

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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THE NIGHT COMETH.

TIME'S sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of doom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night blast
Is fitful and loud;
The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne—
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of its glory,
Flash out from its gloom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod wielding—
The rod of his ire—
He cometh to kindle
Earth's last, fatal fire.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

—Bohar.

General Articles.

The Primal Cause of Intemperance.

BY MRS. E. G. WHITE.

ONLY one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us, will qualify us for elevated usefulness here, and a higher life in the world to come.

That time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. We cannot afford to dwarf or cripple a single function of the mind or body, by overwork or abuse of any part of the living machinery. As surely as we do this, we must suffer the consequences. Our first duty to God and our fellow-beings, is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. In order to purify and refine our characters, we need the grace given us of Christ that will enable us to see and correct our deficiencies, and improve that which is excellent. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to our fellow-creatures than any sermon we might preach them. The example of a well-balanced, well-ordered life, is of inestimable value.

Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors; it has a broader meaning, including the hurtful indulgence of any appetite or passion. There are to-day thousands suffering the torture of physical pain, or writhing under a sense of mental and moral degradation, and wishing again and again that they had never been born. God did not design this condition of things; but it was brought about through the gross violation of Nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. Many things that are usually made articles of diet, are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants.

Indigestible food throws the entire system out of order, and unnatural cravings and inordinate appetites, are the results. "Touch not, taste not, handle not," is a motto that should be carried farther than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only such articles of food as are healthful and nutritious.

The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, which excites unnatural cravings of the stomach. These false appetites are pandered to as they develop. The taste continually becomes more perverted; stronger stimulants are craved and are indulged in, till soon the slave of appetite throws aside all restraint. The evil commenced early in life, and could have been prevented by the parents. We witness strenuous efforts in our country to put down intemperance; but it is found a hard matter to overpower and chain the strong, full-grown lion.

If half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result, than from the present course of combatting only the full-grown evil. The unnatural appetite for spirituous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns. We bid all workers in the good cause, God speed; but we invite them to look deeper into the causes of the evil they war against, and labor more thoroughly and consistently in the work of reform.

Parents should so conduct themselves that their lives will be a daily lesson of self-control and forbearance to their household. The father and mother should unite in disciplining their children. They should feel themselves under solemn obligation to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burdens so far as possible.

Parents should not lightly regard the work of training their children. They should employ much time in careful study of the laws which regulate our being. They should make it their first object to learn the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Too many parents are controlled by custom, instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not perceive the sacred

importance of the trust which God has placed in their hands, so to mold the characters of their children, that they will have moral stamina to resist the many temptations that ensnare the feet of youth.

We urge that the principles of temperance be carried into all the details of home-life; that the example of parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason. Much parental anxiety and grief might be saved if children were taught from the cradle that their wills are not to be made law, nor their whims to be continually indulged. It is not so difficult as is generally supposed to teach the little child to stifle its outbursts of temper, and subdue its fits of passion.

Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. At a very early age children can comprehend what is plainly and simply told them; and, by kind and judicious management, can be taught to obey.

The mother should not allow her child to gain an advantage over her in a single instance; and, in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand, and a kindness which convinces the child of your love, will accomplish the purpose. But let selfishness, anger, and self-will, have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition becomes soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with the child's growth, until, in manhood, supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land.

PLEASE THE MASTER.—Major Whittle, the evangelist, says that late one night, when it was exceedingly cold, he went to the railway station to take a train out from the city. The gate-keeper, in accordance with his instructions, required every passenger to show his ticket before going through into the cars. This compelled many to put down their satchels, to unbutton their overcoats, and otherwise be greatly incommoded. It was not in human nature to refrain from protesting and complaining under such circumstances, and the gate-keeper had to stand some pretty severe abuse. "You are a very unpopular man to-night," pleasantly said the major. "I only care to be popular with one man," was the reply, "and that is the superintendent." That is the one desire that should actuate all the servants of Christ in regard to their master. Paul said: "If I yet please men, I should not be the servant of Christ."

HE that knows how to pray has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care, of subduing every passion, and of adding a relish to every enjoyment. Many things are good for me, but none are so good as to draw nigh to God.—Jay.

WANT of care does us more damage than want of knowledge.

The After Condition of Discipleship.

"BELIEVE on the Lord Jesus Christ and thou shalt be saved," was the concise answer of Paul to the jailer's vehement and anxious question, "What shall I do to be saved?" This is simple and is to be taken at its face value. It means just what it says—no more, no less. It was a frank and honest answer to an honest and blunt question. I fancy there was no hair-splitting by the apostle with the jailer concerning the difference between historical and evangelical faith, between traditional and justifying faith. "Believe" was a common every-day word, with a common and every-day meaning. When it was applied to the Lord Jesus Christ, it did not change its meaning in the least, only it mounted from earth to Heaven, and grappled with an object which it had hitherto had no dealing with—so vast and grand, so laden with life and love, and joy and peace, not for time, but for eternity, that it became transfigured in its new relation. That only is the difference between "secular" and "scriptural" faith. In the one case, faith deals with man with reference to temporal things, and in the other case, it deals with God in Christ, laden with grace and glory, concerning spiritual and eternal things. But this simple transaction is not the end of the believer's relation to Christ. It is but the beginning. It puts him on, perhaps across the threshold of the kingdom of Heaven, but certainly not beyond the vestibule of God's salvation.

Here the believer is met with another condition; not, indeed, a justifying condition, but a testing and qualifying one: "If any man will come after me, let him deny himself, take up his cross, and follow me." Now this may fairly be called the after condition of salvation. There are many who stumble and turn back when they come to the cross on which the Son of God died; but I am persuaded that many more turn back (if not openly, at least in heart) when they come to the cross upon which "they who are Christ's" must "crucify the flesh, with its affections and lusts."

The contemplation of this cross presented by Jesus to every one who will be his disciple leads inevitably to the conclusion that, if there is anything in this life that should be entered upon with careful consideration, it is the open confession of Christ and Christianity; or, for that matter, a secret confession of it to one's own hope, for this cross lies in the way of the secret, as well as the open confessor, if, indeed, there can be any such thing as secretly confessing Christ, or such a person as a secret disciple. The Christian life should be begun with consideration, if not for others, at least for these two reasons: First, mistaken views of Christ and his salvation are seldom corrected. That is to say, most people continue in the direction in which they start. Second, if mistaken views are embraced and entertained until they become more or less fixed, they are corrected, if at all, through great pain and sorrow.

Far better not enter upon a profession of Christianity than to do so to your own deceiving and to the dishonor of him whose name you have professed. In this connection there is nothing more painful than to see a multitude running after Christ, apparently following on well for a season, and then turning back to the world, deceiving themselves, it may be, and misrepresenting Christ to the world, as they certainly do who are not showing forth his praises and beauties, whose ostensible witnesses they are. And yet this is no uncommon spectacle in our day and generation. The yoke of service and cross of discipleship is taken gayly and lightly, the one to be quickly thrown away as soon as it "crosses" the flesh, and the other, if not slipped entirely, is worn unwillingly and rather as the badge of a service that is galling than as an honored, easy, and joyous instrument of practical allegiance to the Lord of life and glory.

Against such mistakes the Saviour repeatedly guarded his hearers, and even those most devoted disciples of the inner circle, as, for instance, when in answer to Peter's unconsidered remonstrance against his avowed purpose to go up to Jerusalem, there to be betrayed and put to death (Matt. 16: 21-25), he clearly lays down this law. As it was needful for him to purchase salvation by his self-abnegation and death upon the cross, so it was needful for all those who were to come after him to win it by their self-abnegation and death on the cross. And again, in this same connection, he cautions them against hasty discipleship by the

parable of the man who began to build a house without counting the cost; or the king who went out to fight his adversary without first ascertaining whether he was able with ten thousand to meet him who came with twenty thousand—"So likewise whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple." (Luke 14: 25-33). And so, again, not to call to mind more, his most emphatic assertion that no man could serve two masters—*i. e.*, God and mammon (4: 24)—spoken of and to those who were attempting to compass and harmonize two entirely opposite things, *viz.*, the worship of God and the gratification of their own natural desires and inclinations. These and many similar scriptures are worthy of a fresh and profound study by the church of God to-day. We draw from them, at least, these three practical thoughts:—

1. That discipleship must always be a matter of absolutely free and voluntary choice. There may be, and indeed, is, in the case of every truly converted man, divine influence and power brought to bear upon his all-inclusive mind, will, affections, hopes, and fears; but there is no *violence*, no compulsion by the Spirit of God by which man is forced against his will into a confession of faith in Christ, and so into the ranks of his disciples. His followers are recruited, not drafted. If any man *will* be my disciple, *let* him come; but with this understanding, that it involves on his part (1) self-denial, (2) cross-bearing, (3) continuance or endurance to the end. Indeed, the voluntary principle is so far developed in Christianity that it keeps the door open for withdrawal at will. There is no violent compulsion used to make good the doctrine of the saints' perseverance. It is true that the saints will be kept by the power of God through faith unto salvation; not, however, against, but with the full and eager consent and energy of their wills.

At the time of the great apostasy among the early followers of Christ, developed by some preaching of his, which to-day is called "high doctrine," (John 4: 66-69), Jesus turned to those remaining and said, "Will ye also go away?" as if to say, "I will not keep you against your wills, but will suffer you to go too." How precious the answer of Peter, "Lord, to whom shall we go?" and they clave to him as Ruth did to Naomi, while Orpah kissed her and departed back to her own country from whence she came out, as many do now. What a vast difference between "kisses," and "cleaving to" one.

2. Let this truth on both sides of it be so fully established that all make-believe disciples may hesitate before enrolling themselves among Christ's disciples. There are too many of them in the church now and every added one increases her weakness. In proportion as the house is large and high, and the material poor, the fall is imminent and the calamity will be great; so it is and will be with the nominal church of Christ. Let the after condition be carefully considered both by the church and the professor.

3. And let it be fully realized by those who have already numbered themselves with the disciples, who have brought their bodies into the church, but left their hearts in the world, that the door is open for them to depart, with Demas and others who loved the present world. If any man love not the Lord Jesus Christ, and is not willing to take the cross and follow him in self-denial,

"Through duties and through trials too," let him go out from among the disciples, and let it be known that the after condition was too hard for the flesh.

For be assured that the Master wants no unwilling disciples, no drafted soldiers in his army. If unwilling, he asks you not to enter; if, having entered, you find the cross too repulsive to "the flesh," or too heavy, or the way too long or diverging too far from the world, and the crown, and palm, and robe, at the end too far off, or not to your mind, then the door is open behind you, and you can depart out as you came in, for he would have all know the truth of this saying: "He that taketh not up his cross and followeth me cannot be my disciple."—*Rev. George F. Pentecost.*

LET the time of temptation be time of silence. Words react upon feelings. If Satan, in the time of trial, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.—*Upham.*

Christ's Protection of Childhood.

Jesus said, Forbid them not to come unto me. Put nothing in their way. Do not so overtax them, or so fill their minds or their time that they cannot come. The life of a child is little else than the reproduction of the examples it sees. Then father's example must not forbid him, nor mother's. Vice to a child is contagious; then the little learner is not to be sent where evil is learned, nor to be taken where stronger characters stand between him and Christ.

If the streets and sidewalks are full of lying and swearing, then the child's business and pleasure must be found elsewhere. If the Sabbath-day is as full of Sabbath-breaking as it is of sunlight, then cheerful and attractive occupation must be found that accord with the day. To expose a child to examples and habits of sin is a crime against the child's Christ.

There are companions and places to which we cannot innocently expose children. It is folly to be careless about these things, and then be surprised at bad results. If we leave our geraniums out all winter, we cannot expect flowers in the spring. Christ's admonition is that we do not endanger a child. Behind this admonition is the divine authority. This obligation is violated whenever a child is taken into a godless family. Better place him in his innocency where every member of the family is smitten with the plague, better lay him in the arms of a leper, than to place him where precept and example will prevent his coming to Christ.

Christ's words constitute the charter of rights for childhood. The right to come to Christ includes a right to justice, food, clothing, comfort, kindness, and religious care. If any one of these is denied him, what can a little child do? Not much himself, but the Father of the fatherless will not forget. A time will come when one who has injured a child, rather than endure the penalty for it, would prefer that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea. Before childhood's Judge he would say, Give me the mill-stone, and the cable, and the sea.

Even in this Christian land there is a great deal of abuse of children, and trampling on their right to religious care. The law itself, the civil law that knows nothing of God, takes it for granted that every child is in danger and not a man is to be left to himself in his relation to a child. The law forbids the neglect of parents, provides in their absence for guardians, and then appoints over both parent and guardian, the probate court, the grand jury, and the court of chancery. The impression is too common that our duty is done when we provide food, and clothing, and shelter, and entirely neglect what is equally necessary, kindness, and love, and religious care.

There are houses where kind words are seldom heard, where cheerfulness, and hopefulness, and prayer are strangers. Our duty is not done till we let sunshine into such homes. If a horse were to be unmercifully abused or starved, any one who is half a man would interfere and protect the voiceless brute. Humanity should lead us, as well, to help the child whose better nature pines and dies. Our work for our generation is not done when we say complimentary things of Christianity, or pay a little money for its support, or occasionally attend church, or lazily teach thirty minutes a week in Sabbath-school; but we are to make every one who is not well provided for, an especial care.

It may cost us some time, and some money for books and papers, and we may meet with some rebuffs, and some disappointments; but it is a noble work to open the way for childhood to come to Christ. None but a noble nature is capable of working out of sight, without hope of reward or applause, to bring to Christ his little ones who are endangered.—*Golden Censer.*

OUR heavenly Father loves his child as much when he chastises it as when he caresses it. The Lord's own people are as dear to him in the furnace of affliction, as on the mount of communion; they are just as precious in his sight when he slays them, and seems in his fierce anger to destroy their joys and wither their hopes, as when he lifts them to his own right hand. The Lord does not rise and fall in his love like the waves of the sea, but his firm affections stand fast like the great mountains, and are as stable as the everlasting hills.—*Spurgeon.*

Paul Bert and the Jesuits.

A LATE number of *Harper's Monthly* contains a striking article on "The New French Minister of Public Instruction," published, however, after his fall with the Gambetta ministry, the substance of which we lay before our readers. M. Bert has been active in the measures to get the Jesuits out of the public schools in France. His activity brought on him the denunciation of the whole Jesuit Order, and drove him at last to a reply, which it concerns all free people to consider.

M. Bert did not commit the common mistake of "warming up" again the substance of Pascal's assault; but determined to show what the Jesuits teach in 1879-80. To do this he selected the "*Compendium Theologiæ Moralis*" and the "*Casus Conscientiæ*" of John Peter Gury, S. J., the last edition of which was published in 1875, with the highest official approbation. Of these works M. Bert made a careful analysis, and now publishes his results in a volume entitled "*La Morale des Jesuites*."

In this volume he charges that for three hundred years the Society has been corrupting the youth of all nations; that it teaches as morals a set of doctrines which strike at the foundations of society; that it countenances debauchery, theft, incest, robbery, and murder, and that it has everywhere undermined the authority of the civil power, and promoted communistic morality.

For proofs, he goes to the works we have named, where, for the first thing, he finds conscience so treated as to confuse the minds of scholars and destroy the solidity of moral distinctions.

These principles are applied, in a long list of "cases" quoted from the Jesuit works named above, in which Father Gury advances "views of lying which Ananias and Sapphira would have thought liberal." Formulas are given by which persons who have an interest in concealing the truth may do so without prejudice to their Catholic standing. Recipes are furnished by which a man may preserve his secret even under the interrogation of a court of justice, and swear that he has told all.

M. Bert takes up these instructions as to theft, and shows that the right to steal is affirmed in the case of necessity, which may be extreme, as where there is danger of death, grave where the need is serious and common, as in the case of mendicants; but in all these cases the right to steal is affirmed. It may be practiced, also, innocently where the thief makes secret compensation. No wonder that, with such a conscience, communism should be rife where Jesuits have been at the head of the schools.

So, with regard to petty theft and the plague of thieving domestics, the Jesuit casuistry contained in these works countenances them, or, at least, so confuses the conscience of plain people as to create a certainty that, with such a conscience, they would be practiced.—*Independent*.

Death of John the Baptist.

In the story of the death of John the Baptist three characters stand before us in marked and dramatic contrast. First is John the Baptist, the brave prophet who feared God but not man; whom the king could not silence; a model for the modern preacher; a man who dared to do right, cost what it would, and was as quick to rebuke iniquity in high places as among the lowly. Secondly, Herod, the weak and wicked king; chiefly wicked because weak; a man with a conscience, but without courage; a man who feared God, but feared man still more, and his wife most of all; a man who desired to do right but dared not be laughed at; a man who, inveigled into making a foolish promise, preferred to be called murderer rather than promise-breaker. Thirdly, Herodias, the ambitious, designing, unprincipled woman; a picture of what any woman may become who allows ambition to dethrone love; a frightful illustration of worldliness in womanhood. The story of the illicit marriage, and what led to it, and of John the Baptist's rebuke, and of his arrest, I have already told. Without dwelling on either chapter of history let us turn to look at some of the lessons which the dramatic episode illustrates.

1. The reward of fidelity. Never was there a more faithful preacher than John the Baptist; and his wages were imprisonment and death.

There is worldly wisdom in the aphorism of the wise man: "Be not righteous over much, for why shouldst thou destroy thyself?" There is a great deal of Sunday-school literature which teaches our children that the way to worldly prosperity is the path of virtue, and which gives the impression that God settles up his accounts every night, and pays in the current coin of the world's realm for all good deeds. This is not true; and child or man who builds his virtue on any such foundation, will find his fabric falling about his head before life is finished. The noblest and best characters in history have been great sufferers, and the noblest and best of all was the greatest sufferer of all. There is no virtue worth the having except that which counts virtue its own reward; which, with the Apostles, is able to count it all joy to be persecuted for Christ's sake.

2. The trial of faith. We are accustomed too much to idealize the Bible characters, and to forget that they are men of like passions with ourselves. It is a comfort—it is even a positive inspiration—to find a brave and royal heart like that of Elijah cast down and in despair when driven off into enforced retirement; and an unflinching courage and an invincible faith like that of John the Baptist yielding to doubt, and wondering whether the Christ that affords him no succor, and the land they both love no instant deliverance, can be the true Messiah after all.

3. The fear of public opinion is a poor substitute for the fear of God, and the fear of God is an inadequate protection against temptation, unless it be stronger than the fear of public opinion. Because Herod feared the multitude who counted John the Baptist as a prophet, and because in some sense he feared God, knowing himself that John was a prophet and a holy man, he would not yield to his wife's entreaties, and put the rebuker of her evil ways to death. He even carefully guarded him from his wife's malice, and listened to him often and gladly. But a cowardly man is no match for a cunning woman, and when Herod had once made the vow that he would give to his step-daughter whatever she would ask, he feared the jeers of his companions more than the upbraidings of his own conscience or the judgments of God. Respect for the opinions of mankind is sometimes a good support for a tottering virtue, but it is a poor foundation upon which to build virtue. It may serve as the wire which holds the tree in position till it has gotten root, but it is no root itself to hold the tree in position against the storm, and give it life and strength.

4. The dangers of sensuality and self-indulgence. It was when Belshazzar was giving himself up to feasting and drunkenness that his capitol was captured. It was when Herod was giving himself up to sensual self-indulgence that his resolutions were captured, and he was made to do the bidding of another. Beware of scenes and places which stimulate the animal and the sensual, which impair the spiritual and the intellectual, and which weaken the higher powers of the intellect, the moral sense, and the will.

5. A bad promise is better broken than kept; but better yet no promises that need the breaking. The exigency must be very great which makes it safe for one man to put himself into the hands of another man, pledging himself to do whatsoever he is bidden. Such exigencies do sometimes arise, but every man should seek to be the unhampered master of himself, binding himself to no vague and general obligation, making no promises whose enforcement might lead him into the ways of sin or of temptation. Vague promises are always dangerous promises.

6. There is nothing hidden which shall not be revealed. Herodias "looked to conceal after this and to hide her crime, but the very contrary was the result; for John's cry was heard the more loudly thereafter. * * * The more thou dost dissemble a sin the more thou dost expose it. Sin is not hidden by the addition of sin, but by repentance and confession."—*Lyman Abbott, in Christian Union*.

WRITING ON THE FACE.—Inward goodness and benignity of spirit reflect a certain sweetness and serenity upon the very countenance, and make it amiable and lovely, inspire the soul with a noble resolution and courage, and make it capable of enterprising and effecting the highest things.—*Scougal*.

It is a good sign when a man is glad that God sees him.

Ants or Monkeys?

Those scientists who have shut the Creator out of his creation, and endeavored to prove that men were evolved or developed out of mollusks and monkeys, have an exceedingly hard task to adjust matters to their theories. Lately Sir John Lubbock has been considering the *ant* family, and after protracted investigation declares that the "anthropoid apes" must yield the second place in the order beneath man, for his friends the "ants," must be placed there. "When we consider the habits of the ants," says he, "their social organization, their large communities, elaborate habitations, their roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

So according to these theories it now appears that in *intelligence*, which is the crowning glory and special attribute of mankind, the monkey must give place to the ant. Many years ago one wise man suggested that some of the gentlemen of leisure who found time hanging heavily on their hands, would do well to "go to the ant" and "consider her ways and be wise." It seems now that the advice was exceedingly pertinent, and at last some one has taken heed to the teaching of the good old book in this respect, and has found a great deal of wisdom among the ants.

If the theory should now be started that men, after all, were developed from ants instead of from monkeys, we could point to one fact which would seem to give countenance to the theory, and that is the peculiar shape of the waist of a large proportion of the fashionable young ladies of the past and present generation, which have often been remarked as conforming in their outlines to the shape of the typical ant or wasp.

Can it be that this inclination to reduce the size of the waist is an instinctive return to ancestral forms and peculiarities? We cite this as a point well worthy of the attention of our friends, who, turning their eyes away from heaven, are hunting through earth and sea to find the origin of the human family.—*Sel.*

A Cheerful Face.

THERE is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illuminated landscape as the "blues" and moroseness to combat jovial speech. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content, but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us providentially as good—and is as good, if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt its apparent sting?—*Anon.*

The Price of Power.

PRINCE BISMARCK, the dreaded German Chancellor, who may be said for years to have held the destinies of Europe in his hand, is, it seems, by no means, a happy man. He is rendered uneasy by his conscience, devoured with melancholy, laments his destiny, which he feels to be an unpropitious one, notwithstanding his splendid political successes. "In satisfying my ambition," he is reported to have lately said at Varzin, "I have made nobody happy. What a number of people I have cast into misery! Without me three great wars would have been avoided; eighty thousand men—nay, much more, would not have been killed, and such numbers of families, of fathers, mothers, brothers, sisters, and wives, would not have been plunged into mourning. However, that account is to be settled between God and myself so far as the hereafter goes. What happiness have I derived from all my successes? Little or none; and I have reaped endless worry, vexation, hatred, pain, grief, overwork, and care."

Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

VERSE 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

BISHOP NEWTON furnishes another reading for the verse, which seems to express more clearly the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea, by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.

A quarrel having not long after broken out between Pompey and Cæsar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Cæsar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Cæsar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3,200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Cæsar found his small force to be insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Cæsar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Cæsar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Cæsar, and deposited the burden at his feet. Undoing the bundle, the beautiful Cleopatra stood before him. Cæsar was far from being displeased with the stratagem, and, being of a character described in 2 Pet. 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Cæsar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of State, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Cæsar, by insinuating among the populace that

he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Cæsar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Cæsar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Cæsar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater, the Idumean, joined him with 3000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Cæsar. Ptolemy attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into, and absorbed, the whole of the original kingdom of Alexander.

By the "upright ones" of the text, are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B. C. 47.

"The daughter of women, corrupting her." The passion which Cæsar had conceived for Cleopatra, by whom he had one son, is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. But, said the prophet, she shall not stand on his side, neither be for him. Cleopatra afterward joined herself to Antony, the enemy of Augustus Cæsar, and exerted her whole power against Rome.

VERSE 18. After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

War with Pharnaces, king of the Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his in these three words: *Veni, vidi, vici*, I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it farther back in Cæsar's life, and think they find a fulfillment in his quarrel with Pompey. But we think that preceding and subsequent events, clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Cæsar's death at Rome as brought to view in the following verse. A more full history of this period might bring to view events which would render the application of this passage unembarrassed.

VERSE 19. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.

After this conquest, Cæsar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Sabienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator; and such other powers and honors were granted him, as rendered him, in fact, absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who had fought and won five hundred battles, taken one thousand cities, and slain one million one hundred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for, taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators, rushed upon him, and he fell, pierced with twenty-three wounds. Thus

he suddenly stumbled and fell, and was not found, B. C. 44.

VERSE 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Cæsar succeeded his uncle Julius, by whom he had been adopted as his successor. Being in a distant province engaged in the study of rhetoric and eloquence, when he heard of his uncle's tragical death, he displayed marked ability in returning to Rome, placing himself at the head of the army, and establishing himself the successor to Julius, according to his design. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lebidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the *Triumvirate* being now dead, he became supreme ruler.

He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2:1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.

And he stood up in the glory of his kingdom. Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut, since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour, our Lord was born in Bethlehem of Judea. In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A. D. 14, in the 76th year of his age.

Gradual Backsliding.

GREAT temptations are not the most dangerous to Christian people. We are not likely at once to deny the Lord or to commit flagrant violations of law. There is more danger of yielding here a little and there a little from the right. One does not become a Sabbath-breaker or profane, because any one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty and then another. The disciples slept during Christ's agony before they foresook him and fled. Peter followed afar off before he denied him. Those who would serve faithfully must avoid the beginning of evil.

The same thing is true of churches. They do not become cold and negligent, or formal, or loose in doctrine or practice, by any sudden transition. On the contrary, the change is usually unnoticed, save by those who recollect the past, and put it side by side with the present. They remember how the prayer-meeting was first neglected, and then the night service; how family worship became less common, and the Sabbath-school less interesting; how the young people drifted away; how infidel ideas crept in. Christian people, and especially those who, as officers in the church, have accepted a special responsibility, need to watch the beginnings of evil.—*Journal and Messenger*.

WE are apt to care more about what is said of us than what God knows about us. But a proper faith in God drives away all fear of man, and blessed is he who can hide in God from persecution, and upon whom false accusations fall harmless. We dare not for the sake of Christ, whose we are, rest under charges of wrong-doing on our part; but having disproved them we may need to bear till the truth vindicates us in God's own time. Be right and then have faith in God.—*Sel.*

If we believingly refer our cases to God, he will kindly undertake and work our deliverance.

The Sabbath-School.

Lesson Notes.—April 29.

THE JEWS DECIDE TO KILL JESUS.

THE results of the resurrection of Lazarus were momentous to Jesus himself. Many of the party of the Rabbis who had come to comfort the sisters, found themselves constrained to believe in one whose claims were attested by an act so transcendent, and so indisputable. But some justified all that Jesus had said of their malignity by not only shutting their eyes to what they were determined not to admit, but by playing the informer to the ecclesiastical authorities.

The great ecclesiastical court of the nation, known in the Talmud as the "Sanhedrim," had been in abeyance for many years, for there is no trace of it during the whole period of the Herods, or of the Romans. The name, indeed, occurs in the New Testament, but it is simply as the Greek word for "an assembly," which was adopted by the Rabbis, at a later period. Herod had broken up the great Rabbinical council, and henceforth, the only authorities recognized as the fountains of Jewish Law were the schools of such Rabbis as Hillel and Schammai. There was no such a thing as a legal Jewish court, which had power to enforce its decisions. The authority granted to the leading schools was only a tribute of confidence in their soundness and wisdom. Hence, in the days of Christ, there was no legal Jewish court in existence, and the criminal processes mentioned in connection with him, were only acts of assemblies which the high priest for the time, the only representative of the old theocracy recognized by the supreme Roman authority, called together in angry haste, informally, and which acted by no judicial rules of procedure.

Such an illegal gathering was summoned by the Sadducean chief priests and the leading Pharisaic Rabbis, to discuss what should be done respecting Jesus, now that the incontestable fact of the resurrection of Lazarus had crowned all his preceding miracles. Having no idea of a Messiah apart from political revolution, to be inaugurated by him, it seemed likely that, if something were not done to put him out of the way, the excitement of the people, through his miracles, would become irresistible, and lead to a national rising, fiercer even than that of Judas the Galilean. To the popular party, represented by the Pharisees present, this would be no undesirable issue; but the courtly Sadducees shrank from any disturbance, fearing that, in the end, the Romans would crush it with their legions, and, as a punishment, abolish the hierarchical constitution, which gave them their wealth and position; and, with it, the ecclesiastical and civil laws which flattered the nation with an illusory independence.

The temple, and all the far-reaching vested interests, and up with it, had long existed only on sufferance; and would at once perish in the storm of a national insurrection; and the nation, stripped of its local laws, so vital to a theocracy, would be secularized into a part of Rome, with the hated imperial heathen law, instead of the laws of God and the Rabbis.

The acting high priest at this time was Joseph Caiaphas. He had been appointed by the procurator, Valerius Gratus, shortly before the governor left the province, in A. D. 25—when Jesus was about 20 years of age; and he continued to hold his great office till the year A. D. 36, when he was removed by the procurator, Vitellius, shortly after the recall of Pilate. He was, in every way, a creature of the Romans, and, as such, received little respect from the nation, though his dignity secured him official authority.

Rising in the meeting, which had been hitherto very divided and irresolute as to the wisest course to be taken, Caiaphas begged to give his opinion:—

"You know nothing at all," said he, "else you would not have so much questioning and discussing. You have not considered that it is expedient for you, in view of your interests as priests and Rabbis, that this one man should die, to save Israel, as such, from the destruction that threatens it, if you let him stir up a Messianic revolt; for, in that case, the whole nation must perish. The Romans will come with their legions and close our temple, annul our independence by abolishing our laws, and waste us with fire and sword."

There could be no misconception of words so plain. They were a distinct advice to those pres-

ent to put Jesus to death, as the one way to save themselves, and maintain things as they were in church and state. Words so momentous, for they decided the fate of Jesus, might well seem to St. John no mere human utterance, but the involuntary expression through unworthy lips, of the near approach of the supreme act in the divine plan of mercy to mankind.

From that day the death of Jesus was only a question of time and opportunity. Henceforth, the Jewish primate and his suffragans kept steadily in view—in concert with their hereditary and deadly enemies, the Rabbis—the arrest of Jesus, and his subsequent death. Their officers, or any one hostile to him, might apprehend him at any moment. It was clearly no longer possible for him to show himself openly, and he therefore retired with his disciples to a city called Ephraim, now difficult of identification. It seems to have been in the wild uncultivated hill-country, northeast of Jerusalem, between the central towns and the Jordan valley. A village now known as El Taiyibeh, on a conical hill, commanding a view of the whole eastern slope of the country, the valley of the Jordan, and the Dead Sea, though only sixteen miles from Jerusalem, has been thought by Dr. Robinson the site. It answers at least in its secluded privacy, and the ready access it offers to the still wilder regions beyond.—*Geikie*.

Caiaphas, being the high priest that same year.

By the law of Moses, Ex. 40:15, the office of high priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high priesthood was almost annual: the Romans and Herod put down and raised up whom they pleased, and when they pleased, without attending to any other rule than merely that the person put in this office should be of the sacerdotal race. According to Josephus, Ant. xviii. c. 3, the proper name of this person was *Joseph*, and *Caiaphas* was his surname. He possessed the high priesthood for eight or nine years, and was deposed by Vitellius, governor of Judea.—*Clarke*.

Unprofitable Servants.

A VERY important lesson is conveyed by our Lord's illustration in Luke 17:7-10. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many, who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good over-balance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult, when times are hard, to make as good a living for their families as they desire, and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work when they are not appreciated. The disciples probably had some ideas of this kind in their minds when they said, "Increase our faith." They doubtless desired an increase of faith that they might rise in the estimation of their fellow-men, on account of the miracles which it would enable them to perform.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do.'" The truth is that the obligation is all on the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that

we are not consumed." Every moment of man's life places him under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth "for the remission of sins that are past, through the forbearance of God," the best of men would fail to obtain Heaven.

And so after all that has been done, eternal life must be "the gift of God, through Jesus Christ, our Lord." A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God, which is promised to the humble. The more real faith we have in Christ, the more will we acknowledge our entire dependence on him, and our own utter weakness. Let us heed these words of the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." Rom. 12:3.

E. J. W.

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OAKLAND, CAL., FIFTH-DAY, APRIL 20, 1882.

The Seventh Day of the Week Not a Jewish Sabbath

It is customary with Protestant churches to call the seventh day of the week "the Jewish Sabbath." They do not consider the injury that they are doing to the fundamental and most important truths of God's word by their course in this matter. It leads, 1st, to entire disregard of the fourth commandment of the decalogue. And, 2ndly, to a depreciation of the whole decalogue.

It is a fact, and very unfortunate for the morals and manners of the Christians of this age, that there is a constantly growing contempt for the fourth commandment in the churches, even in those who would repel the slightest intimation that they are antinomians. The Methodist church was founded upon opposition to antinomianism. But to-day we find Methodist authors, in their opposition to the Seventh-day Sabbath, taking positions which are calculated to destroy the authority of the fourth commandment. James says of the commandments, that he who offends in one is guilty of all. The law is a unit; one precept cannot be cast aside and the remainder be retained in their purity and honored in the life. And thus we find that with this growing contempt for the fourth commandment, there is a corresponding disregard for the whole law of ten commandments. Ministers, pretending to great insight in the mysteries of godliness, and to great spirituality of mind, rise up and boldly proclaim that the decalogue is an old abrogated law, altogether unsuited to the spirit and liberty of the gospel age. Such a course must of necessity bear a fruit which can be pleasing only to the enemy of righteousness.

In 1872 the editor of the SIGNS was challenged to a written discussion on the subject of the Sabbath by a Disciple preacher of high standing in his denomination. On the nature of the Seventh-day Sabbath we then wrote the following remarks, which we still believe to be conclusive as proving its morality, and its entire separation from all Jewish or typical institutions:—

The seventh-day Sabbath stands apart from all the other sabbaths, which were afterward ordained, in respect to *its title*; *the reason of its institution*; and *the nature of the obligation* to observe it. And

1st. *Its title.* In any and all of the yearly sabbaths, such as were peculiar to the Jewish system, *there is no rest of the Lord from any work* given as their basis; and therefore they are not the sabbaths of the Lord as is the seventh day, his Sabbath, or rest day. We find this distinction recognized in the Scriptures, as in Lev. 23. The yearly sabbaths are enumerated and enforced, "beside the Sabbaths of the Lord;" verse 38. As all the other sabbaths were local and contingent, limited to that dispensation, to Israel, it was said in prophecy, "I will cause all *her sabbaths* to cease." Hos. 2:11.

2ndly. *The reason of its institution.* We take the first sabbath given to Israel as peculiar to their dispensation; the fifteenth and twenty-first days of the first month, connected with the feast of the Passover. These, as each of the other sabbaths peculiar to their system, were (1) to commemorate an event in their experience; (2) they were typical of future events; (3) they were yearly and not weekly sabbaths. The weekly Sabbath, the seventh-day Sabbath, was made at creation, and commemorated that work; and in its institution it was related to God's work only. But the others are *relative to man's action and condition as a sinful being*. I cannot conceive how a greater difference could exist.

Had man never sinned, it would then have been forever true, as it is to-day, that God made the world in six days. Had no system of redemption been devised or needed, it would still have been eternal truth that God rested the seventh day, and that he blessed and sanctified his rest day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained, then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances

by which those sabbaths were called into being, would not have existed. They all stand related to man's action as a sinner, and to Christ's work as Redeemer. And as they point to, and have their fulfillment in, his work, they are appropriately denominated, "A shadow of things to come; but the body is of Christ." Col. 2:14-17. But the Lord's Sabbath, as has been shown, is of an entirely different nature. It is not so related to man's action as a sinner, or to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and complete "when the morning stars sang together, and all the sons of God shouted for joy;" a work in which Jehovah himself delighted, and which he pronounced "very good."

And 3rdly. *The nature of its obligation.* A difference in this is the necessary result of the truths before stated. In three respects I notice this difference:—

a. The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By *primary truth* I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of *secondary truths* growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions, and obligations corresponding thereto, growing out of these secondary relations are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that, NO TYPICAL INSTITUTION OR MERELY POSITIVE DUTY CAN GROW OUT OF ORIGINAL RELATIONS; *i. e.*, out of those relations existing from creation, and by virtue of creation. And, on the other hand, NO MORAL OBLIGATION CAN ORIGINATE IN, OR SPRING FROM, A SECONDARY RELATION; *i. e.*, a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to *wrong-doing*; its necessity is laid in *sin* and *rebellion*.

b. The seventh day was from the beginning a hallowed or sanctified day. It was "holy to the Lord." Ex. 16:23; 31:15. "The holy of the Lord." Isa. 58:13. "My [the Lord's] holy day." *Id.* The obligation to observe it has *sacredness* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

c. It is based on the right of property. God always claimed the seventh day as his; and this claim he based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the other sabbaths did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day), were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that he did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. In a word, the duty to keep the seventh day holy is based on *the original right of property*, specifically declared. And if the eighth commandment is moral because it guards the right of property, evidently the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depended is as old as creation itself—as old as any of man's moral relations possibly can be.

Missionary Spirit.

[From *Les Signes des Temps*.]

THE spirit of the Christian religion is a missionary spirit. It leads those who are the disciples of Christ to a life of active effort, and of constant sacrifice in behalf of those who are yet in their sins. The Christian cannot make his own personal interest the principal object of his life. He is not his own, for he has been bought with a price. Christ has given his life for

him. The Christian must devote his life to the service of Christ.

The Son of God has undertaken to seek and to save that which was lost. He asks the co-operation of all those who have found the pardon of their sins through his blood. He calls some men to devote all their time and all their strength to this sacred work. He wills that others should spend a part of their time in worldly business; but it is not that they may lay up treasure upon the earth, but that they may be able to render pecuniary assistance in the work of God. He calls these persons to be men of strict integrity; to be just in all their transactions; to be honest; to be truthful; and to recommend the religion of Christ by the excellence of their lives, and by the uprightness of their conduct.

Though they are men of business, they are not to make that business, however honorable and just it may be, the one occupation of their lives. They must be diligent, economical, active, and prudent; but they must take time for the direct service of God. They must have time for secret prayer, and for family prayer, and for the reading of God's word, and for public worship, and for missions of mercy toward those who are in affliction, and toward those who know not God. They can give, perhaps, but a limited amount of their time to this sacred work, but they can find sufficient time to do much if they have a heart to engage in it; and the excellence of their lives, and the integrity of their conduct, will give them an influence that will win many souls to Christ. Their light will so shine that others will see their good works, and glorify their Father who is in Heaven; and there will be for them at the last day an infinite reward.

But some men are called to devote their whole lives to the ministry of the Word of God. Their work is the most sacred and the most honorable of any which God has assigned to mortal man. They are ambassadors for Christ as though God did beseech men through them. It is for them to set forth the invitations of the gospel, and the threatenings of the law of God. They must make known the riches of the grace of God; the infinite mercy of Christ; the excellence of the Christian religion, and the length and breadth and depth and height of the love of Christ, which passeth knowledge.

They must suffer affliction, and gain the victory in those afflictions, so that they may be able to comfort any that are in affliction. They must be an example of the excellence of those truths which they teach to others. Their experience must be in advance of those to whom they preach, in order that they may lead them forward in the things of the Spirit of God. They must not consult their own pleasure nor their own ease. They did not enter the Christian ministry to obtain a livelihood, but to discharge a sacred responsibility.

They must give account to God for their time, for their strength, and for the talents which God has committed to their trust. They must not waste their time, because this is the most sacred commodity that God has committed to men. It is not days alone that are precious, but hours also, and moments; and time must not be treated as though it were of no value. If the minister of Christ wastes his time, he not only sets a bad example, but he almost always wastes the time of those with whom he is associated.

God shows his sense of the value of time by dealing it out to us in minute atoms; and he calls upon us to redeem the time because the days are evil. "Whatsoever thy hand findeth to do, do it with thy might." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Work while the day lasts; the night cometh in which no man can work.

It is not for the minister of Christ to spend his time in the manner most agreeable to himself, but in that which will be most useful to the cause of God. Nor will it do merely to be busy in trifles. Some time must be given to things of small consequence, but they must be quickly dispatched, and the great matters which pertain to the ministry of the Word of God must have the chief place. It is a great sin for a minister of Christ to waste his own time or that of others. We must give account to God for the time which we spend, and we must be able to show that, with the exception of time for necessary rest, we have been active in the sacred work to which God has called us. Our lives are but a vapor that appear for a little time, and then vanishes away.

The missionary spirit will prompt the minister of

Christ to carry the message of truth to those that are in darkness. This work is generally found to be painful, but it is the principal work of the servant of Christ. He must go to those who sit in darkness and the shadow of death, and carry to them the precious truths of the Word of God. He cannot wait till these persons desire to receive him, for, in most cases, this time will never come.

He must press through the obstacles which Satan puts in his way, and must seek access to those who are perishing in their sins. He will be mocked by some, and cruelly treated in many ways, perhaps by the most of those whom he seeks to save. But these things must not move him, and he must not count his life dear unto himself. Some will be reached and saved, and these will be stars in his crown of eternal rejoicing.

Our Lord Jesus Christ left the glory of Heaven to become a missionary to our earth. He endured the contradiction of sinners against himself, and finally suffered a cruel death, that he might save those who were enemies to God. It is possible for us to co-operate with him in the effort to save lost men, if we arm ourselves with the mind that was in him; and when the work is finished, we shall enter into the joy of our Lord. They that turn many to righteousness will shine as the brightness of the firmament, in the kingdom of God.

J. N. A.

Can We Keep the Sabbath? No. 2.

ONE of the most common objections that people urge against keeping the Sabbath, is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempts to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the Lord, but have not the courage to live out their convictions of duty. They say, "If everybody else would keep the Sabbath, I would be glad to do so too."

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge, it gradually assumed its present shape. Many other conclusions, equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men's opinions change, but truth is always the same.

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says in Rom. 15: 4, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who "walked with God" in an age when the "wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable, before commencing to build the ark, he would have been drowned with the rest.

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto

a land that I will show thee." His father's family, as we learn from Joshua 24:2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives, for thus leaving them and going away with apparently no object whatever, without even knowing where he was going. No one who starts out to obey God in these times, can have a darker prospect, to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely.

Who does not honor those moral heroes, and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business, the same as men do now. How, then, did they become so honored of God? Simply because they were willing to be regarded as peculiar; they thought more of God's approval than they did of the applause of men. For this we hold them in high esteem, yet we shrink from doing what we commend in them. We may, however, be like them if we will, for their cases are recorded, as Paul says, simply for our encouragement.

We shall find, if we study carefully, that the Bible says much in favor of peculiar people. The Jews were brought out from Egyptian bondage that they might serve the Lord and be a peculiar people. Paul says in Titus 2:14, that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The apostle here speaks especially to those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." It seems, then, that the people of God need not hope to become popular in these days any more than in the past. Christ was very unpopular, "He came unto his own, and his own received him not." John 1:11. Very few believed on him, and they were of the most despised class, and at the last even these forsook him, while he suffered the most bitter persecution. And what does he say to his disciples? "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." Those, then, who are waiting for truth to become popular before accepting it, will wait in vain.

One thought in regard to this expression, "peculiar people." The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of God are peculiar simply because they are "zealous of good works," in a time when men (professed Christians) are "lovers of their own selves," "despisers of those that are good," etc. 2 Tim. 3:1-5. Christ was peculiar in this respect, yet he was a pattern of humility. This people are to be like him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

Who is not willing to suffer with Christ? When he endured so much for us, can we not endure a little for him. If it were possible for us to get to Heaven without any suffering, would we not feel ashamed to say that we had never suffered for him? We have also this to comfort us; that whenever we suffer for the truth, he suffers with us, and accounts all injury done to his people as done to himself. And to crown all we are assured that "if we suffer we shall also reign with him," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

E. J. W.

The Deceitfulness of Sin.

BY ELD. R. F. COTTRELL.

YES, the apostle has well expressed it; *the deceitfulness of sin*. Sin is a deceiver. She promises largely, but her promises are false and deceptive. Persons sin because they hope to gain something by so doing: but he that sins is the loser every time. Our mother Eve thought the fruit of the interdicted tree was very desirable as an article of food, and to make one wise. She imagined it would be great gain to transgress the prohibition of her Maker. But what a mistake! What an almost infinite loss! The groaning of the earth un-

der the curse for six thousand years, and the utter perdition of the great majority of our race, are the sad results.

The murderer, the adulterer, the thief, and the false witness, hope to be the gainers by the course they pursue. Wealth, or pleasure, or the gratification of a malicious, revengeful heart, is the bait which they so eagerly seize; but in the end their gain is loss, their pleasure pain, and their self-gratification torment and sorrow.

The sinner promises himself that at some future time he will turn to God and serve him; but he postpones it, because he cannot afford to lose what he is now gaining by sin. His sinful pleasures must be followed, and wealth and fame must be sought and obtained; and then, after giving the best of his time and life-energies to the service of Satan, he proposes to serve the Lord! What a mistake! He is losing all the while. Instead of being better prepared to serve God in the future, he is continually disqualifying himself for his service, and traveling with continually-accelerating speed in the downward road to perdition.

And here is the professor of religion who is convinced of his obligation to keep the Lord's Sabbath, which he is now breaking. He would obey God if it would not cost him so much. He cannot afford to lose what he is now gaining by sin. Perhaps he imagines that the service of sin will so enrich him that at some future time he will be able to serve God. Or perhaps he imagines that obedience to God will destroy his influence in the Christian world, and that he can do much more good in the cause of Christ to remain in disobedience and sin. This is not a fancy sketch. The sentiment has been openly expressed by apparently pious Christians.

"It goes so hard against the grain,
They hope the Lord will not complain,
At least, he'll not send me to hell,
If I keep Sunday pretty well,
I'll make it up some other way.
But, pray, do let me keep first-day:
Who keep the seventh are so few,
It seems to me 'twill never do;
I'll serve the Lord with all my might,
Do anything besides, that's right,
I'll go exhort, and preach, and pray,
But only let me keep first-day.
It makes no odds as I can see,
If one is kept as't ought to be;
And now the prospect looks so bright,
I think I'll risk it, wrong or right."

Oh, the deceitfulness of sin! to cause men to believe that they can serve God better by breaking his commandments than by keeping them! One could hardly believe that Satan could persuade any person that such a conclusion was truly logical; but facts testify that it has been done.

You wonder, my brother, my sister, that any one could be so deceived as to think that sinning against God would prove a real benefit, not only to themselves, but to the cause of God; that telling lies would advance the truth, the illegal means being sanctified by the holy motive, as Papists have held; but let me ask you if you are not deceiving yourself in the same way. Do you not imagine, sometimes, while you are covetously grasping after worldly gain, and heaping up treasures on earth, that you are preparing yourself to do a great amount of good in the cause of the Lord at some future time? And when inclined to follow the foolish and wicked fashions of the world, do you not flatter yourself that it will give you more influence for good in the world? Or, if you are too indolent and careless to make a decent appearance in the world, do you not flatter yourself that you are crucifying self, and glorifying God by your slackness? If you are laboring beyond your strength and breaking down your constitution to accumulate wealth, are you not doing it for the cause? Or, if you are squandering your time and means through idleness, are you not doing so in honor of Him who said, Lay not up for yourselves treasures upon earth? Are you all engrossed in business, so that you have not time for the duties of religion at home, and are not qualified for the worship of God on the Sabbath, so that, should you get into meeting, you fall asleep? Is it not because an apostle has bid you, Be diligent in business? Is not this your excuse for not being "fervent in spirit when serving the Lord?" Or, if you are slack and careless in your worldly matters, is it not because the Lord has said, Take no thought for the morrow?

Is there anything gained by cheating your neighbor that you may give it to the Lord? or robbing God of his tithes and offerings that you may consume it upon your desires? Is there anything gained by fretting be-

cause things do not go right in the family, in the church, or in the world? On the other hand, is anything gained by regarding real wrongs with stoical indifference? Will deception and guile profit us in the end? Will it profit us to make the world first in our affections for a time, in order to make the service of God all, at some future time? In short, will anything benefit us but to be honest with God, honest with our neighbors, and honest with ourselves? Will anything be gained by shirking our duties and responsibilities, or postponing them to a more convenient time? No! Idleness is a moral gangrene, procrastination is the thief that steals our time, our pride and worldliness is vanity, and our ill-gotten wealth will eat as doth a canker.

Sin flatters to decoy. Its promises are deceptive. Oh, that all might realize that nothing is gained by it, but everything lost. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

Converting the Heathen.

Nor long since Bishop Huntington published a letter in the *New York Evening Post*, on "The Onondaga Reservation," giving an account of the moral condition of that tribe. The picture he draws is certainly not a pleasant one to contemplate as existing in a professedly Christian country. Here are some of his statements:—

"Agriculture as a science is unknown. A few framed and painted houses are built by Christians, but the pagans are for the most part content with huts and cabins. Fences are rude. Roads are scarcely passable. Rubbish litters the dooryards. Swine roam at large. Meals are irregular. The women cling to heathen styles in dress and manners. They are made to work in the field. The worship is a howling superstition. Wedlock is neither respected nor practised. The men exchange their female companions, or 'wives,' from time to time as they do their cattle. Home is a word without a meaning. The dreary monotony of an ill-supplied animal existence is broken only by coarse amusements. The annual feasts disgrace the settlement—the 'Green Corn Dance' and the 'White Dog Sacrifice.' Decent whites who have gone from curiosity to see these grotesque ceremonials, have hurried away with their children, before the spectacle was over, disgusted and appalled. They saw the license of the ancient mysteries without their refinement or athletic discipline. Such things take place yearly in the heart of the State of New York; and hitherto they have been scarcely alluded to in the sermons and appeals, the journals and assemblies, where Christians are besought to take pity on a foreign heathendom, and money is given to send missionaries of Christ to all the corners of the earth. . . . Immature and vicious visitors of both sexes are attracted to their unclean orgies, ending in drunkenness and pollution."

What makes the matter the more discouraging, is the Bishop's statement that for twelve years the Protestant Episcopal Church has had a mission established at the Reservation. The Methodists have also had a missionary there. For twelve years these missionaries have been laboring for this tribe of Indians, only three hundred and fifty in number, and no results appear. What is the trouble? Missionaries are successful in India, China, and Africa, among the most benighted tribes; why are they powerless with a little band surrounded with the blessings of civilization?

The thought occurs to us that possibly those who are so opposed to the restriction of Chinese immigration, on the ground that if they are allowed to come they can be reached more effectually with the gospel, are not laboring for the best interests of the Chinese. A large majority of the inhabitants of this country make no profession of religion whatever, and of those who do, a large per cent. bring no credit to their profession. But the heathen do not discriminate, and look upon all the white race as Christians, and regard all the actions of white men as the legitimate outgrowth of Christianity. There is no reason why they should not do so, for it is one of the fictions with which nearly all are pleased to console themselves, that this is a Christian nation.

When the heathen receive the gospel in their own land, they see its teachings exemplified by those who teach it. It makes no difference that they are surrounded by millions of degraded persons, for these profess nothing better; but when they hear it in a so-called Christian country, and see the vast amount of iniquity on every side, they naturally lose all confidence in Christianity, and are confirmed in their heathenism, while the more enlightened become infidels. At this rate, when will the world be converted? E. J. W.

The Missionary.

"BRING IN THE TITHES."

BRING in the tithes, bring in the tithes,
The hovering blessing haste to claim;
Or gold, or incense, corn, or wine,
Bring to the honor of his name—
The giving One, whose law demands
Thank-loans, returned into his hands.

Bring in the tithes, while faith is warm,
And love rehearses all his grace;
While zeal inspired, would fain go forth,
And bear his fame from place to place;
Your work, his treasury to fill—
The Lord's, to bless you as he will.

Let love essay its best to bring
Unto the altar of the Lord
Itself, its gems, its precious things,
And, bringing, find a sweet reward;
Behold, your offerings freely given,
Before you know, 'tis almost heaven!

The word stands fast, "Bring in the tithes,
Fill up my house with sacred store,
And prove me now; see my full hand,
From Heaven's open windows pour
A blessing that is past compare—
Reward of giving blent with prayer."

A glad and willing sacrifice
This day, this hour makes haste to bring;
Lo, even while you come—surprise!
Because you've brought unto the King,
Your gifts elect, he all restores,
Himself, his riches, all are yours.

—Noel Hall.

Seaman's Mission, San Francisco.

REPORT OF LABOR FOR MARCH.

Ship *M*— This ship, we believe, will be the first one leaving San Francisco that will keep the Sabbath. The letter in No. 13 of the *SIGNS* explains the feeling of those interested on board. The sail-maker was a captain some years ago, but his certificate was stolen, and he became a ship missionary in Scotland, and followed that work for about ten years. Before leaving Scotland in the ship *M*—, a man who had been here before told him of the seventh-day people, but did not advance any doctrinal points. When the ship was first visited, and the object of the visit explained, he said these were his views some time ago, but they were in such crude formation that he was waiting for more light. As each point of the faith was brought to his notice, his interest was very great. A man in the fore-castle was also much interested. An appointment was made at my house, to examine the truth more fully. The steward, sail-maker, and sailor, came accordingly. Their hearts were full. They walked all the way (three miles and a half), and back again. Extra reading matter was given, and the principal points of our faith explained.

Their joy was unspeakable; we had a profitable season of prayer, and the presence of the Spirit was in our meeting. It was a happy time; all joined in supplicating the throne of grace for strength, and they went their way rejoicing.

The next evening, about nine o'clock, the steward and sail-maker came to buy "Thoughts on Daniel and Revelation." Their minds were full of anxious inquiry. They had read a little more, and were hungry for the truth. The ship had moved still farther from where our house was. They could not afford to ride, for they would lose the opportunity to converse, so they walked back again.

On the Sabbath following, the sail-maker came and spent the afternoon in investigating, and explaining the course he intended to pursue on board. He was well versed in the Bible; a little explanation to his willing mind was sufficient to enlighten certain erroneous views.

The final visit was on the Sunday following, and the prophetic chart, with the explanations given in the books purchased, enabled him to understand their import. He said he would give more thorough study before venturing to explain.

The Captain is as much interested as any of them, and the spirit of investigation fully aroused. He spends much of his time in the sail-maker's work-room. He reads from our works in his cabin, and comes to tell the sail-maker of what he discovers; and this is what gives us so much hope, for he is fully convinced, and seems eager to obey. When he gets out to sea these men will have more opportunity to press their own

wants upon him, and, by so doing, feel certain he will do what is right, and honor God's sacred day fully and faithfully. Others in this ship are favorable to present truth. Our prayers are needed for all on board.

Ship *T*— Man in fore-castle believes the seventh day is the Sabbath.

Ship *C*— Carpenter and apprentice interested.

Ship *B*— First mate, and men in fore-castle, interested. Gave extra reading.

Barque *I*— Cabin boy (colored) much interested. Gave extra reading matter. He was, for a young boy, very spiritually minded. He said he prayed three times a day; and, also, that on investigating he would ask the Lord to direct him, and, if what he read corresponded with the Bible, he would accept, and trust to the Lord to help him. He was very much impressed, and said he would write.

Ship *I*— Steward much interested; he was in the pantry when the first mate urged some questions on the truth, which were answered in accordance with Bible evidence. He came out and said he wished he had a Bible, and that he could have some passages marked that had been quoted. He got his Bible, and some extra reading matter.

Ship *I*— *F*— First mate and steward interested.

Steamer *S*— The steward has read our papers some time; he said no one could keep the Sabbath in his position. He said he would make one more passage in the steamer, and then live ashore. He promised to come to the church, and seemed determined to make a start for keeping the commandments of God. Pray for him.

Ship *C*— *C*— Steward interested. Will investigate and report.

Ship *B*— Cook and apprentice interested. The cook gave our papers to his brother-in-law in Liverpool, England, and he, being a deacon, was so very much impressed that he gave them to several members in the church, for them to read, and they have to wait for their turn to get them. A good package was sent to him. Let us pray for the increase.

This last month has been one of rejoicing. May our divine Lord purify us so that we may be imbued with his Spirit in all we do. When we receive such help as he has vouchsafed to us in the past, let us take courage and press on. May God be glorified and praised for such manifestation of his presence, and blessing on this work.

There is no trouble in engaging interested listeners to hear the truth; and it shows us how careful we must be in advancing it, not in our own strength, but in prayerful mind and submission to the will of our heavenly Father. God answers prayer. When we can exalt his name and vindicate his truth, he will help us in our work; and this mission needs all the spiritual help it can get, by the united prayers of God's people.

The rapid strides the message is making all over the world, ought to arouse us all to greater activity, for we, as a people, are known and spoken of more than we have any idea of.

The near coming of the Lord is preached in the parks of the old countries, but not in the churches. Unordained men do what many of his paid servants do not. Could there be a more favorable time for missionary work than the present? Some ministers in Scotland say they dare not preach their private views, for they would lose their living; so the uneducated and sincere do it for them.

The Spirit of the Lord is striving with men, and we can see the evidence of it in the missionary work. Our prayer is, Lord, may we continue to do thy work, and have thy Spirit to direct us, so that, by obedience to thy will, we may be instrumental in thy hands to direct some to thy heavenly kingdom. H. C. PALMER.

The Surplus Money.

UNDER this heading the *Advance* publishes the following interesting experience of an old subscriber. It is a very good supplement to the "Sermon on Tithes," which we printed last week:—

I started out in life on a very low basis in all respects. Avarice was the mainspring to all effort. I had nothing but my hands and energy to rely upon; but by industry and economy accumulated the sum of \$5,000. I then felt that

when I had secured \$10,000, my anxiety for gain would be checked. But when that point was reached, I decided to get what I could and hold it with a firm grasp. The matter of giving to any object, however worthy, was not in my line.

In this way I continued until my thirty-fourth year, being completely immersed in worldliness, and dead in trespasses and sins. But at this point, God in his wonderful love, reached clear down to me, and by the light of the Holy Spirit, showed me my ruined condition. I felt my case hopeless for a while, until Jesus Christ revealed himself to me as an almighty Saviour, able to save to the uttermost. I joyfully accepted the proposed salvation, and my first inquiry was: "Lord, what wilt thou have me to do?" My first thought was that I would let go the "muck rake," and give my entire time and energy to proclaiming to others the precious salvation I had found. But God was pleased to direct me into a wiser course.

At this time I was worth about \$30,000; and was engaged in a business that gave me an income of \$3,000 per year. It came to me as an inspiration to stop accumulating, but to make what money I could, and after meeting the necessary expenses of my family, to devote the surplus to objects of Christian benevolence. I have pursued this course for nearly fifty years, and by close economy have been able to give about thirty-five per cent. of my annual income to such objects of charity as God and my own conscience approve.

I believe that in this department of life and work, God has lifted me out of self, and led me to adopt a better course than is generally followed by my Christian brethren. Aside from its being scriptural, it tends to lift the individual giver above the parsimonious, "Don't-know-as-I-have-anything-to-spare-now" spirit, which is so prevalent among even Christian givers. I thank God from the depths of my heart, that he led me into systematic benevolence.

Biblical Literature.

IN an address on "Biblical Literature in Colleges and Universities," published in the *Sabbath Recorder*, Dr. T. R. Williams speaks as follows of the incentives to, and opportunities for, the spread of religious literature in this country:—

"But there is another reason why this claim of Biblical literature should be granted. The interests of Christianity demand it. There are tens of thousands of communities in our own country which have no one to teach the word of life. More than one-half of the population of the globe groping in pagan darkness, with not one teacher for a million souls. Now, when we reflect that all these millions must be saved or lost during the years of this one generation, the demands for more laborers become intensely imperative. Where shall the world look for these laborers, unless it may look to our colleges and seminaries of learning? But how shall these institutions which exclude the Bible from their studies, prepare young men and young women to lead lost souls into the light of the gospel? If this study was wisely encouraged, many young people would be found with hearts and talents for eminent usefulness, who are now left to waste their lives on vain hopes and fruitless efforts.

"Never did a grander possibility open before any people on earth than opens before us as a people in this country. History has no record like that which is being made in our land at the present time. The stirring, independent spirits of all the nations are flocking to our country for homes."

It is not the reading of special books or the setting apart of certain days that prepares us for rightly coming to the Lord's table; but the truest preparation for that service is the every-day life, the constant abiding in Christ. With such a life, we can never eat and drink unworthily.—*H. Os-good.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*

THE more communion we enjoy with God, the more we reverence his majesty and adore his perfection.

Temperance.

A Plain Drunk.

There were seventeen plain drunks before the Mayor to-day.—[Monday's News.]

SEVENTEEN plain drunks! A plain drunk means that a man has just poured poison into himself until his mind is blotted out, reason dethroned, his eyes two, wild, glassy, windowless abodes from whence come not one ray of reason—just a wild, vacant stare. His limbs, too, have lost their strength, his legs will not hold up his limp body, and he reels and totters and staggers, but he does not resist the officer as he jerks him roughly along. If when the officer cuffs and pushes him, he were to swear, that would be drunk and profanity; or if when he shoves him along he were to make the least resistance, then the officer would mash his skull with his mace, and that would be drunk and resisting an officer; or, if while crazed with liquor, the man were to go howling and roaring like a fiend into his home, and strike to the floor his poor, starved, broken-hearted wife, that would be drunk and wife-beating.

But these seventeen men were just drunk. They have drank liquor until it has become a disease with them. The sober, Christian people of the city have licensed men with "good moral characters," to sell for money a deadly poison, and these men, with "good moral characters," sell a slow, deadly poison until it takes possession of its victim, and literally eats him up, body, mind, and soul; it even tears his clothes off and covers him with filthy rags; it breaks his wife's heart, and starves his little children until they cry for bread. All this the good, moral Christian men know. So do the men with "good, moral characters." Last Sunday seventeen men, poisoned by this deadly stuff until they were as powerless to resist it as a man starving to death for a drink of water would be powerless to pass the well at the post-office, went into these good moral characters' places of business, and mind you on Sunday, bought and drank poison until they were thrown into the calaboose, where they remained until Monday, when they were dragged before the Mayor and fined about fifteen dollars each. Some of them could pay it, but it took the bread out of their famished children's mouths. Some of them have no money—they will go to jail, or the stone pile, while their wives wash to get money to buy food to keep the children from starving. All this in civilized, Christianized Indianapolis, with her more than seventy churches.—*Monitor Journal.*

"My Mother in Jail."

"Did you put my mother in jail?" asked a little tot of a girl, while she pushed her sun-bonnet back, and looked from one officer to another, as she stood in the Philadelphia Central Police Station. She was but a child, so young that she could hardly speak plainly, and so small that a policeman had to help her up the steps at the station house.

"Did you put my mother in jail?" The officers stared at the little waif; they had arrested a tangle-haired woman who spoke four languages in her rage, and fought the officers like a fury, and they did not dream that this was her child; but it was.

The little thing seemed so innocent and pure, they did not want her to see her mother caged like a wild beast behind iron bars; but the mother heard her voice and called for her, and so they swung open the corridor door and let the little creature in. She went to the cell door, looked in and cried:—

"Why mother, are you in jail?"

The mother shrank back ashamed, and the child dropped on her knees upon the stone floor, clung to the iron door, and prayed:—

"Now I lay me down to sleep, and I hope my mother will be let out of jail."

The strong men had a strange moisture about their eyes as they gently led the little thing away; and when the case came into Court, his honor whispered to the woman to go home, and, for her child's sake, behave as a mother should. Perhaps she will do so—unless she will meet with some one licensed to deal out for "the public good" that which makes fathers act like

brutes, and mothers forget the sucking child. Perhaps she will prove a true mother—unless some honored and respected citizen gets her crazy on a dram, on which he makes a profit of six cents. Strange things are done in this world; but few are more strange than the wonders wrought by this devil's draught, which in an hour turns love to hate, calmness to frenzy, quiet to confusion, and a mother to a fiend.—*The Watch-word.*

A Bill to Make Idiots.

DELEGATE POST, of Wyoming Territory, has introduced a bill in Congress which it is to be hoped will not be passed. It is called "a bill to reduce the internal revenue tax on cigarettes," but a more appropriate title would be, "a bill to make lunatics and idiots, and for other purposes,"—the "other purposes" being to fill up the cemeteries and make millionaires of the undertakers. Mr. Post must be an enemy of the human race. He could not if he tried, hit upon a more certain method of killing off a large portion of the rising generation, and of making idiots of the one that is to follow it. The cigarette annually kills thousands and thousands of children and young men, and those whom it does not destroy physically, it mentally ruins. The tax on it should be increased, not reduced. It would be well to place it so high as to put these poisonous packages beyond the reach of the small boy.—*N. Y. Herald.*

Terrible Statistics.

THE following is from the *Southern Presbyterian Review* for 1871: "The government statistics for 1871 may well cause every honorable man to hang his head with shame, and may well fill every patriot's heart with alarm. They are as follows. Let them be pondered by every lover of his country: Salaries of all ministers of the gospel, \$6,000,000. Cost of dogs, \$10,000,000. Support of criminals, \$12,000,000. Fees of litigation, \$35,000,000. Cost of tobacco and cigars, \$610,000,000. Importation of liquor, \$50,000,000. Support of grog-shops, \$1,500,000,000. Whole cost of liquor, \$2,200,000,000. And these are the facts in this 'enlightened' nineteenth century, and in these United States. One might infer from them that we are fast becoming, if not already, a nation of drunkards. And then consider this country's estimate of the gospel ministry, the ministers of all denominations costing a sum, less by millions, than the very dogs of the land."

THE Czar of Russia has decreed that there shall be no more than one drink-shop in any Russian village, and where two or three villages are near together, the one drink-shop shall suffice for all, and this shall be managed by a "man, born and resident in the village," who shall be appointed by the Common Council and paid by salary. He is to derive no pecuniary profit beyond his salary, is to sell also food and tea, and is liable to fine, dismissal, and even imprisonment, if he allows any man or woman to get drunk on his premises. In a given contingency, if the population should become notoriously drunken and disorderly, the communal authorities are to interdict the sale of liquor entirely in that district or village for as long a time as they shall see fit.

THAT pious Christian, wise philosopher, and celebrated physician, Dr. Rush, of Philadelphia, was once consulted by a minister who was somewhat unwell. The doctor prescribed a medicine that was extremely unpalatable. The patient inquired if he might not take it in a little good old Jamaica rum. "No, sir," was the decided reply. "Why, sir," said the other, "what harm will it do me?" "Sir," said Dr. Rush, "I am determined that no man shall rise in the day of Judgment and say Dr. Rush made him a drunkard."

TEMPERANCE includes the timely use of that which is to be used, and the timely letting alone of that which is to be let alone. Temperance always involves total abstinence from something. It is sheer nonsense to claim, as some do, that temperance implies the actual use of everything in moderation; that to be temperate one must indulge moderately in strychnine, and laudanum, and whisky, and wine, and turpentine.—*H. Clay Trumbull.*

The Home Circle.

ONE LITTLE ACT.

I SAW a man with tottering steps,
Come down a graveled walk one day:
The honored frost of many years
Upon his scattered, thin locks lay.
With trembling hand he strove to raise
The latch that held the little gate,
When rosy lips looked up and smiled—
A silvery child voice said, "Please wait."

A little girl ope'd wide the gate,
And held it till he passed quite through,
Then closed it, raising to his face
Her modest eyes of winsome blue.
"May Heaven bless you, little one,"
The old man said, with tear-wet eyes;
"Such deeds of kindness to the old
Will be rewarded in the skies."

'Twas such a little thing to do—
A moment's time it took—no more;
And then the dancing, graceful feet,
Had vanished through the school-room door.
And yet I'm sure the angels smiled,
And penned it down in words of gold;
'Tis such a blessed thing to see
The young so thoughtful for the old.

Miss Prue's Happiness.

THE afternoon sunshine crept lazily along the west side of the house, until it reached the sitting-room window. Passing in unimpeded it found Minnie's head directly in its path, and lingered lovingly on the gold-brown braids of hair, turning them into a crown of glory. She sat on a low ottoman, her fingers lost in the meshes of some bright worsteds, and her face unusually grave and thoughtful. Mrs. Ray was near by with her knitting-work, and in an easy-chair close to the window sat Minnie's handsome brother Tom. Profound silence had reigned for some time. Tom was absorbed in his book, Mrs. Ray was planning economy for the coming winter, and Minnie—where were her thoughts? Suddenly she dropped the tangled skein which her slender fingers had been unraveling, and leaned her head on her hand, partly shading her eyes. She had a sweet, mobile face, which, at first glance, one would call girlish pretty; but something impelled a second look, which would discern the earnest lines about the mouth and chin, and the thoughtfulness of the broad forehead. It was the same way with her eyes. Clear, simple brown eyes they seemed, sparkling with youthful happiness; but there were darker depths, like the still places in a river, which told of something below the surface. Tom, coming to the end of his chapter, threw down the book, and looked up to find his sister in a brown study.

"What is it, Min?" he asked. "Is fancy-work too deep for you? Does it take as much thought as that sober face of yours indicates?"

She gave the worsteds a little impatient push, which sent them to the floor, as if to show that they were far from occupying her thoughts. The deep garnet and pale-blue threads found an excellent background in the shaded browns of the carpet, and the sunshine stole on and touched them softly, as if to solace them for their exile.

"I was wondering what it really means to be happy," Tom looked at her curiously, and her mother spoke in rather a reproving tone:—

"Why Minnie, child, aren't you happy? I'm sure we have given you every advantage, and I try the best I can to make your home pleasant."

"I was not complaining, mother," answered the girl, stopping the course of the needles long enough to imprint a kiss on one of her mother's hands. "It seems as if I wasn't making as much out of my life as I might—that's all."

"I'm sure you do a great deal, dear. There's your Sabbath-school class, and the mission work; and I'm pretty sure there's no young lady about here who visits the poor, and sympathizes with those who are in trouble, as much as you do."

Minnie made no reply; and her face still wore its grave expression.

"Just how would you define happiness?" asked Tom.

"I—don't—know," answered his sister, hesitatingly.

"I'll read you what Kant says," and Tom reached for his book. "Here it is: 'That life we may call happy, which is furnished with all the means by which pain can be overcome; we have, in fact, no other conception of human happiness.'"

"Nonsense!" ejaculated Minnie, her brow knit, and her face more puzzled than ever.

"Be careful, young lady, how you apply that word to so profound a philosopher as Kant," said Tom, laughing at her perplexed expression. "And now think if it is not true, are you not unhappy when you are in pain? If you have the means by which that pain can be instantly overcome, does it not banish your unhappiness?"

"Then you consider the absence of pain as synonymous with happiness."

"You are thinking only of physical pain. Remember that there are other varieties much more difficult to endure. Let us say, for instance, that you are in pain now because you cannot answer that question which puzzles you. That is a mental pain, but it causes you suffering of a certain kind. Now, if you have the means by which that pain can be banished, will you not be happy?"

"Then, all Kant has done for me is to tell me what the trouble is. I knew that before, only I should not have dignified it by the name of a 'mental pain.' He doesn't furnish the means to overcome the pain, and that is the present necessity. Enough of definitions, Tom! They do very well in books and for school-children. I want something living."

"You know," interposed Mrs. Ray, "what the Word says, 'Whoso trusteth in the Lord, happy is he.'"

"Yes, mother, my trust is all right. Do not think I am faltering in that direction,"—for Mrs. Ray's voice had in it a hint of anxiety,—but I want something, and I don't know just what."

After a moment more of grave meditation, she sprang to her feet, saying:—

"I'll go and ask Miss Prue."

As she came to the door ready to start, Tom caught up his hat and walked out with her. Mrs. Ray watched them from the window.

"I don't just understand either one," she murmured. "They are more like their father than they are like me. If he had lived,"—and she paused a moment to brush away a tear,—"he could have helped them as I don't know how. What is happiness to me doesn't quite seem to content them. There—I knew Tom would turn that corner! I don't know what will come of his going so much to see Maude Reynolds. She is a nice girl, but I can't bear to think of giving up my first-born so soon. He is only twenty-two."

And she turned from the window to answer some question of eight-year-old Willie, who had not yet grown beyond her comprehension.

Minnie's light tap had been speedily answered, and she soon found herself seated in a comfortable rocker, awaiting the return of Miss Prue, who had excused herself for a moment. The room was long and low, but gave one a feeling of cozy brightness. A secretary at one end was covered with papers, which seemed to indicate some amount of literary work. There was a book-case in one corner, and near the window stood an easel with a half-finished picture on it. There were pictures on the walls, and brackets with bright lambrequins, while fancifully worked tidies adorned the chairs. Miss Prue's real work was among the poor. She gave the greater part of every day to visitations among the needy, the wretched, the sorrowing, the wicked, reading the Bible to them and praying with them, as well as finding material aid for those who were deserving. Many a sad face was brightened by her presence; many a tear she wiped away; many a fair face, which had felt its first blush of shame, was turned from the path of sin to righteousness and truth, by her earnest pleading words. Her spare minutes at home she devoted to something which should take her thoughts quite in an opposite direction.

"I see and hear so much of the dark side of life," she often said, "that I must have bright, cheery things at home."

She lived alone, took care of her own rooms, and still—besides her regular work—found time to write for the papers, to paint, to read, and to make various articles of fancy work. Many of her friends treasured the work of her hands in the shape of a little painting, or some dainty tidy or pin-cushion. With her usual quick perception, Miss Prue saw that her guest had come for some special purpose, and, like a wise woman, gave her time to tell it. She chatted to her about her visitations, showed her the painting she was at work on, and told her the idea of her last new story.

"Have you noticed that little white cottage across the street?" she asked at length. "I want to tell you about the young couple who have lately moved in there. They have known each other for a long time, and pledged their mutual love some five years ago; but misunderstandings and lovers' quarrels separated them from time to time, only to be forgotten in the renewal of their affection. Young people think too lightly of such things in these days. If an engagement was looked upon as being as sacred as a marriage, there would be fewer wrecked hopes, and more happy hearts. Well, these friends of mine were delaying their marriage until Harry should be well settled in business. When he determined that he was ready for a wife, to his complete surprise Mamie suddenly broke off the engagement. I was deeply interested in it all, for I have known Mamie since she was a little girl, and I was kneeling close by Harry the night he was converted, which somehow gave me a claim in him. Moreover, they both trusted me with their trials, as well as their joy. I have a sister living in the town where Mamie's parents reside, and I concluded to go there for a visit. Of course I saw Mamie. She was miserable and unhappy, just as I had left Harry. She told me all about it, finally. She is a very sensitive, conscientious girl, and, a short time before, a gentleman, of whom she had thought merely as a friend, had asked her to marry him. She thought that she must have been guilty of some indiscretion in order to encourage him to such a proposal, and only wrote to Harry that she was not fit to be married, which, of course, puzzled him very much. I came back with her permission to tell Harry all about it. He took the next train to her home after he had heard the story, and they were married six weeks after. And they are so happy, perfectly contented with each other, and devoted to their little home. And when I am very weary, and have been where I have seen only wickedness and crime, I stop in there, on my way home, to steal a bit of their sunshine. And when they say, 'If it hadn't been for you, Miss Prue, we might not have been here,' I come home with my heart glowing with the thought that I have a share in that happy home life." Miss Prue paused, and Minnie came to a stool by her side, and laid her head in her lap.

"Tell me some more," she said, softly.

"There's another one of my girls," went on the gentle voice, "in whose happiness I do so rejoice. She came in one day to tell me how perplexed she was. A number of paths seemed opening before her, and she did not know which was the right one to follow. After she had told me all about it, a verse came into my mind, which I quoted to her: 'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.' The very next day she came in with a radiant face to tell me how she did commit it all to him the night before, and in the morning she saw the way clearly; and, moreover, a letter had come to her, which assured her that she had made the right decision. So she is teaching now, and has made a home for her widowed mother, and her last letter was full of gladness from beginning to end. And I said to myself, Aren't my girls rich! A bit of their wealth belongs to me. I like to live with those I love, especially in their joys. In fact, I have become so habituated to living with others, that I really question whether I have much life of my own. I have thought, lately, that if an angel should come to me as to Abou Ben Adhem, and ask me the same question, I should have to answer much as he did. Though I think that I should say, 'Write me as one who loves his fellow-men, and loves above all to find God in their lives.' There, my dear, have I tired you with my stories? You were so unfortunate as to find me in a talking mood."

Minnie lifted her face, the brown eyes looking very deep, and the thoughtful lines most prominent in her whole face, but with a light over all.

"You have given me just what I wanted, without my even asking you for it. And now I must go."

"But this is not fair," and Miss Prue laid her hand detainingly on the girl's arm. "You know I must have my bit of it."

"Well," Minnie answered, "I was thinking about what real happiness was. Tom quoted Kant, and mother quoted Scripture, but neither one answered my questionings. I know now."

"There are two great commandments," said Miss Prue, earnestly. "To love God is first, but to love our fellow-men is like unto it."

With a light step and lighter heart, Minnie hastened homeward. Willie was in the front yard, turning somersaults on the soft grass.

"Oh, Minnie, he called out, "I have won the first prize at school."

"Have you, dear? Well, I am ever so proud of my little brother."

Will stopped his preparation for another turn, to look after her.

"She never said anything like that before. I'll get the prize next time, too, if she's proud of me—you bet I will,"—and over went his heels, more emphatically than before. At the door Minnie met her mother.

"Mr. Johnson was here while you were away, and he can invest that money for me at eight per cent."

"How fortunate!" cried Minnie. "Now don't worry any more, will you, mamma?" and with a caress added to the endearing word, Minnie went on, while her mother's eyes moistened as she murmured, "She is a good daughter."

Tom noticed the glad, bright eyes, and the sweet expression of his sister's face.

"Happiness—that reminds me. Have you solved your problem, Min?"

"Yes, Tom. It is to 'rejoice with them that do rejoice,' as well as to 'weep with them that weep.'—*North-Western Advocate*.

Religious Notes.

—The Michigan Legislature, having considered the question, has decided not to tax churches.

—The adult white population of Texas is 750,000, and 250,000 of these are communicants of some church.

—In 1853 the native Christians in China numbered 351; in 1863, 1,974; in 1868, 5,743; in 1872, 7,960; in 1877, 13,035; in 1881, 19,660.

—When religious papers copy a joke that is going the rounds of the press, in which reference is made to the twentieth chapter of Hebrews, what inference may be drawn?

—It is believed that the number of copies of the Bible in circulation has increased from 5,000,000, at the commencement of the present century, to 148,000,000 copies at the present time.

—Dean Stanley once said, "If a man has not read 'Pilgrim's Progress' he should go and read it at once, and if he has read it a hundred times, he should go and read it for the hundred and first time."

—Within fifty years the number of mission stations has increased from 502 to 5,765, and the number of ordained missionaries has increased from 656 to 6,696, with 33,856 assistants, against 1,236 fifty years ago.

—The New York *Evening Post* sent a circular note to various clergymen, requesting them to express their opinion upon the question of opening museums or libraries on Sunday. Of twenty-three responses, eighteen were against, and five in favor of Sunday opening.

—The *Christian Advocate* gives this sound advice: "When a layman exhibits genuine zeal and capacity for usefulness, do not persuade him that he ought to get a license to preach. The very sort of men needed now are laymen who have the mind of Christ and love his work."

—The *Christian at Work* says: "About the two silliest questions the Average Christian can discuss are: Is the decalogue binding on Christians? and, Shall we recognize our friends in Heaven?" We agree with it. No thinking person would question matters that are made so plain in the Bible as to seem almost self-evident.

—There are now about 900 Wesleyan churches in the Fiji Islands, and 1,400 schools. Of a population of about 120,000, over 100,000 are reckoned as regular attendants at the churches. Idolatry is scarcely known, and cannibalism, for which these islands were so famous fifty years ago, has been voluntarily abandoned save by a single tribe.

—A book on the Sabbath has been recently published, in which the author proves (?) that the earth was brought into existence on Monday, Sept. 23, of the year 1. We have not read the book, but if he does not also prove (?), before the close of the volume, that so much time has been lost that no one can tell whether the day now called Saturday, is Monday or Friday, the author is more consistent than most first-day writers.

—It is stated that a movement is on foot among some of the more important Sunday-schools in favor of abolishing the old custom of bestowing Christmas presents on the children of the school, and substituting the practice of bringing presents by these children, to be donated to the less favored children of poor and distant mission fields. We know of schools that have pursued this course, with the most satisfactory results. It is well to give the children a chance to learn that it is "more blessed to give than to receive."

—In execrable taste Rev. Thomas Harrison, the revivalist, advertises in the *Western Christian Advocate*,

of Cincinnati, the history of his life and other books. We might pass the advertisement by unnoticed, but that it contains his likeness, with the words, "THE BOY PREACHER," in flaming capitals overhead. "Boy preacher," indeed!—he is a man of twenty-five or thirty:—how long does that first childhood last, we should like to know? If Mr. Harrison proposes going on with his revival work we advise him to drop a method which more fittingly suits "Yours-for-health, Lydia E. Pinkham," than a minister of the gospel.—*Christian at Work*.

News and Notes.

—It is said that Russia intends to reduce its army at the end of the year to 300,000 men.

—Twelve persons were killed by the explosion of a boiler in a corn-chopping mill, in Baltimore, on the 13th inst.

—News from Rio de Janeiro states that jewels to the value of £20,000, belonging to the ladies of the imperial family of Brazil, have been stolen.

—Governor Tritle, of Arizona, has written President Arthur to urge an appropriation of \$150,000 for the purpose of putting down outlaws in that Territory.

—Five thousand Jews were expelled from Moscow during the Easter holidays. This would seem to indicate that religious prejudice is one factor, at least, in the persecution.

—The postage stamps, cards, and stamped envelopes, issued for the nine months ending March 31, amounted to \$30,697,119. The requisition for stamps in one day last week, aggregated \$694,106.

—Parnell has been released from confinement, to visit his sister in Paris. Although his release was only on parole, it is taken as an indication that the government is relaxing its coercive measures.

—A boy only fifteen years of age has been arrested in Omaha, in the act of stealing from the mail. He had been at the business for some time, and had taken over \$30,000 in money and drafts, from letters.

—A bill has been passed in Canada, legalizing marriage with a deceased wife's sister. Those voting against the bill have given notice that they will appeal to the Governor-General for a veto, and, if this fails, they will petition the Queen to disallow the bill.

—A Washington firm of lumber dealers recently received a car load of redwood, direct by rail from San Francisco. This was the first consignment of lumber ever received in Washington from California. Redwood is in considerable demand for interior trimmings.

—A severe hailstorm, accompanied by heavy rain, visited the northern part of Texas, and southern part of Arkansas, April 12. The hailstones were reported to be very large, some of them ten inches in circumference. The damage to property in Dallas, Texas, is estimated at \$150,000.

—The Legislature of Ohio has passed a law giving to every village in the State, that has within its limits a college or university, power to provide its own ordinance against the evils resulting from the sale of intoxicating liquors. Oberlin people were instrumental in bringing the law about.

—The announcement is made that the dry-goods firm known as A. T. Stewart & Co., have decided to close out their business. The business has been steadily running down since the death of A. T. Stewart. The failure is attributed largely to the loss of the Jewish trade, on account of the treatment of the Hebrews by Judge Hilton, manager of the estate.

—In the trial of a Chinaman for burglary, in San Francisco, last week, although the offense was clearly proved, it was impossible to convict, because one of the jurors objected that imprisonment is no punishment for a Chinaman. He assented to the fact that the prisoner was guilty, but said he would not convict Chinese of anything less than murder, with the death penalty attached. The Judge promptly dismissed him from the jury.

—A new bill, to restrict Chinese immigration for ten years instead of twenty, was passed in the House by a vote of 201 to 37. There is no doubt but it will become a law. Public sentiment in the East is quite strong against any restriction. A petition against any such measure, signed by nearly all the business men of New York, has been sent to the President, but large mass-meetings in favor of restriction have been held in Philadelphia and Chicago.

—The Municipality of Catania, in Sicily, has just completed the erection upon Mount Etna, of an observatory, at the height of 9,671 feet above the sea level. It is believed that in the Etna observatory, spectroscopic results will be obtained, which are impossible at all the previously existing astronomical stations throughout Europe. The site of the observatory has been so selected that, in case of an eruption from the crater, a stream of lava would be divided above the building, and would pass it without injuring it.

—A case was recently tried in San Francisco, in which a man brought suit against a street-car company, because a conductor had ejected him from a car. It appears that the man had no change, and tendered first a \$5.00 gold piece, and afterward \$20.00, in payment for his fare. The conductor refused to make change, and put him off. In the suit, the company claimed that its employees were not bound to make change. The plaintiff was awarded \$800 damages.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.25

The Sanctuary and the 2300 Days of Dan. 8:14. By Eld. U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Eld. U. Smith. An exposition of the book of Daniel, verse by verse. 416 pp. \$1.25

Thoughts on Revelation. By Eld. U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 420 pp. \$1.25

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James, and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. With fine steel portraits of both. \$1.25

Thrilling Incidents in the political life of Francesco Urgos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Eld. U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Eld. U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

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The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Eld. U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

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Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 20, 1882.

Healdsburg Academy Opening.

WE have received information that "our school" opened with twenty-six scholars—a larger number than was expected the first day. The prospect is encouraging. We know of a number who are making preparations to go to Healdsburg soon to attend the school. Probably more definite information concerning the opening will be given in the SIGNS next week.

Camp-meetings.

THE friends in Central California will please note particularly:—

1. The address of the Camp-meeting Committee of the Southern California Camp-meeting. Weigh well the important considerations there presented.
2. The appointments of Elder Van Horn in this paper. By the severe sickness of his child, he was prevented from going to Fresno and Tulare Counties as early as was expected. His time to work in those counties is very short. To have it improved to the best advantage, all must attend the meetings now appointed.
3. The place of meeting—about one mile and a half south of Hanford, in Wason Grove.
4. We this week print a *Camp-meeting Supplement* of two pages, which will be sent to hundreds of people in those counties, and quantities will be sent to the churches to be circulated. Let them all be used. Give thorough notice of your meeting; expect your friends and neighbors to attend; and be sure to attend yourselves, and make your friends at home on the ground.

The Camp-meeting in Washington Territory is definitely appointed in this paper. It will be at Dayton, Columbia Co., in the same park used last year. It will commence May 31. Though the time is about one week earlier than last year, it will be no detriment to the meeting. It will secure the attendance of some who could not attend at a later date; and the weather is as likely to be suitable then as later. Last year there was good weather at that season, but not much during the camp-meeting. And so in Oregon. The weather had been suitable for a Camp-meeting for weeks, but there was considerable storm during the meeting.

We expect to attend these meetings, and hope the brethren and sisters will pray and work for successful meetings in both Conferences.

We especially invite the young people of Oregon, who wish to work in the cause, to attend the Camp-meeting this year. Bro. Boyd, who appoints to be present, has given much attention to the work of organizing, and they will have an excellent chance to receive instruction in the various branches of the work.

Profitable Sunday's Work.

On Sunday, April 9, \$32,000 were raised in the First Congregational Church of Oakland, by the aid of Mr. Kimball, toward discharging the debt of the church. This was altogether the best-paying work done on that Sunday by any establishment in Oakland. We run our presses many Sundays for less money. No arrests have yet been made. What was lacking to pay the debt—about \$11,000—was raised on Sunday, the 16th. We congratulate Dr. McLean on the financial success of the work of the two Sundays in his church.

The Hebrew Student.

WE have received the first number (April, 1882) of a monthly of the above name, published by E. B. Meredith, 60 Wabash Ave., Chicago, edited by Dr. W. R. Harper, of the Baptist Theological Seminary, Morgan Park, Chicago. It contains twenty pages, to be increased to twenty-four, is well printed on fine paper. Price, \$1.00 a year.

It is published "in the interests of Old Testament Literature and Interpretation," and is "the only periodical in the United States devoted exclusively to the interests of Old Testament study." Dr. Harper is probably doing more than any other man in the country to arouse an interest in the study of the original of the Old Testament, and to aid those who are seeking to obtain a knowledge of the Hebrew language.

The first number is one of interest to the Bible stu-

dent, and with its list of contributors it cannot fail to keep up its interest. We may notice some of its articles hereafter. It is not for "scholars" or schooled men alone, but it is suited to all, and we recommend it to every minister.

Our Annual Meeting.

WE hope to see a very general attendance of the Stockholders of the Publishing Association, and the brethren generally, at our coming meetings appointed April 22-24. The Oakland Church will provide entertainment for all who may come.

Very important matters relative to the Publishing work must be discussed at this meeting. Our denominational school at Healdsburg, and the reopening of the Rural Health Retreat at St. Helena, as a Medical Sanitarium, will receive attention.

The times demand that plans should be laid for a more extensive sale of our religious books than ever before. All who can should attend these meetings.

W. C. WHITE.

Southern Camp-Meeting.

DEAR BRETHREN AND SISTERS: As the time of our camp-meeting draws near, let us seek God earnestly for his blessing to rest upon us, and upon his cause in our section of the country. May we each realize that the success of the work committed to us depends on the efforts we put forth. So let us plead with God to bless the work of this camp-meeting, that both ourselves and our friends and neighbors may be truly benefited.

We all need the privileges of the camp-meeting. Let us commence in time to shape our work so as to attend all the meetings. We may not have another opportunity of this kind. Remember that life is uncertain; let us wisely improve the present. If we do our duty, God will bless us; if we neglect it, he will hold us responsible.

Talk with your neighbors and friends, and persuade them to attend the meetings. And let us make such preparation that we can make it a pleasant place for our friends to remain during the meeting.

Bro. Van Horn has been detained at home by severe sickness in his family. He leaves his child still sick, to spend some time with us before the camp-meeting. Let us show that we appreciate the sacrifices which the servants of God are willing to make in our behalf, by faithfully seconding their efforts, and discharging our duty. And above all, let us remember the amazing sacrifice which God and his Son have made, that we may have life, and let us rejoice that we have the privilege of being workers together with God in the greatest work in which man can engage.

Our missionary work has not received all that attention that it should have received. We need to have a revival of the spirit of consecration to the cause and work of God. Those who hold offices in the Missionary Societies need to be prompt in the discharge of their duties, and the members must be equally prompt in working and reporting their work. For our failures in the past let us unitedly humble ourselves before God, and seek a fitting up for future duty.

Bring your children to the meeting. The Sabbath-school work will receive attention, and a school will be held on Sabbath mornings. Come expecting to take part in the exercises. Come expecting that your children will attend the meetings, and receive benefit from them. Pray for the success of the meetings in this respect.

Do not let the burden of the meeting rest on a few. Let each one ask himself, What can I do to make this meeting successful? What responsibility rests upon me? Let no one urge that his talent is small, or that he has but one, and so hide it in the earth.

The "sure word of prophecy" is fast being fulfilled, showing indeed that "now is our salvation nearer than when we believed." We have no time to lose. Who, by indifference or carelessness, will risk his case now? The prize is almost in sight. Let us not be weary in well-doing, but by diligence make our calling and election sure, and so gain an entrance abundantly into the kingdom of our Lord.

CAMP-MEETING COMMITTEE.

Hanford, Cal.

Castroville and Salinas, California.

DURING the last ten days I have visited the Sabbath-keepers of these two places at their homes, and held meetings at the two places, in company with Brn. Benton and Lamb, through whose labors, principally, these have accepted the truth.

We held three meetings at Castroville, and organized a T. and M. Society, of six members, who had already subscribed for a club of SIGNS and were doing missionary work. They also have an interesting Sabbath-school. A Union Church having been built there, they have the privilege of holding their meetings in it.

On Sabbath, April 15th, we had a meeting of nearly all the Sabbath-keepers of the two places and vicinity, at Salinas. Over thirty were present. After the preaching service a second meeting was held in the afternoon, and a church of twenty-one members was organized.

Henry Rieck, was elected Elder; A. French, Deacon; E. C. Starrett, Treasurer; and R. M. Ketchum, Clerk.

Through the kindness of the pastor and trustees, we had the use of the Baptist Church and baptismal font on Sunday afternoon, where we had a discourse on baptism, at the close of which, seven willing souls followed the Lord by being "buried with him by baptism," and who we trust have risen to walk in newness of life. One of these was a member of the church, but was not satisfied with her former baptism. The other six were added to the church, making twenty-seven members in all. There are several others who keep the Sabbath and meet with us, who will unite with the church soon.

Our hearts have been encouraged by witnessing what the Lord has done in that part of the State, within a year. The brethren are much encouraged, and wish to be remembered in the prayers of God's people.

Oakland, April 18th.

M. C. ISRAEL.

Appointments.

Upper Columbia Camp-Meeting.

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

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

Box 37, Walla Walla, W. T.

HAVING consulted with Brn. Yoakum and Hutchins, I appoint to hold meetings as follows:—

Fresno, Thursday and Friday, April 20 and 21, at 7:30 P. M.

Temperance Colony, Sabbath and Sunday, April 22 and 23, at 11 A. M., and 2:30 and 7:30 P. M.

Borough Valley, Monday, April 24, at 7:30 P. M., and Tuesday, the 25th, at 11 A. M. and 7:30 P. M.

Lone Oak, Thursday, April 27, at 7:30 P. M.; Friday, the 28th, at 11 A. M., and 7:30 P. M.; Sabbath, the 29th, at 11 A. M., and 2:30 and 7:30 P. M.

Lemoore, Sunday, April 30, at 11 A. M. and 7:30 P. M.

Will Bro. Howard meet me at Temperance Colony, and accompany me to Borough Valley, and other points if necessary? I. D. VAN HORN.

Stockholders' Meeting.

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

W. C. WHITE, Vice-President.

State Quarterly Meeting.

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

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

Southern California Camp-meeting.

THIS meeting will be held in Wason Grove, one and one-half miles south of Hanford, Tulare County, commencing May 4, 1882. Further particulars as to the locality and other arrangements will be given as soon as made. It is expected that Elders Waggoner and Van Horn and Mrs. E. G. White will be there.

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

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PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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