencies, etc., were damaged. Total loss, about \$1,000,000. Several lives were lost.

—The *Christian Statesman* quotes some paragraphs concerning the advances made in discovering the origin of certain diseases, thus making it easier to guard against them, and blasphemously remarks: "In these facts we see part of that victory over death, which the Son of man achieved for mankind, and of which a redeemed and purified world will one day be in full possession." That paper will soon have no use for the Bible. It proposes to make men Christians by legislation, and give them admission to Heaven by means of the scalpel and the microscope.

—A singular case of infatuation has just come to light in San Francisco. Miss Willis, who has been for some time engaged to some extent in visiting the prisoners in the jails, has married George C. Gottung, who has been sentenced to ten years in the penitentiary, for the murder of his wife. The ceremony was performed in his cell, within an hour after he had received his sentence. This is a natural result of the petting which murderers receive from silly women, and others idiotically inclined. Their affection is always expended on the worst criminals. Such murderous wretches should be rigidly kept from public gaze, and if they desire spiritual consolation, let them receive it from the properly-appointed ministers of the gospel.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY, 9, 1882.

The Signs Subscription List.

MOST of our regular subscriptions, and many of the clubs, commence with the beginning or near the beginning of the year. Hence the time of a large number of them has just expired or will expire soon. For want of prompt and systematic work among the churches there is a want of promptness in renewals. In looking over the list we find the names of many old friends of the cause who have suffered their subscriptions to expire, not intentionally, but for want of attention to the subject. At this time our subscribers cannot afford to lose any numbers of the paper. Will they not look to their "pastors" and renew promptly? Do you know to what date you have paid? A very little effort might procure a large number of renewals, and save us the disagreeable necessity of dropping from our list the names of many who would feel aggrieved if we strictly conformed to publishers' rules. We shall wait a while to give our friends a chance to act in the matter. Those engaged in canvassing have a good opportunity to help us. There is no time to lose.

We have a well-prepared Supplement which has been sent to many of the active missionary workers, entitled, "Good Words from Missionary Workers," which will be sent to any who wish to receive it, and will send us a card to that effect.

Meetings in Oakland.

ACCORDING to the suggestion made some time since, it has been arranged to have preaching in the S. D. Adventist house in Oakland, N. E. corner of Clay and 13th Streets, on the second and fourth Sunday evenings of each month. The appointment will be kept standing in the SIGNS for ready reference. The members of the church are expected to attend, and requested to invite their friends to come with them.

God's Memorial.

THE article under this head by our Corresponding Editor, J. N. A., in this week's paper, we commend to the careful consideration of the reader. It presents with more than ordinary clearness the importance of the Sabbath, its true object, the claims of the seventh day, and the impossibility of transferring those claims to another day. The Scribes and Pharisees could not believe the plainest evidences of Christ's messiahship (John 5:44), while "the common people heard him gladly." The rulers and elders of these days also have their own honor to look after, but many of the common people will be impressed by these important truths.

Give the Credit.

Two copies of a clipping from some California newspaper, abusing the Seventh-day Adventists and the SIGNS OF THE TIMES, have been sent to us; but we cannot notice it as the name of the paper is not furnished. It is useless to send us newspaper notices and not furnish the name of the paper.

The Sunday Law.

THE day set for rendering a decision by the Supreme Court of California on the constitutionality of the Sunday Law has already passed, but up to the time of our making up this paper we hear nothing of it. We are not alone in looking with interest for this decision; but our anxiety in regard to it is not so great as that of many others, especially of those having cases under it now pending. Whichever way this decision is rendered it will settle nothing permanently. There is a beyond to this question, and upon that our chief interest centers.

An effort was recently made to have warrants issued against Leland Stanford and Charles Crocker, "railroad kings" of San Francisco; but the officials decided that they were not under this law. Nothing but a "Religious Amendment of the Constitution" of the United States will meet such cases, and so is increased the demand for "an image to the beast." Rev. 13:11-17, 14:9-12.

WE learn from Brother Israel that some of our ministers in the State are meeting with good success; this makes us glad. Now if they would only report the progress, through the SIGNS, there are many others who would be glad.

Life of William Miller.

THERE is probably no class of people more free from "man-worship" than the Adventists of America. But we are exhorted to esteem certain ones highly for their works' sake. The memory of no other man is cherished by the whole body of Adventists with that high respect which is paid to the memory of William Miller. No one can read the record of his experience without being impressed with the conviction that he was the apostle of the work of God in the great advent movement, as Luther was of the Reformation in the 16th century.

There is no "Life of William Miller" which contains such a faithful biography of the man in his whole life as that one edited by Eld. James White, and published by the Seventh-day Adventist Publishing Association. Mr. Miller was faithful to his work, and, after the disappointment of 1844, while many were abandoning the old landmarks of prophecy, he held on to his faith, believing that the movement was in the order of God's providence, and that the disappointment, so far from proving that they had been deluded, would all be made clear in due time. How the explanation would be made he did not pretend to say, but he lived and died hoping that the light would dawn upon the pathway of God's waiting people. We live to see the harmony of the prophetic word in their disappointment. The rise of the Third Angel's Message proved that they were not wrong in proclaiming "the hour of His judgment is come." Rev. 14:6-12. This revived the hopes of the genuine Adventists even as the resurrection of Jesus revived the hopes of his disciples who had been cast down by his unexpected crucifixion. Every Adventist should read the book. It is given as a premium with the *Review and Herald*, Battle Creek, Mich.; subscription for one year, with the book, only \$2.25.

On What Authority?

A LEARNED Doctor of Divinity, recently, in a comment on Mark 2:27, 28 said: "It is not wise to base the entire Sabbath [Sunday] argument upon the fourth commandment of the decalogue." We think no candid person can dissent from this. The fourth commandment does not enjoin the observance of Sunday, gives no reason why any body should observe it, in fact ignores it entirely. It does state, however, that six days, including the first, are to be used in labor; and this is why it is so manifestly unwise to base an argument for Sunday observance on the fourth commandment.

Following close upon this statement, an article on the same text, by Dr. Lyman Abbott, appeared in the *Christian Union*. In it he says: "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

This is not news any more than the other, but it is refreshing to hear it avowed so plainly. Between the two men the Sunday festival is fairly crowded out; wounded in the house of its friends. Those who have looked to the learned men to bolster up the Sunday, will now have to rely more than ever on the mere *dictum* of these men, and let the Bible go by default. Can it not, then, be truly said of them that they are "subject to ordinances after the commandments and doctrines of men," and have only a "show of wisdom in will worship?" As for the true Sabbath, it stands firm. The Creator of heaven and earth calls it his "holy day," and Christ, "by whom the worlds were made," has also claimed it as his own. Both Old and New Testaments speak authoritatively on the subject. Truly, "their rock is not as our Rock, even our enemies themselves being judges."

E. J. W.

To Temperance Workers.

OUR hearts have been cheered lately by receiving so many orders for Teetotal certificates. It shows that there are some earnest workers in the State, and we trust their example may provoke others to good works. Send in the names with twenty-five cents accompanying each one, and we will send you the certificates. Now is the time, also, to pay in your annual dues. It is such a small amount (only ten cents apiece) that

it is within the reach of every one, and we shall, therefore, expect to receive a great many dimes within the next month. The amount is small but by no means to be despised as dimes make dollars and for every dollar we can get much more than a dollar's worth of good temperance reading matter.

If any clubs or individuals are not yet supplied with copies of No. 15 of the *National Liberator*, send sixty cents and we will mail you one hundred. It contains a most excellent speech by John B. Finch, head of the Good Templars in Nebraska, one by Gov. St. John, and another by the well-known temperance worker, Frances E. Willard, and for general distribution we know of nothing better.

Address all letters of business or inquiry to the State Secretary, Mrs. Jessie F. Waggoner (Care Pacific Press), Oakland, Cal.

Santa Rosa.

ON the evening of Jan. 11, we began meetings in this place, and up to this date twenty-eight discourses have been given. There has been an average attendance of about one hundred, and the outside interest has been good.

On Sunday, January 22, a business meeting was held, at which time three members were disfellowshipped, and Dr. H. Cole was elected Elder, and Bro. J. Morrison, Deacon, both of whom were set apart by ordination. This was a good day for the church here. The Lord gave witness of his approval, and the church was unanimous in its choice.

The plain, pointed testimony has had the effect to cause the members to look at themselves instead of others, and we are seeing good results. Sr. White came here last Wednesday, February 1, from Healdsburg. She has given four discourses, which have added much to the interest of the meetings.

Yesterday, Sabbath, three were taken into the church. As we are now in the height of the interest we have decided to continue the meetings another week. Several from the outside seem deeply interested, and are on the point of deciding in favor of the truth. We feel that the Lord is doing a good work for this church, which will add new, and greater responsibility to each and all the members.

I. D. VAN HORN.

Feb. 5, 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. W. C. White, 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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